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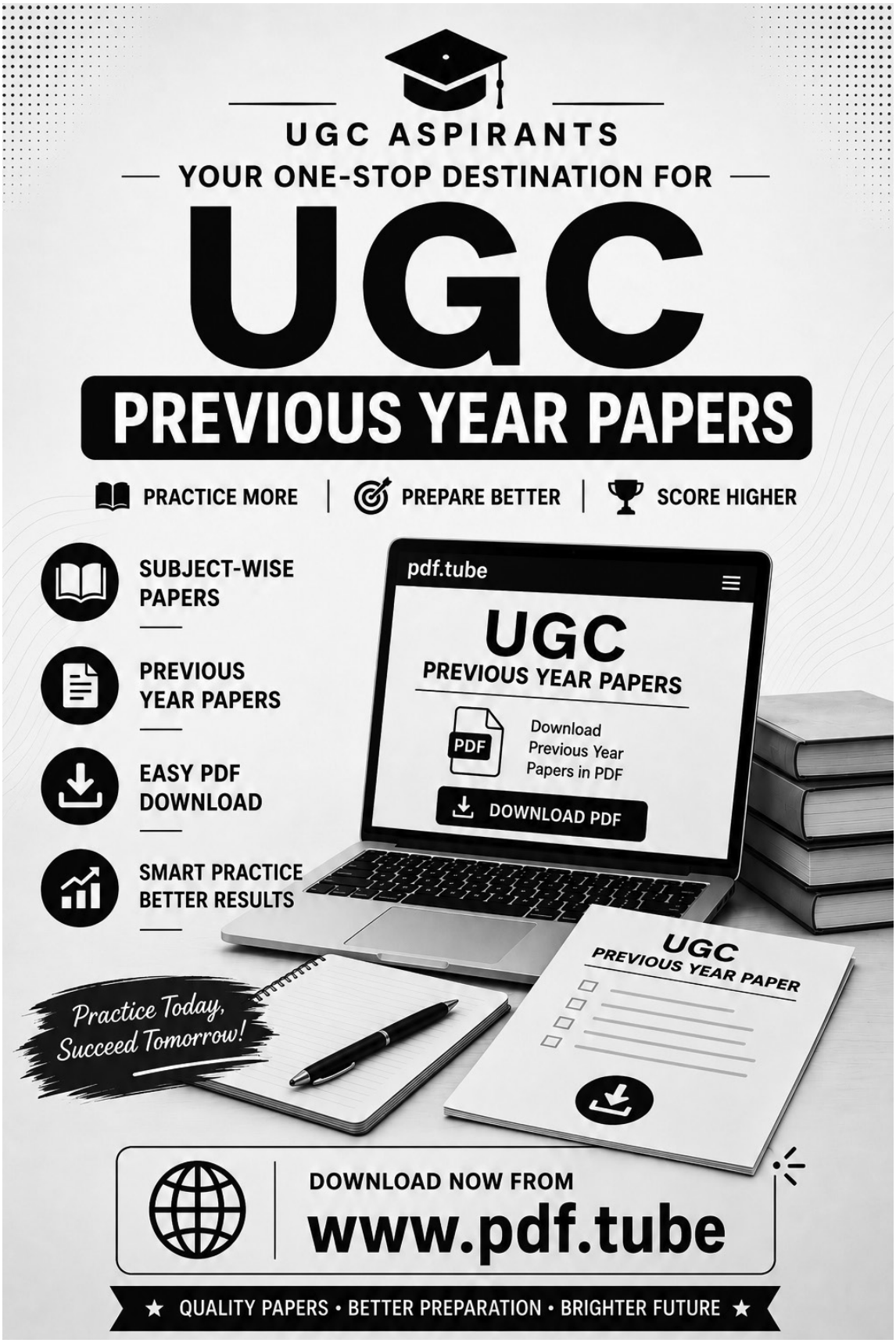

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Subject: Indian Knowledge System **Code No.: 103**

SYLLABUS

Unit 1: Indian Philosophical Systems - part (a)

Caturdaśa vidyāsthāna-s: 14 branches of learning in ancient India- purāṇa, nyāya, mīmāṁsā, dharmaśāstra, six vedānga-s: (śikṣā, vyākaraṇa, nirukta,chanda, jyotiṣa, kalpa) and four Veda-s- ṛgveda, yajurveda, sāmaveda and atharvaveda; introductory information on them.

Upaveda-s; introductory information on them.

śāstra-s and some introductory information on them.

18 purāṇāsa-s, their names and five general characteristics of purāṇa-s - sarga, pratisarga, vaṃśa, manvantara and *vaṃśānucarita*.

Vedāng-s, their names, objectives, scientific nature and some details.

Phonetics and grammar, scientific nature of pronunciation of saṁskṛta and other Indian languages.

Unit 2: Indian Philosophical Systems - part (b)

Indian preaching on *dharma*, *artha* and Society, *bhagavadgītā*, *arthaśāstra*, *gurukula* systems, *nālandā*, *takṣaśilā*, *vikramaśilā* etc.

The following topics in this unit are to be studied: (a) Introduction to the subject; (b) texts, authors and their contribution.

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nāstika darśana : *cārvāka*, *jaina* and *bauddha darśana*

āstika darśana: *nyāya-vaiśēṣika*, *sāṁkhya* and *yōga*, *pūrvamīmāṁsā* and *uttaramīmāṁsā (vēdānta)*.

Ancient Indian *gurukula* System: *nālandā, takṣaśilā, vikramaśilā, valabhī, ōdantapurī, mithilā, kāncī, nādiyā, puṣpagiri, nāgārjunakōṁḍā, śāradāpīṭha (kāśmīra), ujjain, jagaddala aura sōmapura*.

Tarkaśāstra: *pramāṇa-s; pratyakṣa, anumana, upamāna, śabda, arthāpatti* and *anupalabdhi, pramātā, pramāṇa*, *prameya* and *pramā- svātaḥpramaṇya and parataḥ pramāṇya*

Powers of words: *abhidhā, lakṣaṇā, vyañjanā, tātparya*,

Cause and fallacies- *Hetu-lakṣaṇa* and *hetvābhāsa lakṣaṇa*

Paṃca adhikaraṇa System-*viṣaya, saṃśaya, pūrvapakṣa, uttarapakṣa* and *saṃgati*

Dharma, artha and Society: Four *puruṣārtha- dharma, artha, kāma* and *mokṣa*. Definitions of each of the *puruṣārth-s* and meaning of *dharma*- Root and derivation of the word *dharma*. *dharma*: Definitions and Meanings from various texts (*mahābhārata, manusmṛti, vaiśeṣika sūtra*). *kāmya, nitya, niṣiddha, naimittika, prāyaścita* & *upāsanā*. Meaning of the word *artha- puruṣārtha;* Root and derivation and meaning. Societal outlook for *tīrthayātrā*, festivals, *saptapurī*, 12 *jyotirlinga-s* and unity of India

Bhagavadgītā: *bhagavadgītā* chapter no. 16-*daivī* and *āsurī saṃpat*

Rāmāyaṇa: Rama's qualities-as noted in *vālmīki rāmāyaṇa-maryādāpuruṣottama* Rama. Study of *kaccit sarga* and delineation of meaning in view of kingdom administration

Mahābhārata: *mahābhārata* as a storehouse of knowledge. *viduranīti* and its significant preaching on *rāja dharma*.

Arthaśāstra: *arthaśāstra*, its significance and broad introduction to subjects dealt in *arthaśāstra*. Cultural underpinnings of modern statecraft such as *yogakṣema* (welfare measures of polity-policy), *saptānga* (Seven limbs of State), *ṣadguṇa* (Six Measures of statecraft), *rāja dharma* (Duty of a King), *rājamanḍala* (Circle of kings), and *dharma* (Order) mooted in the *arthaśāstra*

Society and people: Ways as advocated in IKS texts for happiness and wellbeing of all. Concept of *svasthavṛtta*.

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Indian Languages and Literature: Indian Languages and their pronunciation system. Sanskrit Language and its Relation to Indian languages. Impact of Sanskrit literature on Indian languages for literary compositions. Literary masterpieces of Indian languages and their translations into World languages and names of their translators.

Unit 3: Astronomy

Measures of time: Divisions of time in *veda*: Year, Months and days, Names of the 13 months in Taittirīya-Brāhmaṇa. The names of 12 half-months, Lunar year of 354 days, Months and intercalary months.
General time measures, Modes of reckoning time, Lunar day, Solar day, Solar year, Luni-solar year, Civil day. Conversion of eras: Śaka to kali, Śaka to Jovian years, *vikrama-samvat* to Kali, Kollam year to Kali.

Indian Calendrical Systems: Pañcāṅga: The five elements of the calendar, Computations Nakṣatra, Tithi, Yoga, Karaṇa and Vāra. Nakṣatra of the Sun, Solar Calendar, Vikrama-saṃvat and Śālivāhana-saṃvat – National Calendar (*rāṣṭrīya dinadarśikā*).

Planetary Positions from Siddhāntik texts (Āryabhaṭīya): Computation of Ahargaṇa, Revolution number of the planets in a Mahāyuga, Finding the Mean longitude of the planets, Mandasaṃskāra, Śīghrasaṃskāra, True longitudes of the planets. Evolution of Planetary model from Āryabhaṭa to Nīlakaṇṭha (Quasi-heliocentric model). Various algorithms to determine ayanāṃśa

Planetary Positions from Karaṇa and Vākya texts: Obtaining planetary positions in a simplified algorithms given in Karaṇa texts such as Karaṇakutūhala, Grahalāghava etc. Candravākyas of Vararuci and Mādhava and Error-Correction procedure for them. Obtaining the longitudes of the Sun and the Moon using the Vākya system. Importance of Māsavākyas, Saṅkrānti-vākyas and Nakṣatra-vākyas.

Unit 4: Health and Well-being

Scope: āyurvēdā , siddha, yōga, Folk, and Tribal Medical Practices

Folk and classical streams of medical knowledge in India: folk and tribal medicine – 8000 plants, home remedies, primary health care, bone setting, traditional birth attendants, poison healers.

āyurveda: Historical development and milestones, personalities, textual sources, regional traditions. Application of Pramāṇas in āyurveda for generation and validation of medical knowledge. Salient features – nature centric approach, person centric approach, body-mind medicine, pharmacopeia of plant, animal, and mineral sources, multi-ingredient

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formulations and dosage forms, multipronged approach to treatment – lifestyle, diet, and medicine, healthy aging. Foundational concepts of *āyurveda* - Doṣadhātumalasiddhānta. Definition of health (*svastha*), daily routine (dinacaryā), seasonal routine (ṛtucaryā), good conduct (Sadvṛtta). Definition and classification of diseases – Ādhidaivika, Ādhyatmika, Ādhibhautika, sevenfold classification. Scope and variety of treatments in *āyurveda.* Eight clinical specialties of *āyurveda.* Current status of āyurveda in India and the World

Siddha: Historical development and milestones, personalities, textual sources. Foundational concepts – Tridoṣa. Pulse diagnosis. Varma treatment. Herbo-mineral formulations. Concept of health and disease, Preventive Medicine. Approaches to management of diseases. Current status of the *siddha* system of medicine in India and the world

Yoga: Historical development and milestones, personalities, textual sources. Definition of *yoga. yoga* as therapy for health and wellness. Aṣṭāṅga *yoga*. Health benefits of Āsanas. Health benefits of Prāṇāyāma. Health benefits of Meditation. Yogic methods of cleansing the body – Ṣaṭkarmas. Application of *yoga* as therapy in the modern world

Unit 5: Architecture

Indus Valley civilisation: Urban planning - Dholvira , Hindu Temple Architecture: – elementary concepts of *nagara*, *dravi*ड and *vesarā* style temples.

Brief knowledge of Ancient and medieval structures of India: buddhā and *jaina* temples - *udayagiri – sāmcī - sāranātha –nālandā*, Rock and Cave temples- *elīphaiṃṭā - jāgeśvarī - ajaṃtā* and *ellorā , himālayaṃ* Temples-*kedāranātha -tuṃgāmaṭha –jāgeśvara - bāleśvara*.

Ancient and medieval temples: muṃḍeśvarī devī temple- *daśāvatāra viṣṇu* temple, *ḍogaraha - khajurāho* temples- *liṃgarāja* temple, *bhubaneśvara - ṭerākoṭā* temple, *viṣṇupura*- temples of *bādāmī*, Aihole (*cālukyāna* temples)-kāṁcī and mahābalīpuram temples- cōla temples, Sun temples-kōṇārka, mōḍhērā, kaṭāramala (almōड़ā) and mārtaṁḍa (anaṁtanāga) *(only the elementary knowledge of architecture style, period and Deity)*

Ancient and medieval Indian Water storage and harvesting systems: - kallanaī dam- aḍalāja stepwell, ṭāṁkā techniques of Rajasthan - āhāra pāīna of Bihar.

Fundamentals of vāstu śāstra (only elementary concept)

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Unit 6: Mathematics

Geometry in Śulbasūtras: expression for the surds given in Śulbasūtra texts. Methods for obtaining a perpendicular bisector. Construction of perpendicular bisector: cord-folding method, Bodhāyana method of constructing a square, The Bodhāyana-Pythagorean theorem

Decimal place value system: Numbers in *veda*, enumeration of big numbers (koti to maha-augh, akshauhini and other named numerals) from traditional literature. Three different systems of numerations: Āryabhaṭan, Bhūtasaṅkhyā and Kaṭapayādi systems

Arithmetic and Trigonometry in Āryabhaṭīya and its further development: Square root and cube-roots, Āryabhaṭa's Sine-Table, Its modification in Tantrasaṅgraha, Mādhava series for Sine and Cosine functions, Different methods to obtain sine values from Karaṇapaddhati

Brahmagupta: Mathematics of positive, negative and zero. Solution of linear and quadratic equations. Cyclic Quadrilateral.

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Līlāvatī: Arithmetical operations: Inversion method, rule of supposition. Solution of quadratic equations. Mixtures, Combinations, progressions. Plane figures: application of right triangles, Sūcī problems. Construction of a quadrilateral, cyclic quadrilaterals, value of π, area of a circle, surface area of a sphere, volume of a sphere.

Kuṭṭaka and continued fractions: Kuṭṭaka method by Āryabhaṭa and Brahmagupta. Vallyupasaṃhāra and Continued fraction, Vallyupasaṃhāra Method I and II from Karaṇapaddhati. Nearest-integer continued fraction in Dṛkkaraṇa.

Kerala School: Mādhava series for π. End-correction (Antyasaṃskāra), Different fast convergent series for π, Putumana-Somayājī series, Nīlakaṇṭha on the irrationality of π, Nīlakaṇṭha and the notion of the sum of infinite geometric series.

Unit 7: Chemistry and Metallurgy

Sāṅkhya-Pātañjala system: (Prakṛti – The original constituents and their interactions; conservation of energy and transformation of energy; the doctrine of causation; principle of collocation, storing and liberation of energy; dissipation of energy and mass and their dissolution into formless prakṛti, the evolution of matter; the evolution of infra-atomic unit; chemical analysis and synthesis; elements and compounds.

Chemistry in the medical schools of ancient India: Physical characteristics of the Bhūtas, The Mahābhūtās, mechanical mixtures. Qualities of compounds; formation of molecular

properties in chemical compounds. Chemistry of colors, measures of weight and capacity, size of the minimum visible.

Evolution of different forms of matter (Pañcīkaraṇa) from the Vedantic view.

The atomic theory of the Buddhists and Jains.

Nyāya Vaiseśika chemical theory: theory of atomic combinations; chemical combinations, mono and hetero bhautika compounds, theory of dynamic contact (Viśṭambha), chemical action and heat, three axes of Vācaspati (graphical representation of the constitution of a bi-bhautika compound), conception of molecular motion (parispanda)

Ideas of chemistry as in bṛhatsaṁhitā: making of *vajrā lepa*/vajrasamghāta; gaṁdhayukti.

Metallurgical heritage: Arthaśāstra as the earliest text describing gold, silver and other metals; processing of gold, silver, copper, iron, tin, mercury, lead and zinc as mentioned in the Indian texts in the ancient and medieval period. Zinc distillation as mentioned in Rasārṇava and *rasaratnasamukāyā*.

Concepts of acid and bases in Indian chemistry from organic fruit, vegetable based. Acids, plant-ash based bases to mineral acids of the medieval period.

Unit 8: Life sciences, agriculture and ecology

Scope: *kṣatriya, mṛgayurveda, pākaśāstra, pavitra upavana*

Kṛṣiśāstra, vṛkṣāyurveda: Historical development and milestones, personalities, textual sources - upavana vinōda, Kṛṣiparāśara, Bṛhat Samhitā, Kṛṣi Gīta. Recreational Gardens. Agriculture in ancient India. Plant diseases and their management. Pest control, manures for plants, plant grafting techniques.

Mṛgāyurveda: Historical development and milestones, personalities, textual sources - Pālakāpyasaṃhitā, Gajāyurveda, Śālihotrasaṃhitā, Aśvāyurveda, Mṛgapakṣiśāstra. Classification and description of animals. Diagnosis and treatment of diseases

Pākaśāstra: Historical development and milestones, personalities, textual sources – Pākadarpaṇa, Bhojanakutūhala, Kṣemakutūhala, Pathyāpathyaviniścaya. Concept of a balanced diet. Sources and classification of food. Healthy and unhealthy combinations of foods. Healthy and balanced recipes. Methods of cooking. Customizing food according to place, seasons, and constitution of the individual. Eight factors to be considered to create a balanced diet. Right methods of eating. Unhealthy food habits.

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Sacred groves: tulasī, sandalwood, śamī, Ark, palāśa, khadira, *devadāru*, Betel nut, Coconut, Banana etc. About social forestry –benefits from leaves, fruits from plantation – as mentioned in famous texts. nīmba (neem), āmra, (Mango), Milk-tree-panasa (Jackfruit), aśvatthā, fig or gular, pakar (Ficus lacor) bagarāḍa; tamarind, *kapittha, bilvā ,aśokā amalaka, punnāga , śiṃśapā , saptaparṇa , saptaraṃgī,* the fruit of planting these plants-general description. āyurvedika medicine herbs, trees and plants-arjuna, *candana* (sandalwood*),* śamī*,* ark, palāśa, khadira, devadāru, kuṭaja , ingudī, uśīra -ghāsa*,* viṣamuṣṭi-general description.

Unit 9: Kala

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Introduction to *bharata* muni nātyaśāstra ॅ abhinaya darpaṇa. Description of *navarasā.* An account of the eight classical dances of India (bharatanāṭyam, mohinīaṭṭam, kathakalī, kucipuड़ī , katthaka , oḍisī , maṇipurī and satrīya).

Influence of *gītā goviṃdā*, The rāmāyaṇa and The mahābhārata on Indian dance and Indian paintings (madhubanī , paṭacitra , pahāड़ , kāṁgaड़ā).

Classification of Indian classical music (hiṃdustānī and Carnatic), Major styles associated with hiṃdustānī classical music (dhrupada , khyāla, tarānā) and Carnatic Music (varṇamasa and kriṭisa). An overview of the tāla system and laya.

Introduction to the term folk, tribal and modern art forms of India. A general overview on the socio-economic background of the practiced folk, tribal, traditional, ritualistic performances (dance, music, storytelling and theater).

Introduction to regional theatrical practice- kūḍiyāṭṭama , yakṣagānā , chau , jātrā , laiharāobā , theyyama , āṃkie nāta , paṃḍavānī , ciṃdū bhagavatā , bhāṃḍa , jaśna and others. Impact of traditional texts on art forms.

Classification of Indian puppetry (kaṭaputalī , ṭholū bomlatā , rāvaṇa chāyā , tolpāvakūthū), influence of paṃcataṃtrama on puppetry tradition.

An account of the art forms and cultural festivals of India that are represented in the UNESCO's ICH list and the significance of this nomination process.

Application of Kaṭapayādi in *malakartā rāga* nomenclature; introduction to the evolutionary stages from Caturḍaṇḍi to current day concert paddhati in Carnatic music.

Unit 10: Ancient India and World

IKS Influence in the Western World (Central Asia & Europe): Influence of saṃskṛta on ancient European Languages and their Mythologies. Influence of Indian Philosophy on Ancient Greece Thinkers: Socrates, Plato, Plotinus, Porphyry, Neo-Platonism etc. Trade with Roman Empire and other ancient civilizations. Cultural Influence in Mesopotamia, Sumeria, Kassites, Persia, Yazidis etc.

IKS Influence in the Eastern World (South East Asia): Various Kingdoms influenced by Indian Culture: Kingdom of mātarama, pagana Kingdom (849-1297 CE) (Burma), *khamera* Kingdom (802-1463 CE), *rajahaṇate* of*sebu*, ayutthāya Kingdom era (1350-1767), Sri Vijaya Empire (650 – 1377 CE) etc. Indian Influence on the Geographical Names of South-East Asia. Influence of Indian Temples and Architecture : BAYON TEMPLE in Angkor (Cambodia), PURA BESAKIH (Bali, Indonesia), PRAMBANAN (Indonesia), BATU CAVES (Selangor, Malaysia), VAT PHOU (Champassak, Laos), SRI VEERAMAKALIAMMAN (Singapore), MARIAMMAN TEMPLE (Vietnam) ETC. Influence of rāmāyaṇa and mahābhārata on paintings, theater and dance of Southeast Asia. Influence of manu smṛti on *sarasāmukkāya* (the law books of Java and Bali). Influence of Sanskrit and other Indian Languages: Brahmi Script and its impact on languages of Burma, Thai, Laos, Cambodia. Laguna Copperplate (the Philippine Islands), Siddham script in Japan etc. Influence of Hindu deities:*brahma, viṣṇu, śivā, sarasvatī*, gaṇēśa, rāma, garuड़, nāgā etc. Contact Sri Lanka and Africa: Textile, Technology, and Trade : Buddhism in Sri Lanka, Chola's influence in Sri Lanka, Literature, Jataka Stories, Africa and Indian Textile, Stone Carvers in Africa, Inscriptions from Socotra Island. Cambodia Sanskrit inscriptions

IKS influence on modern western thinkers: Emerson, Whitman and Thoreau, Christopher Isherwood, Aldous Huxley, Joseph Campbell, Alan Watts, William Somerset Maugham. Nicholas Tesla, David Bohm, William James, Beatles, George Harrison, Turiyasangitananda. Carl Sagan, Fritjof Capra, Larry Brilliant, Ram Dass, Daniel Goleman, Patrick Geddes, Dennis Waite, Leonard Bloomfield, Steve Jobs, Mark Zukerberg, Arthur Schopenhauer. Erwin Schrödinger, Ferdinand de Saussure, Noam Chomsky etc.

The impact of yoga on the World: philosophers who left an impact on the West - Swami Vivekananda, Paramahansa Yogananda, Sri Aurobindo, Maharishi Mahesh Yogi, Acharya Rajneesh, J. Krishnamurti, Swami Sivananda, BKS Iyengar, Sri Krishnamachari.

The impact of yoga on diverse fields: influence on Western art, culture and film from the 18th century, influence on Western literature

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CHAPTER 01

Indian Philosophical Systems - part (a)

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1. Which of the following is traditionally considered the total number of Vidyāsthāna-s (branches of learning) in ancient Indian knowledge systems?
(A) Eighteen
(B) Fourteen
(C) Twelve
(D) Sixteen

2. Read the following statements regarding the Vidyāsthāna-s and choose the correct option:
Statement I: The fourteen Vidyāsthāna-s include the four Vedas, six Vedāṅgas, Purāṇa, Nyāya, Mīmāṃsā, and Dharmaśāstra.
Statement II: Āyurveda is considered one of the primary fourteen Vidyāsthāna-s.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

3. Consider the following components of ancient Indian learning:
I. Purāṇa
II. Nyāya
III. Mīmāṃsā
IV. Upaniṣad
Which of the above statement(s) is/are explicitly listed among the fourteen Vidyāsthāna-s?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, II, and III only
(D) I, III, and IV only

4. A scholar studying the systematic rules of rituals and sacrifices as prescribed in the Vedic tradition is most likely engaging with which specific branch of the Caturdaśa Vidyāsthāna?
(A) Dharmaśāstra
(B) Nirukta
(C) Nyāya
(D) Kalpa

5. Identify the incorrect statement regarding the Caturdaśa Vidyāsthāna-s.
(A) They form the foundational syllabus of the orthodox Indian classical systems.
(B) Dharmaśāstra is classified as an independent branch among the fourteen domains.
(C) Upavedas are primary constituents of these fourteen branches.
(D) The six Vedāṅgas are collectively integrated into this traditional fourteen-fold framework.

6. Read the given assertion and reason and choose the correct option:
Assertion (A): Mīmāṃsā is included as a distinct branch among the fourteen Vidyāsthāna-s.
Reason (R): Mīmāṃsā provides the essential rules of interpretation required to correctly understand Vedic injunctions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

7. The term 'Vedāṅga' literally translates to:
(A) The conclusion of the Vedas
(B) The essence of the Vedas
(C) The commentaries on the Vedas
(D) The limbs of the Vedas

8. Which of the following is NOT one of the six Vedāṅgas?
(A) Sāṃkhya
(B) Śikṣā
(C) Vyākaraṇa
(D) Nirukta

9. Read the following lists and choose the correct code for the focus areas of Vedāṅgas:
List I: (Vedāṅga)
P. Śikṣā
Q. Chanda
R. Jyotiṣa
S. Kalpa

List II: (Core Focus Area)
1. Rituals
2. Phonetics
3. Meter
4. Astronomy

(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-3, S-1
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-2, R-1, S-4

10. The strict adherence to Vyākaraṇa (grammar) in Vedic chanting ensures the preservation of textual purity. What is the direct effect of this practice?
(A) It prevents semantic distortion of the hymns.
(B) It eliminates the need for written manuscripts within the tradition.
(C) It replaces the comprehensive study of Nirukta in specific branches.
(D) It restricts the chanting of Vedas to the winter season for practitioners.

11. How many general characteristics (lakṣaṇa-s) traditionally define a Mahāpurāṇa?
(A) Three
(B) Five
(C) Seven
(D) Ten

12. Consider the following characteristics associated with Purāṇas:
I. Sarga
II. Pratisarga
III. Vaṃśa
IV. Manvantara
V. Vaṃśānucarita
Which of the above constitute the classical Pañcalakṣaṇa of the Purāṇas?
(A) I, II, III, and IV only
(B) I, II, III, IV, and V
(C) II, III, IV, and V only
(D) I, III, IV, and V only

13. Which of the following is a correct pair regarding the Pañcalakṣaṇa of Purāṇas?
(A) Sarga - The secondary creation of existence
(B) Pratisarga - The primary creation of the cosmos
(C) Manvantara - Cosmic cycles of a Manu
(D) Vaṃśa - The complete destruction of the universe

14. If a researcher is analyzing the dynastic histories of ancient Indian kings mentioned in the Purāṇas, which specific lakṣaṇa of the Purāṇa are they studying?
(A) Sarga (primary creation)
(B) Manvantara (cosmic cycles)
(C) Pratisarga (dissolution)
(D) Vaṃśānucarita

15. Arrange the following stages of cosmic evolution and history as conceptually ordered in the Purāṇic Pañcalakṣaṇa framework:
I. Vaṃśa
II. Sarga
III. Vaṃśānucarita
IV. Pratisarga
Which of the following represents the correct chronological flow based on traditional listing?
(A) II, IV, I, III
(B) II, I, IV, III
(C) I, II, III, IV
(D) IV, II, I, III

16. Read the following statements regarding Mahāpurāṇas and choose the correct option:
Statement I: The total number of recognized Mahāpurāṇas in the traditional Indian system is eighteen.
Statement II: The characteristic 'Sarga' refers exclusively to the genealogy of gods and sages.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

17. Identify the incorrect pair regarding the Upavedas and their associated domains.
(A) Āyurveda - Medicine
(B) Gāndharvaveda - Architecture
(C) Dhanurveda - Archery/Warfare
(D) Sthāpatyaveda - Architecture/Engineering

18. Which Veda is traditionally considered the foundational source for Gāndharvaveda (music and arts)?
(A) Sāmaveda
(B) Ṛgveda
(C) Yajurveda
(D) Atharvaveda

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19. Identify the correct statement regarding the Ṛgveda.
(A) It primarily consists of prose formulas used for ritual sacrifices.
(B) It is considered a secondary Upaveda attached to the Sāmaveda text.
(C) It is the oldest Veda, containing hymns to deities.
(D) It deals exclusively with the practice of black magic and charms.

20. An ancient text details the precise dimensions for constructing a sacrificial altar (Vedi). To which specific category of texts does this manuscript belong?
(A) Śikṣā (phonetic science)
(B) Nirukta (etymology study)
(C) Chanda (meter calculation)
(D) Śulbasūtras

21. Which among the following is NOT an objective of the Nirukta Vedāṅga?
(A) Providing etymological explanations of obscure Vedic words.
(B) Establishing the morphological derivation of words.
(C) Dictating the musical notation of the Sāmaveda.
(D) Preserving the semantic understanding of the Vedas.

22. What does 'Vaṃśa' refer to in the context of the Purāṇic Pañcalakṣaṇa?
(A) The final dissolution of the entire universe
(B) Genealogies of gods, sages, and kings
(C) The geographical description of the entire earth
(D) The calculation of solar and lunar eclipses

23. Which of the following best describes the core function of the Dharmaśāstra within the 14 Vidyāsthāna-s?
(A) It explains the original creation of the entire universe.
(B) It analyzes the complex meter of poetic compositions.
(C) It explores the fundamental particles of material nature.
(D) It provides codes of conduct and social ethics.

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24. A lack of proper understanding of 'Śikṣā' results in mispronunciation of Vedic mantras. What is the traditional consequence of this according to orthodox Indian philosophy?
(A) The mantra yields contrary or negative results.
(B) The mantra becomes a beautiful poem.
(C) The mantra is automatically translated into an Upaveda.
(D) The mantra replaces the need for Kalpa.

25. Which system among the Vidyāsthāna-s serves primarily as the epistemological and logical framework for validating knowledge?
(A) Mīmāṃsā
(B) Chanda
(C) Nyāya
(D) Śikṣā

26. The Atharvaveda is distinguished from the Trayī (the other three Vedas) primarily because:
(A) It deals with everyday life, healing, and spells.
(B) It contains no hymns for any traditional Vedic deities.
(C) It is entirely written in prose for ritualistic functions.
(D) It rejects the concept of a singular supreme reality.

27. Read the following statements regarding Vedāṅgas and choose the correct option:
Statement I: Śikṣā is the Vedāṅga that deals with the scientific nature of pronunciation of Saṃskṛta.
Statement II: Vyākaraṇa is considered the 'mouth' (mukha) of the Vedapuruṣa.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

28. Consider the following subjects:
I. Phonetics
II. Epistemology
III. Lexicography and Etymology
IV. Astronomy
Which of these correspond to the Vedāṅgas Śikṣā, Nirukta, and Jyotiṣa respectively?
(A) I, II, and III
(B) I, III, and IV

(C) II, III, and IV
(D) I, II, and IV

29. Understanding 'Pratisarga' is crucial for a comprehensive view of Purāṇic cosmology because it explains:
(A) The original emergence of the universe from the supreme Brahman.
(B) The historical lineage of the kings from the solar dynasty.
(C) The periodic dissolution and recreation of the universe.
(D) The specific rules for performing the ancient Aśvamedha sacrifice.

30. Identify the incorrect statement concerning the Upavedas.
(A) They are applied or supplementary knowledge systems of the Vedas.
(B) Dhanurveda is traditionally linked to the ancient Yajurveda texts.
(C) Āyurveda focuses on longevity and the scientific study of life.
(D) They deal with transcendental rituals for attaining Mokṣa.

31. Read the given assertion and reason and choose the correct option:
Assertion (A): Jyotiṣa is considered the 'eye' of the Veda.
Reason (R): Jyotiṣa provides the exact temporal calculations required for the proper performance of Vedic sacrifices.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

32. In the context of the Saṃskṛta language, what is the primary focus of 'Vyākaraṇa'?
(A) The measurement of various poetic syllables in verses.
(B) Study of syntax and morphological structure.
(C) The history of ancient sages and their philosophical views.
(D) The alignment of stars and their effects on human life.

33. All of the following are generally counted among the 18 Mahāpurāṇas, EXCEPT:
(A) Viṣṇu Mahāpurāṇa
(B) Upaniṣad Purāṇa
(C) Bhāgavata Purāṇa
(D) Matsya Mahāpurāṇa

34. Read the following lists and choose the correct code for the association of Vedas with their primary Upavedas:
List I: (Veda)
P. Ṛgveda
Q. Yajurveda
R. Sāmaveda
S. Atharvaveda
List II: (Associated Upaveda)
1. Dhanurveda
2. Gāndharvaveda
3. Āyurveda
4. Sthāpatyaveda (or Śilpaveda)
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

35. What led to the development of the Vedāṅgas in ancient India?
(A) The need to discard older Vedic rituals in favor of new.
(B) The influence of various foreign linguistic and social systems.
(C) The need to accurately preserve and apply Vedic texts.
(D) The desire to simplify Sanskrit into more accessible Prakrit.

36. Which classical Indian framework categorizes learning into fourteen specific domains (Vidyāsthāna-s)?
(A) Buddhist Epistemological System
(B) Jaina Canonical Āgama Traditions
(C) Cārvāka Materialist Darśana Schools
(D) Orthodox Classical Tradition

37. Consider the following texts and subjects:
I. Mīmāṃsā
II. Dharmaśāstra
III. Purāṇa
IV. Nyāya
V. Vedāṅga
Which of the above statement(s) is/are included

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in the fourteen Vidyāsthāna-s?
(A) I, II, III, and IV only
(B) I, III, IV, and V only
(C) I, II, III, IV, and V
(D) II, III, IV, and V only

38. Which of the following correctly pairs a Vedāṅga with its metaphorical anatomical part of the Vedapuruṣa?
(A) Chanda - Hands
(B) Jyotiṣa - Eyes
(C) Kalpa - Feet
(D) Nirukta - Nose

39. A student applies the rules of 'Chanda' to a specific verse. What is the student primarily analyzing?
(A) The grammatical roots of the verbs.
(B) The planetary positions mentioned in the verse.
(C) The ritualistic application of the verse.
(D) The meter and structural rhythm of the verse.

40. Arrange the following components of the Caturdaśa Vidyāsthāna in the traditional hierarchical sequence:
I. The Four Vedas
II. The Six Vedāṅgas
III. Purāṇa
IV. Dharmaśāstra
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, III, IV
(D) III, IV, I, II

41. Read the following statements regarding Vedic texts and choose the correct option:
Statement I: The Yajurveda is primarily a book of melodies and chants.
Statement II: The Sāmaveda contains prose formulas required for performing Vedic sacrifices.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

42. Identify the incorrect pair of Purāṇic characteristics and their meanings.
(A) Vaṃśa - Ritual sacrifices
(B) Sarga - Primary creation of the universe
(C) Pratisarga - Dissolution and recreation
(D) Manvantara - Epochs of Manu

43. Which branch of the fourteen Vidyāsthāna-s is fundamentally concerned with the methodology of interpreting texts and resolving contradictions within the Vedas?
(A) Nyāya
(B) Śikṣā
(C) Jyotiṣa
(D) Mīmāṃsā

44. Which statement correctly describes the scientific nature of Sanskrit phonetics (Śikṣā)?
(A) It categorizes sounds based solely on their various regional popularities.
(B) It classifies sounds by point of articulation and effort.
(C) It relies on an unorganized alphabet system lacking specific logical rules.
(D) It disregards the length and pitch of vowels during traditional chanting.

45. A phonetician studying how air is restricted in the oral cavity to produce consonants like 'k' and 'p' is utilizing the principles of which ancient Indian discipline?
(A) Chanda
(B) Kalpa
(C) Śikṣā
(D) Nirukta

46. Which of the following is NOT one of the 18 Mahāpurāṇas?
(A) Kūrma Purāṇa
(B) Vāyu Purāṇa
(C) Garuḍa Purāṇa
(D) Gītā Purāṇa

47. By definition, an 'Upaveda' is:
(A) A supplementary system attached to a specific Veda.
(B) A commentary that contradicts the original Vedic revelation.
(C) The final philosophical chapter of an ancient Āraṇyaka text.
(D) A poetic meter used exclusively within the Ṛgveda collection.

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48. Which among the following is the most appropriate description of 'Śāstra' in the context of Indian knowledge systems?
(A) A mythological story traditionally meant for young children.
(B) A systematic discipline of knowledge in a specific field.
(C) A purely fictional poetic composition of the ancient era.
(D) An extinct language of ancient India used for trade routes.

49. The cause-and-effect relationship between Nyāya and other branches of learning is best described by which statement?
(A) Nyāya provides the phonetic rules, causing other texts to rhyme.
(B) Nyāya provides the logic to validate other disciplines.
(C) Nyāya calculates planetary movements for the timing of rituals.
(D) Nyāya dictates civil law, causing kings to rule their lands justly.

50. What is the fundamental difference between Śikṣā and Vyākaraṇa?
(A) Śikṣā focuses on sound, while Vyākaraṇa focuses on words.
(B) Śikṣā deals with single words while Vyākaraṇa deals with sentences.
(C) Śikṣā is classified as an Upaveda while Vyākaraṇa is a Vedāṅga.
(D) Śikṣā is for Sāmaveda only while Vyākaraṇa is for Ṛgveda chants.

51. The ancient text 'Aṣṭādhyāyī', foundational to Vyākaraṇa, was authored by:
(A) Yāska
(B) Piṅgala
(C) Pāṇini
(D) Lagadha

52. Read the following statements regarding ancient Indian etymology and choose the correct option:
Statement I: Yāska's Nirukta is a commentary on the Nighaṇṭu, dealing with Vedic etymology.
Statement II: Nirukta attempts to trace the origin of every word to a verbal root (dhātu).
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

53. Consider the following characteristics:
I. It categorizes sounds by articulation points (throat, palate, etc.).
II. It explains primary creation.
III. It teaches the correct duration (mātrā) of syllables.
IV. It outlines dynastic history.
Which of the above are related to the Vedāṅga 'Śikṣā'?
(A) I and II only
(B) II and IV only
(C) I and III only
(D) III and IV only

54. To successfully design the architectural layout of a temple, a master builder would most likely consult which of the following texts?
(A) Dhanurveda
(B) Sthāpatyaveda
(C) Āyurveda
(D) Gāndharvaveda

55. Identify the incorrect statement regarding the Kalpa Sūtras.
(A) They are divided into Śrautasūtras, Gṛhyasūtras, Dharmasūtras, and Śulbasūtras.
(B) They deal primarily with the calculation of eclipses.
(C) They prescribe the practical rules for conducting Vedic rituals.
(D) They are considered the 'arms' of the Vedapuruṣa.

56. Read the given assertion and reason and choose the correct option:
Assertion (A): The Purāṇas were traditionally accessible to a broader audience.
Reason (R): The Purāṇas simplified complex philosophical and ritualistic teachings through narratives and myths.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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57. In the Pañcalakṣaṇa of the Purāṇas, the term 'Manvantara' specifically defines:
(A) The genealogy of kings in the solar dynasty.
(B) The process of the entire universe's destruction.
(C) The period of reign of a specific Manu.
(D) The primary creation of the material elements.

58. Which of the following disciplines is NOT recognized as a scientific pursuit in the traditional Caturdaśa Vidyāsthāna framework?
(A) Alchemy
(B) Astronomy
(C) Grammar
(D) Epistemology

59. Read the following lists and choose the correct code for the conceptual equivalents of Purāṇic characteristics:
List I: (Purāṇic Characteristic)
P. Sarga
Q. Pratisarga
R. Vaṃśa
S. Vaṃśānucarita
List II: (Conceptual Equivalent)
1. Dynastic History
2. Primary Creation
3. Genealogy
4. Secondary Creation / Dissolution
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-3, R-4, S-1
(D) P-2, Q-4, R-3, S-1

60. The precise requirement for uttering a mantra with exact tonal accents (udātta, anudātta, svarita) resulted in the advanced development of which science?
(A) Advanced Algebra
(B) Phonetics (Śikṣā)
(C) Architecture
(D) Military Archery

61. The 18 Purāṇas are traditionally believed to be compiled by which ancient sage?
(A) Vālmīki
(B) Vasiṣṭha
(C) Vyāsa
(D) Viśvāmitra

62. Consider the following names:
I. Mārkaṇḍeya
II. Kūrma
III. Skanda
IV. Vāmana
V. Rāmāyaṇa
Which of the following codes correctly identifies only the Mahāpurāṇas?
(A) II, III, IV, and V only
(B) I, III, IV, and V only
(C) I, II, IV, and V only
(D) I, II, III, and IV only

63. Which of the following is a correct pair regarding the limbs of the Vedapuruṣa?
(A) Nirukta - Ears
(B) Chanda - Eyes
(C) Śikṣā - Hands
(D) Jyotiṣa - Nose

64. When an Ayurvedic practitioner uses herbal remedies to cure an illness, they are applying knowledge from an Upaveda. This Upaveda is traditionally associated with which principal Veda?
(A) Sacred Ṛgveda
(B) Atharvaveda
(C) Chanted Sāmaveda
(D) Ritual Yajurveda

65. Arrange the following linguistic units in the ascending order of their morphological construction according to traditional Sanskrit Vyākaraṇa:
I. Vākya (Sentence)
II. Varṇa (Phoneme/Letter)
III. Pada (Word)
IV. Dhātu (Root)
(A) II, IV, III, I
(B) IV, II, III, I
(C) II, III, IV, I
(D) III, II, I, IV

66. Read the following statements regarding the Sāmaveda and Atharvaveda and choose the correct option:
Statement I: Sāmaveda consists mostly of verses borrowed from the Ṛgveda, arranged for musical chanting.
Statement II: Atharvaveda entirely lacks any philosophical content and deals only with black

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magic.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

67. Identify the incorrect pair regarding the Vedas and their priests:
(A) Ṛgveda - Hotṛ
(B) Sāmaveda - Udgātṛ
(C) Atharvaveda - Hotṛ
(D) Yajurveda - Adhvaryu

68. The primary objective of 'Chanda' as a Vedāṅga is to:
(A) Determine the auspicious time for sacrifices.
(B) Define the etymology of obscure Vedic words.
(C) Provide rules for building ancient fire altars.
(D) Regulate the poetic meter and rhythm.

69. Which is the most appropriate reason why 'Vyākaraṇa' is considered a scientific discipline?
(A) It was written by historical scientists in a laboratory.
(B) It describes the chemical properties of ancient writing ink.
(C) It uses algorithmic rules to generate word forms.
(D) It deals with the biological evolution of humans in India.

70. The systematic study of Dharmaśāstra caused a major effect on classical Indian society. What was this primary effect?
(A) It led to the abandonment of all ritualistic practices.
(B) It codified social and civil laws.
(C) It resulted in the total destruction of the caste system.
(D) It restricted all learning to the Atharvaveda exclusively.

71. The text 'Māṇduplicate Śikṣā' is associated with which Veda?
(A) Ṛgveda
(B) Yajurveda
(C) Sāmaveda
(D) Atharvaveda

72. Consider the following scholars:
I. Piṅgala
II. Pāṇini
III. Yāska
IV. Lagadha
V. Śaunaka
Which of these scholars is primarily known for their foundational treatise on Chanda (meter)?
(A) I
(B) II
(C) III
(D) IV

73. Identify the incorrect statement about the 14 Vidyāsthāna-s.
(A) They represent the holistic curriculum of ancient Indian education.
(B) They include the four primary Vedas and the six Vedāṅga branches.
(C) They include systems like Buddhism and Jainism.
(D) They incorporate Purāṇa, Nyāya, Mīmāṃsā, and the Dharmaśāstras.

74. If a scholar evaluates the epistemological validity of a scriptural claim using formal syllogism (Anumāna), they are applying the methodology of:
(A) Nyāya
(B) Chanda
(C) Śikṣā
(D) Gāndharvaveda

75. Which is the most appropriate description of 'Dhanurveda'?
(A) The science of wealth management and economics.
(B) The science of medicine and surgical practices.
(C) The science of temple and domestic architecture.
(D) The science of archery and warfare.

76. Read the following statements regarding the Vedas and choose the correct option:
Statement I: The four Vedas are Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda.
Statement II: The Vedas are considered 'Apauruṣeya', meaning they are authored by a specific historical human being.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.

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(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

77. Which of the following pairs is incorrect regarding the Vedāṅgas?
(A) Śikṣā - Phonetics
(B) Jyotiṣa - Astronomy
(C) Nirukta - Grammar
(D) Kalpa - Rituals

78. In the 14 Vidyāsthāna framework, what is the principal role of the Purāṇas?
(A) To strictly outline logical fallacies in reasoning.
(B) To measure the geometric dimensions of various altars.
(C) To provide the musical notations for traditional hymns.
(D) To narrate history and myths to explain truths.

79. Identify the correct statement regarding Mīmāṃsā.
(A) It has Pūrva (rituals) and Uttara (knowledge) parts.
(B) It completely rejects the traditional authority of the Vedas.
(C) It is considered one of the six Vedāṅgas of the Vedapuruṣa.
(D) It deals exclusively with the study of planetary motions.

80. An individual referring to texts to understand auspicious timings for rituals is utilizing the knowledge of:
(A) Kalpa
(B) Jyotiṣa
(C) Nirukta
(D) Vyākaraṇa

81. All of the following constitute the scientific basis of Sanskrit phonetics (Śikṣā), EXCEPT:
(A) Sthāna (Place of articulation)
(B) Rasa (Aesthetic emotion)
(C) Prayatna (Effort in articulation)
(D) Kāla (Duration of sound)

82. What does 'Śāstra' generally signify in ancient Indian literature?
(A) A systematic discipline of knowledge.
(B) A specific weapon used in ancient warfare.
(C) A completely fictional narrative epic poem.
(D) A detailed biography of a historical king.

83. Which statement highlights an incorrect assumption about the Purāṇas?
(A) They possess five distinct characteristics (Pañcalakṣaṇa).
(B) They contain detailed genealogies of ancient dynasties.
(C) They were originally composed in the Pali language.
(D) They are precisely eighteen in number (Mahāpurāṇas).

84. The development of 'Śulbasūtras' within the Kalpa Vedāṅga had a direct causal effect on the advancement of which mathematical field?
(A) Calculus
(B) Set Theory
(C) Graph Theory
(D) Geometry

85. Which among the following texts is universally recognized as one of the 18 Mahāpurāṇas?
(A) Kalki Purāṇa
(B) Devī Bhāgavata Purāṇa
(C) Śiva Purāṇa
(D) Ganeśa Purāṇa

86. Read the given assertion and reason and choose the correct option:
Assertion (A): The pronunciation of Saṃskṛta is highly scientific.
Reason (R): Saṃskṛta phonetics organizes its alphabet precisely based on the physiological mechanisms of the human vocal tract.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

87. Consider the following categories of texts:
I. Gṛhyasūtras
II. Śrautasūtras
III. Dharmasūtras
IV. Śulbasūtras
All these are subdivisions of which Vedāṅga?
(A) Nirukta
(B) Chanda

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(C) Śikṣā
(D) Kalpa

88. Which of the following is NOT a traditional Upaveda?
(A) Vāstushāstra
(B) Āyurveda
(C) Dhanurveda
(D) Gāndharvaveda

89. Read the following lists and choose the correct code for the defining characteristics of Vidyāsthāna-s:
List I: (Vidyāsthāna)
P. Purāṇa
Q. Nyāya
R. Mīmāṃsā
S. Dharmaśāstra
List II: (Defining Characteristic)
1. Rules of Interpretation
2. Epistemology and Logic
3. Social and Legal Codes
4. Five Characteristics (Pañcalakṣaṇa)
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-1, S-2

90. The concept of 'Sarga' in the Purāṇas specifically details:
(A) The initial creation of the universe.
(B) The genealogy of various ancient sages.
(C) The final destruction of the universe.
(D) The reigns of the different Manus.

91. In classical Indian learning, what is the total number of Vedāṅgas?
(A) Four
(B) Six
(C) Eight
(D) Ten

92. Read the following statements regarding the Atharvaveda and choose the correct option:
Statement I: The Atharvaveda contains hymns related to healing, magic, and daily life.
Statement II: The Atharvaveda is completely ignored in the Caturdaśa Vidyāsthāna framework.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

93. Consider the following:
I. Kanthya (Guttural)
II. Tālavya (Palatal)
III. Mūrdhanya (Cerebral)
IV. Dāntya (Dental)
V. Oṣṭhya (Labial)
The above sequence demonstrates the scientific arrangement of consonants in which Vedāṅga?
(A) Vyākaraṇa
(B) Nirukta
(C) Śikṣā
(D) Chanda

94. A student memorizing the exact timing of the solstices and equinoxes to set up a Vedic fire altar is studying which discipline?
(A) Nyāya
(B) Chanda
(C) Purāṇa
(D) Jyotiṣa

95. Arrange the following texts conceptually from the foundational revelation to its logical defense:
I. Vedas
II. Vedāṅgas
III. Nyāya Śāstra
(A) I, II, III
(B) III, II, I
(C) II, I, III
(D) I, III, II

96. Which among the following lists represents the exact 4 Vedas included in the 14 Vidyāsthāna-s?
(A) Ṛgveda, Yajurveda, Sāmaveda, Āyurveda
(B) Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda
(C) Ṛgveda, Dhanurveda, Sāmaveda, Atharvaveda
(D) Ṛgveda, Yajurveda, Dhanurveda, Āyurveda

97. Identify the incorrect pairing of a discipline and its core subject.
(A) Purāṇa - History and Cosmology
(B) Nyāya - Poetic Meter
(C) Dharmaśāstra - Law and Ethics
(D) Mīmāṃsā - Vedic Hermeneutics

98. The knowledge of 'Vyākaraṇa' helps a scholar to:

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(A) Understand the structural formation of words.
(B) Calculate the distance to the moon and stars.
(C) Sing the Sāmaveda with the proper melodies.
(D) Know the history of ancient royal dynasties.

99. Which of the following Vedāṅgas is primarily concerned with the correct pronunciation and phonetic properties of Vedic sounds?
(A) Vyākaraṇa
(B) Nirukta
(C) Śikṣā
(D) Chanda

100. A historian wants to reconstruct the socio-legal environment of ancient India. Which text from the 14 Vidyāsthāna-s would serve as the most direct primary source?
(A) Nirukta
(B) Śikṣā
(C) Chanda
(D) Dharmaśāstra

101. Which text is considered the primary ancient lexicon upon which Yāska wrote the Nirukta?
(A) Aṣṭādhyāyī
(B) Vārttika
(C) Nighaṇṭu
(D) Mahābhāṣya

102. Read the following statements regarding Purāṇas and choose the correct option:
Statement I: The Purāṇas typically employ the Pañcalakṣaṇa framework.
Statement II: 'Vaṃśānucarita' refers to the geographical layout of the earth.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

103. Consider the following:
I. Brahmāṇḍa
II. Brahma
III. Vāyu
IV. Mahābhārata
Which of the above are counted among the traditional 18 Mahāpurāṇas?
(A) I and II only
(B) III and IV only
(C) I, II, III, and IV
(D) I, II, and III only

104. What distinguishes 'Pratisarga' from 'Sarga' in Purāṇic literature?
(A) Sarga is primary creation; Pratisarga is recreation.
(B) Sarga is creation by humans; Pratisarga is creation by gods.
(C) Sarga describes the earth; Pratisarga describes the heavens.
(D) Sarga deals with animals; Pratisarga deals with human life.

105. Identify the incorrect statement regarding the Vedāṅgas.
(A) They were developed to aid the proper understanding and performance of Vedic texts and rituals.
(B) They are considered part of Smṛti rather than Śruti.
(C) They are purely secular texts with no connection to the Vedas.
(D) Kalpa is known as the hands of the Vedapuruṣa.

106. Read the given assertion and reason and choose the correct option:
Assertion (A): Dharmaśāstras are integral to the 14 Vidyāsthāna-s.
Reason (R): They provide the necessary ethical and legal framework required to maintain cosmic and social order.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

107. Which Vedāṅga is most closely associated with the study of prose and verse patterns based on syllable length (Laghu/Guru)?
(A) Vyākaraṇa
(B) Nirukta
(C) Jyotiṣa
(D) Chanda

108. All of the following correctly describe 'Nyāya' EXCEPT:
(A) It provides a detailed theory of knowledge

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(Pramāṇas).
(B) It constitutes the central core of Ayurvedic medicine.
(C) It systematically explains the rules of logic.
(D) It is one of the 14 Vidyāsthāna-s.

109. Read the following lists and choose the correct code for the deity focus of Purāṇas:
List I: (Purāṇa)
P. Viṣṇu Purāṇa
Q. Śiva Purāṇa
R. Mārkaṇḍeya Purāṇa
S. Skanda Purāṇa
List II: (Deity Focus)
1. Śiva / Kārtikeya
2. Viṣṇu
3. Śiva
4. Devī
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-3, S-1
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-1, R-4, S-2

110. The strict rules of Śikṣā and Vyākaraṇa caused a profound effect on the Saṃskṛta language. What was this effect?
(A) It became highly unstable and localized over the years.
(B) It was completely forgotten by the masses of the people.
(C) It merged indistinguishably with various local languages.
(D) It was preserved with phonetic and structural purity.

111. The term 'Sāmaveda' is derived from 'Sāman', which means:
(A) Melody/Song
(B) Sacrifice
(C) Knowledge
(D) Utterance

112. Consider the following components:
I. Śikṣā
II. Vyākaraṇa
III. Nirukta
IV. Chanda
V. Jyotiṣa
Which of the above are aimed at the correct recitation and linguistic preservation of the Vedas?
(A) I, II, and V only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

113. Identify the correct pair regarding the Vedas and their broad content.
(A) Ṛgveda - Spells and incantations for daily problems
(B) Sāmaveda - Melodies for chanting
(C) Atharvaveda - Foundational hymns of praise
(D) Yajurveda - Ritual formulas and mantras for sacrifices

114. If a classical scholar seeks to understand the exact root meaning of a difficult Vedic word like 'Go', they must employ the analytical tools provided by:
(A) Nirukta
(B) Jyotiṣa
(C) Kalpa
(D) Dhanurveda

115. Arrange the following broad categories of traditional Indian literature in order from the most ancient to its subsequent structural developments:
I. Vedāṅgas
II. Samhitās (Vedas)
III. Purāṇas
(A) I, II, III
(B) II, I, III
(C) III, I, II
(D) II, III, I

116. Read the following statements regarding Purāṇas and choose the correct option:
Statement I: The 18 Purāṇas exclusively contain stories of gods and completely ignore human history.
Statement II: 'Vaṃśānucarita' in the Purāṇas provides lists of ancient Indian royal dynasties.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

117. Identify the incorrect pair regarding the Vidyāsthāna-s.
(A) Caturdaśa - Fourteen
(B) Vedāṅgas - Six

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(C) Vedas - Five
(D) Purāṇa - One (as a collective category)

118. Which concept refers to the massive epochs of time ruled by successive progenitors of humanity in Purāṇic literature?
(A) Sarga
(B) Manvantara
(C) Pratisarga
(D) Vaṃśa

119. Identify the correct statement regarding 'Dharmaśāstra'.
(A) It is solely an oral tradition with no written texts existing.
(B) It explicitly rejects the authority of the four primary Vedas.
(C) It deals primarily with the rules of poetry and composition.
(D) Texts like Manu Smṛti and Yājñavalkya Smṛti are included.

120. A modern linguist analyzing the highly structured and rule-based derivation of words in Sanskrit is essentially validating the ancient science of:
(A) Vyākaraṇa
(B) Śilpaveda
(C) Kalpa
(D) Sāmaveda

121. All of the following are generally considered parts of the four Vedas EXCEPT:
(A) Saṃhitā
(B) Brāhmaṇa
(C) Purāṇa
(D) Āraṇyaka

122. Which among the following best defines 'Mīmāṃsā' in the context of the 14 Vidyāsthāna-s?
(A) A system for the interpretation of Vedic injunctions.
(B) A school of atheistic materialism in ancient India.
(C) A collection of romantic poetry and emotional songs.
(D) A manual on ancient military formations and strategy.

123. Identify the incorrect statement regarding the Upavedas.
(A) Sthāpatyaveda deals with engineering and architecture.
(B) They consist of practical and applied knowledge.
(C) Gāndharvaveda is the Upaveda of music and dance.
(D) They form part of the primary Śruti literature.

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124. The requirement for extreme precision in building Vedic fire altars directly caused the formulation of geometric rules found in the:
(A) Gṛhyasūtras
(B) Śulbasūtras
(C) Dharmasūtras
(D) Śrautasūtras

125. Identify the correct pair relating an Upaveda to its root Veda:
(A) Gāndharvaveda - Atharvaveda
(B) Dhanurveda - Sāmaveda
(C) Āyurveda - Atharvaveda
(D) Sthāpatyaveda - Ṛgveda

126. Which traditional characteristic of a Purāṇa deals with the accounts of solar and lunar dynasties?
(A) Pratisarga
(B) Sarga
(C) Manvantara
(D) Vaṃśānucarita

127. Read the following statements regarding Sanskrit phonetics and choose the correct option:
Statement I: The study of Śikṣā ensures that the meaning of the Vedic text is not altered due to faulty pronunciation.
Statement II: A change in the accent (svara) of a Sanskrit word can completely change its meaning.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

128. Consider the following components of Vedic literature:
I. Mantra/Saṃhitā

II. Brāhmaṇa
III. Āraṇyaka
IV. Upaniṣad
Which of the above statement(s) is/are traditionally considered the authoritative 'Veda' proper (Śruti)?
(A) I and II only
(B) I, II, III, and IV
(C) I, II, and III only
(D) I and IV only

129. A scholar mapping ancient geographical and cosmological boundaries described in traditional texts is relying primarily on data from:
(A) Nirukta
(B) Purāṇas
(C) Nyāya
(D) Śikṣā

130. Identify the incorrect statement regarding Vyākaraṇa.
(A) It is known as the 'feet' of the Vedapuruṣa.
(B) Pāṇini's Aṣṭādhyāyī is the most famous text of Vyākaraṇa.
(C) It breaks down words into nominal or verbal roots and suffixes.
(D) It helps in preserving the structural purity of the Vedas.

131. Read the given assertion and reason and choose the correct option:
Assertion (A): The Nirukta is an essential Vedāṅga for understanding the Vedas.
Reason (R): Because many Vedic words had become obscure, Nirukta was necessary to provide their etymological derivations and meanings.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

132. The term 'Sthāpatyaveda' refers to the ancient Indian science of:
(A) Ancient Herbal Medicine
(B) Music and Acoustics Study
(C) Warfare and Military Tactics
(D) Architecture and Engineering

133. Which of the following is NOT an attribute of the 14 Vidyāsthāna-s?
(A) They encompass both theoretical knowledge and practical sciences.
(B) They were designed to maintain and interpret the Vedic tradition.
(C) They include the complete canon of Jaina Āgamas.
(D) They integrate logical reasoning (Nyāya) with scriptural authority.

134. Read the following lists and choose the correct code for the association of Upavedas with their corresponding disciplines:
List I: (Upaveda)
P. Āyurveda
Q. Dhanurveda
R. Gāndharvaveda
S. Sthāpatyaveda
List II: (Discipline)
1. Military Science
2. Music and Dance
3. Architecture
4. Health and Medicine
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-4, S-2

135. The fundamental necessity to resolve contradictions in Vedic texts regarding sacrificial duties caused the rigorous development of which Śāstra?
(A) Vyākaraṇa
(B) Jyotiṣa
(C) Purāṇa
(D) Mīmāṃsā

136. Which text is an ancient treatise on Chanda (meter) written by Piṅgala?
(A) Chandaḥsūtra
(B) Nirukta
(C) Aṣṭādhyāyī
(D) Yājñavalkya Smṛti

137. Consider the following Purāṇas:
I. Gāruḍa
II. Kūrma
III. Varāha
IV. Matsya
V. Vāyu

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Which of the above statement(s) is/are named after avatars of Viṣṇu?
(A) I, II, and III only
(B) I, III, IV, and V only
(C) II, III, and IV only
(D) I, II, III, IV, and V

138. Which of the following represents a correct pair of a Vidyāsthāna and its primary function?
(A) Kalpa - Study of ritual procedures
(B) Dharmaśāstra - Study of planetary alignments
(C) Nyāya - Study of legal contracts
(D) Śikṣā - Study of logical inferences

139. A judge in ancient India dealing with a property dispute would derive legal authority and guidelines primarily from:
(A) Chanda
(B) Gāndharvaveda
(C) Pratisarga
(D) Dharmaśāstra

140. Which statement defines the overarching objective of the six Vedāṅgas?
(A) They were created to replace the original Vedas entirely.
(B) They are disciplines to protect and apply Vedic knowledge.
(C) They are purely mythological stories to entertain the masses.
(D) They are independent schools that reject ritualistic practices.

141. Read the following statements regarding Sanskrit phonetics and choose the correct option:
Statement I: The phonetics of Sanskrit classifies vowels and consonants strictly based on the anatomical points of articulation.
Statement II: Words in Sanskrit are arbitrarily formed without any structured derivation from root sounds.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

142. Identify the incorrect pair of a Vedāṅga and its metaphorical representation:
(A) Vyākaraṇa - Mouth
(B) Jyotiṣa - Eyes
(C) Kalpa - Hands
(D) Nirukta - Feet

143. Which branch of Vedic literature specifically provides the philosophical foundation and metaphysical inquiry into the nature of Brahman?
(A) Upaniṣads (Vedānta)
(B) Gṛhyasūtra Rituals
(C) Śulbasūtra Rules
(D) Nighaṇṭu Lexicons

144. Identify the correct statement regarding the scientific nature of Sanskrit grammar.
(A) It is unsystematic and highly irregular in its formation.
(B) It relies entirely on memorization without any logical rules.
(C) It uses algebraic rules to generate words from roots.
(D) It lacks rules for various phonetic conjunctions (Sandhi).

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145. An architect planning to construct a traditional house according to Vāstu principles is applying knowledge originating from:
(A) Śikṣā
(B) Sthāpatyaveda
(C) Dhanurveda
(D) Mīmāṃsā

146. Which among the following is a negative consequence of ignoring 'Chanda' during Vedic chanting?
(A) The hymn loses its rhythmic structure and efficacy.
(B) The hymn magically changes its language to another.
(C) The reciter immediately forgets the Vyākaraṇa rules.
(D) The altar geometry becomes invalid for the ceremony.

147. What does the term 'Apauruṣeya' signify in the context of the Vedas?
(A) Authored by a great historical human sage.
(B) Related to the needs of human society.
(C) Not of human origin / divinely revealed.
(D) Written in a prose format for recitation.

148. Identify the incorrect statement regarding the Purāṇas.
(A) They are divided into 18 Mahāpurāṇas and numerous Upapurāṇas.
(B) They embody the Pañcalakṣaṇa.
(C) Vyāsa is traditionally credited as their compiler.
(D) They strictly exclude any mention of geography or cosmology.

149. The precise calculation of lunar and solar cycles was fundamentally driven by the necessity of:
(A) Facilitating the growth of trade and commerce.
(B) Navigating across the oceans to distant lands.
(C) Determining the correct timing for rituals.
(D) Composing romantic and emotional lyric poetry.

150. Which is a correct pair regarding a Purāṇic characteristic?
(A) Sarga - Universal dissolution
(B) Vaṃśa - Royal and sage genealogies
(C) Manvantara - The birth of demons
(D) Pratisarga - The rules of grammar

151. The primary focus of the Yajurveda is:
(A) Various musical melody chants
(B) Ancient magical spells of power
(C) Pure philosophical contemplations
(D) Rituals and sacrificial formulas

152. Read the following statements regarding the Ṣaḍ Darśana and Vidyāsthāna-s and choose the correct option:
Statement I: The Caturdaśa Vidyāsthāna-s include the six philosophical schools in their entirety as separate entries.
Statement II: Nyāya and Mīmāṃsā are specifically mentioned in the traditional list of fourteen Vidyāsthāna-s.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

153. Consider the following concepts related to speech:
I. The articulation of vowels
II. The classification of consonants into Vargas
III. The rules of breath control during speech
IV. The derivation of words from verbal roots
Which of the above statement(s) is/are directly studied under Śikṣā?
(A) II, III, and IV only
(B) I, III, and IV only
(C) I, II, and III only
(D) I, II, III, and IV

154. In ancient India, an expert in 'Dhanurveda' would be most capable of:
(A) Leading an army and using weapons.
(B) Composing verses of devotional poetry.
(C) Performing a complex surgical operation.
(D) Predicting the timing of solar eclipses.

155. Identify the incorrect statement about the Upavedas.
(A) They represent applied sciences derived from the Vedas.
(B) Sthāpatyaveda deals with engineering and architecture.
(C) Āyurveda encompasses traditional medicine and health.
(D) Gāndharvaveda focuses solely on military strategy.

156. Read the given assertion and reason and choose the correct option:
Assertion (A): The study of Nirukta is considered complementary to Vyākaraṇa.
Reason (R): While Vyākaraṇa establishes grammatical rules of word formation, Nirukta provides etymologies for difficult Vedic words.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

157. What does the term 'Śāstra' literally translate to in a broad academic context?
(A) A song meant for devotional choral recitation.
(B) A fictional story about the lives of ancient kings.
(C) An instruction, rule, or scientific treatise.
(D) A type of ancient currency used for market trades.

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158. Which of the following is NOT an accepted source of Dharma in classical Indian jurisprudence (Dharmaśāstra)?
(A) Śruti (Vedas)
(B) Smṛti (Dharma texts)
(C) Sadācāra (Conduct of good people)
(D) Cārvāka philosophy

159. Read the following lists and choose the correct code for the definitions of terms:
List I: (Term)
P. Veda
Q. Vedāṅga
R. Upaveda
S. Purāṇa
List II: (Meaning)
1. Applied knowledge/science
2. Ancient narrative/history
3. Limb of the Veda
4. Knowledge/Revelation
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-4, R-1, S-2

160. The rigorous rules regarding correct pronunciation in Śikṣā had the effect of:
(A) Eliminating regional languages used in daily life.
(B) Preserving the oral transmission of the Vedas.
(C) Forcing the Vedas to be written down in manuscripts.
(D) Banning the chanting of Sāmaveda in royal rituals.

161. Which characteristic of the Purāṇas deals with the description of different cosmic time periods and the patriarchs presiding over them?
(A) Sarga
(B) Manvantara
(C) Pratisarga
(D) Vaṃśa

162. Consider the following:
I. Śikṣā
II. Āyurveda
III. Dhanurveda
IV. Gāndharvaveda
V. Sthāpatyaveda
Which of the above statement(s) is/are classified as Upavedas?
(A) II, III, IV, and V only
(B) I, II, III, and IV only
(C) I, III, IV, and V only
(D) I, II, IV, and V only

163. Identify the correct pair regarding the Vedas and their primary form.
(A) Yajurveda - Melodies
(B) Sāmaveda - Pure prose
(C) Ṛgveda - Verses (Ṛks)
(D) Atharvaveda - Architecture manuals

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164. A modern physician utilizing holistic medicinal practices described in ancient texts is practicing knowledge rooted in which Upaveda?
(A) Dhanurveda
(B) Śikṣā
(C) Gāndharvaveda
(D) Āyurveda

165. Arrange the following chronologically according to the traditional cosmic cycles described in Purāṇic literature:
I. Sṛṣṭi (Creation)
II. Sthiti (Maintenance)
III. Pralaya (Dissolution)
(A) I, II, III
(B) II, I, III
(C) III, II, I
(D) I, III, II

166. Read the following statements regarding Upavedas and Purāṇas and choose the correct option:
Statement I: The total number of recognized Upavedas is typically four.
Statement II: Purāṇas are completely devoid of any geographical or cosmological information.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

167. Identify the incorrect pair regarding the Pañcalakṣaṇa.
(A) Sarga - Primary Creation
(B) Pratisarga - Secondary Creation / Dissolution
(C) Vaṃśa - Genealogy
(D) Vaṃśānucarita - Rules of Grammar

168. Which of the following is traditionally known as the 'Fifth Veda' due to its comprehensive nature and accessibility?
(A) Mahābhārata / Purāṇas
(B) Medical Āyurveda
(C) Vedic Nirukta
(D) Pāṇini's Aṣṭādhyāyī

169. Identify the correct statement concerning the linguistic structure of Saṃskṛta.
(A) It is based on a chaotic alphabet system of characters.
(B) It does not differentiate between short and long vowels.
(C) The alphabet is arranged by articulation point.
(D) It lacks rules for consonant clusters in the language.

170. If a scholar discovers a text describing the duties of a king (Rājadharma) and societal laws, this text falls under the category of:
(A) Dharmaśāstra
(B) Nyāya
(C) Chanda
(D) Nirukta

171. All of the following are traditional characteristics of a Purāṇa EXCEPT:
(A) Sarga
(B) Pratisarga
(C) Vaṃśa
(D) Anumāna

172. The central objective of 'Nyāya' Śāstra is:
(A) To narrate ancient stories of deities and kings.
(B) To investigate logic and correct reasoning.
(C) To map the stars and celestial bodies in the sky.
(D) To dictate the specific notes of classical music.

173. Which statement defines the BEST reason why Vedāṅgas are essential?
(A) They contain more powerful magic than the original Vedas.
(B) They provide the framework to understand the Vedas.
(C) They are the only texts available in the Sanskrit language.
(D) They reject all Vedic rituals and focus purely on meditation.

174. The scientific mapping of vocal articulation in Śikṣā directly caused:
(A) The invention of the wheel in the ancient Vedic era.
(B) The flawless oral transmission of the Vedas.
(C) The complete disappearance of various written scripts.
(D) The rejection of grammar in daily speech and writing.

175. Which among the following correctly pairs an Upaveda with its principal Veda?
(A) Dhanurveda - Yajurveda
(B) Āyurveda - Sāmaveda
(C) Gāndharvaveda - Ṛgveda
(D) Sthāpatyaveda - Atharvaveda

176. Which branch of learning from the 14 Vidyāsthāna-s focuses on the rules of scriptural interpretation and resolution of textual doubts regarding rituals?
(A) Mīmāṃsā
(B) Nyāya
(C) Jyotiṣa
(D) Śikṣā

177. Read the following statements regarding the Kalpa Sūtras and choose the correct option:
Statement I: The Kalpa Sūtras are divided into Śrauta, Gṛhya, Dharma, and Śulba.
Statement II: The Śulbasūtras deal with mathematical and geometrical rules for constructing fire altars.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

178. Consider the following texts:
I. Rāmāyaṇa
II. Bhāgavata Purāṇa
III. Viṣṇu Purāṇa
IV. Matsya Purāṇa
Which of the above statement(s) is/are strictly classified as Mahāpurāṇas?
(A) II, III, and IV only
(B) I, II, and III only
(C) I, III, and IV only

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(D) I, II, III, and IV

179. A musicologist researching the ancient roots of Indian classical music would fundamentally trace them back to the:
(A) Ṛgveda
(B) Sāmaveda
(C) Atharvaveda
(D) Jyotiṣa

180. Identify the incorrect statement about the 14 Vidyāsthāna-s.
(A) They include the four Vedas.
(B) They include the six Vedāṅgas.
(C) They include Purāṇa, Nyāya, Mīmāṃsā, and Dharmaśāstra.
(D) They include the Āgamas of heterodox traditions.

181. Read the given assertion and reason and choose the correct option:
Assertion (A): The grammar of Saṃskṛta is often described as highly scientific and systematic.
Reason (R): Pāṇini's Aṣṭādhyāyī uses a highly condensed set of algebraic rules to generate morphological forms.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

182. Which among the following deals specifically with daily domestic rituals and rites of passage (Saṃskāras)?
(A) Śrautasūtras
(B) Gṛhyasūtras
(C) Śulbasūtras
(D) Nirukta

183. Identify the negative statement that is true regarding the Vedas:
(A) They lack references to various nature deities.
(B) They have no associated Upaveda knowledge systems.
(C) They are not part of the fourteen Vidyāsthāna-s.
(D) They are not considered man-made texts.

184. Read the following lists and choose the correct code for the definitions of phonetic concepts:
List I: (Phonetic Concept)
P. Sthāna
Q. Prayatna
R. Mātrā
S. Svara
List II: (Definition)
1. Effort of articulation
2. Accent/Pitch
3. Point of articulation
4. Measure of duration
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

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185. The strict categorization of consonants in Sanskrit resulted in:
(A) The loss of regional dialects used by people.
(B) The inability to write down words in a script.
(C) A grid-like phonetic alphabet.
(D) The mixing of vowels and consonants in speech.

186. Which Vedāṅga provides the 'eyes' (dṛṣṭi) to correctly time a Vedic sacrifice?
(A) Jyotiṣa
(B) Kalpa
(C) Nirukta
(D) Śikṣā

187. Consider the following characteristics of Purāṇas:
I. Sarga
II. Pratisarga
III. Vaṃśa
IV. Manvantara
V. Vaṃśānucarita
Which of the above statement(s) specifically describes the 'epochs of the Manus'?
(A) I
(B) II
(C) III
(D) IV

188. Identify the correct pair:
(A) Mīmāṃsā - Science of Archery
(B) Nyāya - Science of Logic
(C) Purāṇa - Science of Grammar
(D) Dharmaśāstra - Science of Phonetics

189. A student seeking to understand rules governing social conduct, marriages, and inheritances in ancient India would consult:
(A) Jyotiṣa
(B) Nirukta
(C) Dharmaśāstra
(D) Sthāpatyaveda

190. Which is the BEST description of the scientific nature of 'Śikṣā'?
(A) It relies on random memorization of Vedic sounds.
(B) It describes the physical properties of cosmic light.
(C) It categorizes sounds based on musical popularity.
(D) It analyzes the origin and effort of speech.

191. Read the following statements regarding the 14 Vidyāsthāna-s and choose the correct option:
Statement I: The Atharvaveda is completely excluded from the 14 Vidyāsthāna-s.
Statement II: The four Vedas constitute the core foundation of the 14 Vidyāsthāna-s.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

192. Identify the incorrect pair regarding the Upavedas.
(A) Āyurveda - Life and Health
(B) Sthāpatyaveda - Grammar
(C) Dhanurveda - Archery/War
(D) Gāndharvaveda - Music/Arts

193. The term 'Caturdaśa' in Caturdaśa Vidyāsthāna specifically means:
(A) Four
(B) Fourteen
(C) Ten
(D) Forty

194. Identify the correct statement regarding 'Nirukta'.
(A) It explains the etymology of terms.
(B) It provides the rules for constructing temples.
(C) It is considered the Upaveda of the Sāmaveda.
(D) It narrates the history of the solar dynasty.

195. If a practitioner determines an ailment by balancing the Vāta, Pitta, and Kapha doṣas, they are directly utilizing the classical knowledge system of:
(A) Dhanurveda
(B) Gāndharvaveda
(C) Āyurveda
(D) Śulbasūtras

196. All of the following are part of the six Vedāṅgas EXCEPT:
(A) Śikṣā
(B) Vyākaraṇa
(C) Nirukta
(D) Mīmāṃsā

197. The concept of 'Vaṃśānucarita' in the Pañcalakṣaṇa provides historical scholars with:
(A) Geometrical formulas for sacred altars.
(B) Chemical composition of medicinal herbs.
(C) Accounts and deeds of dynastic kings.
(D) The rules of formal syllogistic logic.

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198. Identify the incorrect statement regarding the scientific nature of pronunciation in Indian languages.
(A) It is haphazard and non-phonetic.
(B) It uses a phonetic script where words are pronounced exactly as they are written.
(C) It distinguishes aspirated and unaspirated consonants clearly.
(D) It differentiates between short and long vowels affecting meaning.

199. The need to maintain pure ritual effectiveness without errors caused the ancient sages to develop:
(A) The Cārvāka philosophy
(B) The Jātaka tales
(C) Modern algebraic notation
(D) The Vedāṅgas

200. Identify the correct pair concerning Purāṇic literature.
(A) Pratisarga - Dissolution and recreation
(B) Sarga - Genealogies of various kings
(C) Manvantara - The rules of Vedic poetry
(D) Vaṃśa - Initial creation of the universe

201. Which among the following Vedāṅgas deals with 'mātrā' (the metrical unit of time) to regulate poetic verses?
(A) Jyotiṣa
(B) Kalpa
(C) Chanda
(D) Nirukta

202. Read the following statements regarding the term 'Purāṇa' and choose the correct option:
Statement I: The word 'Purāṇa' literally means 'ancient' or 'old'.
Statement II: Purāṇas typically lack any characteristics or structured topics.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

203. Consider the following names:
I. Agni
II. Bhāgavata
III. Bhaviṣya
IV. Rāmāyaṇa
Which of the above statement(s) is/are part of the 18 Mahāpurāṇas?
(A) II, III, and IV only
(B) I and II only
(C) I, II, III, and IV
(D) I, II, and III only

204. A student is analyzing a root word and how it transforms into inflected forms. The student is engaging in the discipline of:
(A) Śikṣā
(B) Vyākaraṇa
(C) Jyotiṣa
(D) Chanda

205. Identify the incorrect statement regarding the 14 Vidyāsthāna-s.
(A) They form a comprehensive educational curriculum.
(B) They include sciences, arts, law, philosophy, and history.
(C) They incorporate logic (Nyāya) and interpretation (Mīmāṃsā).
(D) They explicitly reject the authority of the four Vedas.

206. Read the given assertion and reason and choose the correct option:
Assertion (A): The oral transmission of the Vedas required rigorous phonetic training.
Reason (R): A slight variation in the accent (svara) or pronunciation of a Vedic mantra could alter its intended meaning and efficacy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

207. Which component of the 14 Vidyāsthāna-s provides the ethical and legal foundations for ancient Indian society?
(A) Dharmaśāstra
(B) Nirukta
(C) Jyotiṣa
(D) Chanda

208. Which is NOT a recognized category among the Upavedas?
(A) Āyurveda
(B) Mīmāṃsāveda
(C) Dhanurveda
(D) Gāndharvaveda

209. Read the following lists and choose the correct code for the general nature of Vidyāsthāna components:
List I: (Vidyāsthāna Component)
P. Veda
Q. Vedāṅga
R. Nyāya
S. Purāṇa
List II: (General Nature)
1. Epistemology and Logic
2. Auxiliary/Supportive Science
3. Primary Revealed Text
4. Mythological and Historical Lore
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-4, S-1

210. The lack of standard measures for building sacrificial altars caused the ancient development of geometrical science contained in the:
(A) Śulbasūtras

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(B) Nirukta
(C) Gāndharvaveda
(D) Purāṇas

211. Which Veda is renowned as the earliest text containing a vast collection of hymns to various deities?
(A) Yajurveda
(B) Sāmaveda
(C) Ṛgveda
(D) Atharvaveda

212. Consider the following:
I. Sarga
II. Pratisarga
III. Vaṃśa
IV. Manvantara
V. Vaṃśānucarita
These five elements collectively represent the core structure of which body of literature?
(A) Vedas
(B) Vedāṅgas
(C) Upavedas
(D) Purāṇas

213. Identify the correct pair regarding the limbs of the Vedapuruṣa.
(A) Jyotiṣa - Nose
(B) Nirukta - Eyes
(C) Kalpa - Hands
(D) Śikṣā - Feet

214. When interpreting conflicting texts regarding a specific Vedic ritual, an ancient scholar would apply the principles of:
(A) Dhanurveda
(B) Mīmāṃsā
(C) Śikṣā
(D) Sthāpatyaveda

215. Arrange the following conceptual levels of grammatical structure according to Vyākaraṇa, from the smallest unit to the largest:
I. Vākya (Sentence)
II. Pada (Inflected Word)
III. Varṇa (Phoneme)
(A) I, II, III
(B) III, II, I
(C) II, III, I
(D) III, I, II

216. Read the following statements regarding the Atharvaveda and choose the correct option:
Statement I: The Atharvaveda is noted for its practical spells, charms, and healing practices.
Statement II: Āyurveda is frequently considered an Upaveda of the Atharvaveda.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

217. Identify the incorrect pair regarding the Vidyāsthāna-s.
(A) Veda - 4
(B) Vedāṅga - 6
(C) Mahāpurāṇa - 18
(D) Upaveda - 14

218. The fundamental objective of the 14 Vidyāsthāna-s was:
(A) To provide a holistic system of knowledge.
(B) To conquer neighboring kingdoms and lands.
(C) To strictly enforce an illiterate society.
(D) To abandon the Sanskrit language entirely.

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219. Identify the correct statement regarding 'Sarga' in the Purāṇas.
(A) It denotes the final destruction of the world system.
(B) It deals with the lineage of the moon god in history.
(C) It outlines the legal code for kings and administrators.
(D) It describes the primary creation of the universe.

220. An engineer referring to ancient treatises for building a structure is practicing knowledge associated with:
(A) Dhanurveda
(B) Sthāpatyaveda
(C) Gāndharvaveda
(D) Āyurveda

221. Which is a negative feature of 'Vyākaraṇa'?
(A) It provides clear rules for derivations.
(B) It organizes verbs into ten classes (gaṇas).
(C) It does not tolerate spelling variations.
(D) It explains various phonetic junction rules.

222. What is the fundamental difference between Nyāya and Mīmāṃsā?
(A) Nyāya deals with rituals; Mīmāṃsā deals with the stars.
(B) Nyāya focuses on logic; Mīmāṃsā on interpretation.
(C) Nyāya is an Upaveda; Mīmāṃsā is a Vedāṅga of the Vedas.
(D) Nyāya rejects the Vedas; Mīmāṃsā accepts them as truth.

223. Identify the incorrect statement regarding Śikṣā.
(A) It is the science of phonetics used for chanting.
(B) It ensures the preservation of the oral tradition.
(C) It categorizes sounds based on articulation effort.
(D) It details the history of the Mahābhārata war.

224. The reliance on precise planetary positions for rituals caused the development of which mathematical science?
(A) Gāndharvaveda
(B) Nyāya
(C) Mīmāṃsā
(D) Jyotiṣa

225. Identify the correct pair regarding the Vedas and their broad function.
(A) Ṛgveda - Spells and Magic
(B) Sāmaveda - Melodic Chants
(C) Yajurveda - Pure Philosophy
(D) Atharvaveda - Sacrificial prose formulas

226. Which traditional Indian text explicitly catalogs the 14 Vidyāsthāna-s?
(A) Yājñavalkya Smṛti
(B) Buddhist Tripiṭaka
(C) Jaina Kalpasūtra
(D) Cārvāka Sūtra

227. Read the following statements regarding Upavedas and Vedāṅgas and choose the correct option:
Statement I: The 'Upavedas' are theoretical philosophical texts with no practical application.
Statement II: The 'Vedāṅgas' are practical auxiliary disciplines needed to master the Vedas.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

228. Consider the following:
I. Āyurveda
II. Dhanurveda
III. Gāndharvaveda
IV. Sthāpatyaveda
Which of the above statement(s) is/are directly related to practical skills (arts, crafts, medicine, warfare)?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

229. A musician learning the microtones and scales of ancient Indian music is utilizing the legacy of:
(A) Dhanurveda
(B) Śikṣā
(C) Gāndharvaveda
(D) Nyāya

230. Identify the incorrect statement regarding the Pañcalakṣaṇa.
(A) They define the structure of a Mahāpurāṇa text.
(B) Sarga refers to the primary creation of cosmos.
(C) Pratisarga refers to dissolution and recreation.
(D) Manvantara refers to fire altar measurements.

231. Read the given assertion and reason and choose the correct option:
Assertion (A): The Caturdaśa Vidyāsthāna-s provided a complete epistemological framework for classical Indian thought.
Reason (R): They encompass texts for revelation, tools for comprehension, rules for logical analysis, social ethics, and historical narratives.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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232. Which among the following best defines the 'scientific nature' of Sanskrit pronunciation?
(A) Characters are mapped by vocal organ and effort.
(B) It requires memorization of arbitrary spellings.
(C) It relies heavily on silent letters in words.
(D) It changes pronunciation based on local regions.

233. All of the following are listed among the 14 Vidyāsthāna-s EXCEPT:
(A) Ancient Purāṇa
(B) Vedic Mīmāṃsā
(C) Dharmaśāstra
(D) Cārvāka Darśana

234. Read the following lists and choose the correct code for the practical objectives of Vedāṅgas:
List I: (Vedāṅga)
P. Śikṣā
Q. Vyākaraṇa
R. Nirukta
S. Jyotiṣa
List II: (Practical Objective)
1. Understanding Etymology
2. Timing of Rituals
3. Correct Pronunciation
4. Grammatical Correctness
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

235. The failure to apply rules of 'Nirukta' leads directly to:
(A) Misunderstanding the meaning of Vedic terms.
(B) Miscalculating a solar eclipse in the sky.
(C) Forgetting how to shoot an arrow in battle.
(D) Constructing an asymmetrical building layout.

236. Which Purāṇic characteristic specifically chronicles the deeds and reigns of kings of various dynasties?
(A) Sarga
(B) Vaṃśānucarita
(C) Pratisarga
(D) Manvantara

237. Consider the following:
I. Yajurveda
II. Nyāya
III. Jyotiṣa
IV. Āyurveda
V. Dharmaśāstra
Which of the above statement(s) is/are included strictly within the 14 Vidyāsthāna-s framework?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, II, III, IV, and V

238. Identify the correct pair regarding the components of the Veda.
(A) Saṃhitā - The core collection of mantras.
(B) Brāhmaṇa - The philosophical culmination.
(C) Upaniṣad - The rules for architecture.
(D) Āraṇyaka - The dictionary of all words.

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239. A legal scholar studying ancient precedents for property rights and inheritance in Indian history would fundamentally rely on:
(A) Dharmaśāstra
(B) Kalpa
(C) Nirukta
(D) Chanda

240. Which statement represents the best reason why 'Purāṇa' is included in the Vidyāsthāna-s?
(A) Because they are much older than the Vedas.
(B) They illustrate Vedic truths via narratives.
(C) Because they provide the grammatical rules.
(D) Because they teach modern medicine practices.

241. Read the following statements regarding traditional texts and choose the correct option:
Statement I: Vālmīki's Rāmāyaṇa is generally considered one of the 18 Mahāpurāṇas.
Statement II: The Mahābhārata is sometimes called the fifth Veda, but it is technically classified as Itihāsa.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

242. Identify the incorrect pair regarding ancient Indian sciences.
(A) Gāndharvaveda - Etymology

(B) Dhanurveda - Military Science
(C) Sthāpatyaveda - Architecture
(D) Āyurveda - Medicine

243. The strict preservation of Vedic texts through advanced phonetic methods used various mechanisms. Which of the following was NOT used for this preservation?
(A) Jaṭā-pāṭha
(B) Ghana-pāṭha
(C) Printing presses
(D) Krama-pāṭha

244. The necessity to determine exact auspicious moments for performing Vedic sacrifices caused the evolution of:
(A) Chanda
(B) Nirukta
(C) Nyāya
(D) Jyotiṣa

245. Identify the correct pair regarding an Upaveda and its domain.
(A) Āyurveda - Advanced Archery
(B) Dhanurveda - Classical Music
(C) Sthāpatyaveda - Architecture
(D) Gāndharvaveda - Medicine

246. Which text provides the foundational aphorisms for the Nyāya philosophical system?
(A) Nyāya Sūtras by Gautama
(B) Mīmāṃsā Sūtras by Jaimini
(C) Brahma Sūtras by Bādarāyaṇa
(D) Yoga Sūtras by Patañjali

247. Read the following statements regarding the 14 Vidyāsthāna-s and choose the correct option:
Statement I: The 14 Vidyāsthāna-s are recognized as the core of orthodox traditional knowledge.
Statement II: Knowledge of Dharma can only be fully comprehended by studying the integrated framework of these 14 branches.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

248. Consider the following:
I. Śikṣā
II. Vyākaraṇa
III. Nirukta
IV. Chanda
V. Jyotiṣa
VI. Kalpa
The above complete list is collectively known as:
(A) Vedāṅgas
(B) Upavedas
(C) Mahāpurāṇas
(D) Darśanas

249. A traditional scholar argues that a specific Vedic ritual is obligatory based on scriptural command. To validate this interpretation logically, the scholar must use the rules of:
(A) Purāṇa
(B) Śikṣā
(C) Mīmāṃsā
(D) Jyotiṣa

250. Which of the following summarizes the scientific nature of Indian phonetics regarding the classification of sounds?
(A) Sounds are classified by speech organ and effort.
(B) Sounds are classified based on regional dialects.
(C) Sounds are classified by the shape of the letters.
(D) Sounds are not classified in the Indian tradition.

Direction : Please read the following source carefully.

In ancient India, the academic framework of higher learning was comprehensively structured around the Caturdaśa vidyāsthāna-s, which translates to the fourteen foundational branches of knowledge. A close examination of this ancient curriculum reveals a highly organized classification system designed to preserve and transmit both theoretical and applied disciplines. These fourteen branches are broadly categorized into three distinct domains. The primary foundational texts comprise the four Veda-s, namely the r gveda, yajurveda, sāmaveda, and atharvaveda. Supporting these primary texts are the six vedānga-s, which function as auxiliary disciplines essential for the proper understanding and recitation of the core texts. These six disciplines are śikṣā, vyākaraṇa, nirukta, chanda, jyotiṣa, and kalpa. Finally, the curriculum is

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completed by four additional disciplines that focus on logic, interpretation, law, and history. These include purāṇa, nyāya, mīmāṁsā, and dharmaśāstra. Academic studies of this fourteen-part structure emphasize that each branch was not studied in isolation but rather functioned as an interconnected matrix of knowledge. The mastery of these Caturdaśa vidyāsthāna-s was considered essential for achieving intellectual proficiency and fulfilling scholastic duties in traditional educational institutions.

Based on the above source, attempt the following five questions.

251. What does the term Caturdaśa vidyāsthāna-s translate to in the context of ancient Indian education?
(A) The four fundamental rituals performed in ancient society
(B) The fourteen foundational branches of knowledge
(C) The six primary auxiliary sciences of language study
(D) The interconnected logical treatises of the philosophers

252. Which texts are categorized as the primary foundational texts within this framework?
(A) The four Veda-s
(B) The six vedānga-s
(C) The ethical treatises
(D) The historical chronicles

253. What is the primary function of the six vedānga-s?
(A) To document the lineages and history of royal dynasties
(B) To establish the laws of ancient social jurisprudence
(C) To serve as auxiliary sciences for core text understanding
(D) To provide physical and mental training to young scholars

254. Which of the following is included in the four additional disciplines completing the curriculum?
(A) Jyotiṣa astronomy
(B) Nirukta derivation
(C) Śikṣā articulation
(D) Dharmaśāstra

255. How were the branches of the Caturdaśa vidyāsthāna-s intended to be studied by scholars?
(A) As strictly isolated and independent domains
(B) As purely practical, non-theoretical subjects
(C) As an interconnected matrix of knowledge
(D) As disciplines meant only for royal families

Direction : Please read the following source carefully.

Within the framework of ancient Indian learning, the six vedānga-s operate as specialized scientific disciplines designed with the explicit objective of preserving and interpreting the Veda-s. Scholarly analysis of these auxiliary sciences highlights their highly systematic and scientific nature, distinguishing them from purely philosophical texts. The six branches—śikṣā, vyākaraṇa, nirukta, chanda, jyotiṣa, and kalpa—each serve a distinct functional objective. Śikṣā is dedicated to the precise phonetic articulation of sounds, ensuring oral transmission remains uncorrupted. Vyākaraṇa focuses on the structural rules of grammar, establishing syntactic precision. Nirukta provides etymological analysis, dealing with the derivation and meaning of complex words. Chanda outlines the metrical structures necessary for poetic and rhythmic recitation. Jyotiṣa functions as the astronomical science, determining the exact temporal alignments for performing rituals. Lastly, kalpa outlines the procedural methodology and practical application of rituals. The scientific nature of the vedānga-s is evident in their empirical methodologies and rigorous systematization. By integrating phonological, grammatical, and astronomical data, these six disciplines collectively ensured that ancient texts were maintained with exactitude across multiple generations of scholars.

Based on the above source, attempt the following five questions.

256. What is the explicit objective of the six vedānga-s according to the passage?
(A) To replace the foundational Veda-s with modern theories
(B) To preserve and interpret the Veda-s
(C) To document everyday agricultural practices
(D) To create purely philosophical treatises

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257. Which vedānga focuses specifically on the structural rules of grammar?
(A) Śikṣā phonetics
(B) Chanda metrics
(C) Kalpa ritual
(D) Vyākaraṇa

258. What functional role does Jyotiṣa fulfill as an auxiliary science?
(A) Determining temporal alignments for rituals
(B) Providing etymological word analysis for meanings
(C) Outlining poetic metrical structures for recitation
(D) Detailing precise phonetic sound articulation rules

259. The discipline of Nirukta is primarily concerned with which of the following?
(A) The exact astronomical positioning of stars
(B) The practical application of ritual methodology
(C) The derivation and meaning of complex words
(D) The rhythm and meter of poetic recitations

260. How is the scientific nature of the vedānga-s made evident?
(A) Empirical methodologies and rigorous systematization
(B) Arbitrary philosophical storytelling and mythologies
(C) Elimination of complex grammatical rules and syntax
(D) Spontaneous generation of historical folk myths

Direction : Please read the following source carefully.

The traditional historical and mythological records of ancient India are primarily codified within the 18 purāṇāsa-s. Academic examinations of these eighteen major texts reveal that they are not arbitrary collections of narratives, but rather structured historical and cosmological archives. To be authentically classified as a purāṇa within this academic tradition, a text must inherently exhibit five general characteristics, known as the pañcalakṣaṇa. These five defining features systematically cover various dimensions of time and creation. The first characteristic is sarga, which details the primary creation of the universe. The second is pratisarga, focusing on the secondary creation or the cyclical dissolution and recreation of the world. The third feature, vaṃśa, meticulously documents the genealogies of divine entities and ancient sages. The fourth characteristic, manvantara, describes the vast cosmic cycles of time, each governed by a specific progenitor or Manu. The final feature is vaṃśānucarita, which provides detailed dynastic histories of various royal lineages. Through these five characteristics, the 18 purāṇāsa-s function as comprehensive encyclopedias, integrating cosmic timelines with the detailed genealogical histories of ancient civilizations.

Based on the above source, attempt the following five questions.

261. How many major texts encompass the traditional historical and mythological records discussed?
(A) 4
(B) 6
(C) 14
(D) 18

262. What specific event does the characteristic of 'sarga' detail?
(A) The succession of royal kings
(B) The primary creation of the universe
(C) The etymological meaning of words
(D) The cyclical dissolution of the world

263. Which of the five characteristics focuses on secondary creation and cyclical dissolution?
(A) Vaṃśa
(B) Manvantara
(C) Pratisarga
(D) Vaṃśānucarita

264. What type of information is documented under the characteristic known as 'vaṃśānucarita'?
(A) The rules of precise phonetic articulation and sound
(B) Vast cosmic cycles of time governed by a guiding Manu
(C) Genealogies limited exclusively to divine entities/sages
(D) Detailed dynastic histories of various royal lineages

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265. Through the five characteristics, how do the 18 purāṇāsa-s function overall?
(A) Comprehensive encyclopedias of cosmic and genealogical history
(B) Strictly grammatical rulebooks for students of literature
(C) Isolated stories without a structured temporal framework
(D) Instructional manuals for physical warfare and weaponry

Direction : Please read the following source carefully.

The linguistic framework of ancient India is heavily anchored in the sophisticated disciplines of phonetics and grammar. A rigorous linguistic analysis of these disciplines demonstrates the deeply scientific nature of pronunciation inherent in saṁskr ta and other structurally related Indian languages. Unlike languages where orthography and phonology possess numerous irregularities, the phonetic foundation of saṁskr ta is built upon a mathematically precise mapping of vocal articulation. Every sound is systematically categorized based on the exact anatomical position of articulation within the vocal tract and the degree of respiratory effort required. This scientific approach to pronunciation ensures that the spoken word corresponds flawlessly to its written counterpart. The accompanying grammatical structures further reinforce this precision by dictating strict rules for morphological synthesis and syntactic arrangements. Together, phonetics and grammar eliminate phonetic ambiguity, facilitating an incredibly stable oral tradition. The scientific nature of pronunciation in these Indian languages is essentially a mechanical science of the human vocal apparatus, designed to preserve the absolute integrity of acoustic transmission over millennia without linguistic corruption.

Based on the above source, attempt the following five questions.

266. What differentiates the phonetic foundation of saṁskr ta from languages with numerous irregularities?
(A) It relies entirely on silent reading and internal comprehension
(B) It uses a precise mapping of vocal articulation
(C) It dismisses the anatomical position of the human vocal tract
(D) It separates the spoken word completely from its written form

267. How are sounds systematically categorized in this ancient linguistic framework?
(A) By the regional location and dialect of the speaker
(B) By anatomical articulation and respiratory effort
(C) By the emotional and spiritual context of recitation
(D) By the musical instruments accompanying the sacred chant

268. What is the primary role of the grammatical structures mentioned in the source?
(A) Dictating rules for morphological synthesis and syntax
(B) Introducing phonetic ambiguities into the sacred text
(C) Recording the dynastic histories of ancient lineages
(D) Tracking astronomical alignments for performing rituals

269. What do phonetics and grammar collectively eliminate to stabilize the oral tradition?
(A) Structural organization
(B) Rhythmic meters
(C) Phonetic ambiguity
(D) Acoustic integrity

270. The scientific nature of pronunciation is described as a mechanical science of what specific element?
(A) Cosmological cycles of time
(B) Written orthography systems
(C) Instrumental music styles
(D) The human vocal apparatus

Direction : Please read the following source carefully.

The cornerstone of the Caturdaśa vidyāsthāna-s is formed by the four Veda-s, which represent the most fundamental repositories of ancient Indian knowledge. Textual researchers studying this traditional corpus categorize these four foundational texts as the r gveda, the yajurveda, the sāmaveda, and the atharvaveda. Each of these four collections possesses a unique thematic

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orientation and structural composition. The r gveda is primarily recognized for its extensive collection of metrical verses and foundational hymns. The yajurveda shifts the focus toward prose formulas and the procedural mechanics required for various traditional ceremonies. The sāmaveda is fundamentally musical in nature, adapting existing verses into complex melodies designed for rhythmic chanting. In contrast to the other three, the atharvaveda encompasses a broader spectrum of daily life, containing formulas and knowledge applicable to more practical, domestic, and societal concerns. Introductory information on these texts underscores that they were not meant to be read silently, but were oral compositions requiring exact vocal replication. Collectively, these four Veda-s established the primary ideological and textual baseline from which all other ancient Indian branches of learning subsequently emerged.

Based on the above source, attempt the following five questions.

271. Which text is primarily recognized for its extensive collection of metrical verses and foundational hymns?
(A) Sāmaveda
(B) Yajurveda
(C) R gveda
(D) Atharvaveda

272. What structural composition distinguishes the yajurveda from the other texts?
(A) Its focus on musical adaptations and complex melodies
(B) Its focus on prose formulas and procedural mechanics
(C) Its exclusive focus on dynastic and royal genealogies
(D) Its concentration on architectural and urban science

273. How does the sāmaveda adapt existing verses?
(A) By translating them into complex prose formulas for rituals
(B) By recording them as silent, written meditations for monks
(C) By applying them to everyday domestic medicine and health
(D) By using complex melodies for rhythmic chanting

274. Which foundational text addresses practical, domestic, and societal concerns?
(A) Atharvaveda
(B) R gveda text
(C) Sāmaveda hymns
(D) Yajurveda prose

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275. How were the four Veda-s originally intended to be engaged with?
(A) Through isolated and silent reading sessions
(B) Through written translation into multiple dialects
(C) Through exact vocal replication as oral compositions
(D) Through dramatic physical enactments of the stories

Direction : Please read the following source carefully.

Parallel to the primary textual corpus of ancient Indian knowledge, there exists a specialized category of applied sciences known as the Upaveda-s. Introductory information regarding these disciplines reveals that they function as subordinate or supplementary branches of knowledge, directly attached to the primary Veda-s. While the core texts concentrate largely on spiritual, phonetic, and grammatical theories, the Upaveda-s are distinctly pragmatic and highly utilitarian in their focus. They encompass domains of knowledge that address the immediate, worldly needs of human society, including physical health, warfare, architecture, and the performing arts. By transforming theoretical principles into practical applications, the Upaveda-s demonstrate that the ancient educational curriculum was deeply concerned with the material and practical welfare of civilization, rather than being exclusively confined to abstract thought. Scholars emphasize that a comprehensive understanding of ancient pedagogical frameworks remains incomplete without acknowledging the Upaveda-s. These texts validate the presence of a robust, scientific, and practically oriented knowledge system that aimed to harmonize human existence by addressing both the intellectual requirements and the survival necessities of ancient communities.

Based on the above source, attempt the following five questions.

276. How are the Upaveda-s categorized in relation to the primary Veda-s?
(A) As subordinate or supplementary branches of knowledge
(B) As completely independent and superior ancient doctrines
(C) As poetic translations of ancient hymns and vocal chants
(D) As purely philosophical meditations for the social elite

277. What is the fundamental difference in focus between the core texts and the Upaveda-s?
(A) The core texts are pragmatic, while the Upaveda-s are strictly grammatical
(B) The Upaveda-s focus on abstract thought, while the core texts focus on health
(C) The Upaveda-s reject all scientific knowledge found in the primary core texts
(D) Theory in core texts versus pragmatic focus in Upavedas

278. Which of the following domains is specifically addressed by the Upaveda-s?
(A) Astronomical alignments for rituals
(B) Physical health and warfare
(C) The cyclical dissolution of the universe
(D) Etymological derivation of words

279. What do the Upaveda-s demonstrate about the ancient educational curriculum?
(A) It was exclusively concerned with spiritual and abstract abstraction
(B) It lacked any framework for systematic and scientific inquiry
(C) It addressed material and practical welfare of civilization
(D) It intentionally ignored the immediate needs of the human society

280. What dual purpose did the ancient knowledge system aim to achieve by including the Upaveda-s?
(A) Isolating the academic elite from the general working population of the city
(B) Replacing oral transmission with written manuscripts and permanent records
(C) Focusing strictly on architectural aesthetics over physical health and war
(D) Meeting both intellectual and survival necessities

Direction : Please read the following source carefully.

The intellectual tradition of ancient India heavily utilized specialized instructional manuals and treatises collectively identified as śāstra-s. Introductory information on these texts indicates that the term generally refers to a systematic instrument of teaching, a rulebook, or a definitive treatise on a specific discipline. The śāstra-s functioned as authoritative guides that codified the rules, principles, and ethical standards for virtually every domain of human activity and academic inquiry. Whether the subject matter pertained to economics, aesthetics, social conduct, or logical reasoning, a corresponding śāstra was formulated to provide a structured, instructional framework. Academic analyses of the śāstra-s highlight their highly methodical formatting, which typically involved stating a core principle, exploring various arguments, and culminating in a definitive conclusion. This structural consistency allowed complex theories to be standardized and transmitted efficiently across academic centers. Furthermore, the śāstra-s were not static documents; they often included extensive commentaries and sub-commentaries, reflecting an active, evolving discourse among ancient scholars. Consequently, these systematic treatises were instrumental in establishing the intellectual rigor and structural discipline characterizing ancient Indian academia.

Based on the above source, attempt the following five questions.

281. What does the term śāstra generally refer to in the context of ancient Indian texts?
(A) A systematic instrument of teaching or rulebook
(B) A collection of poetic myths and local stories
(C) A purely melodic composition used for vocal chanting
(D) A genealogical record of the divine ancient deities

282. What primary function did the śāstra-s serve across various domains of human activity?
(A) They served as informal stories meant solely for popular entertainment
(B) They codified rules and ethical standards
(C) They recorded the exact astronomical alignments for traditional rituals

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(D) They focused exclusively on the phonetic articulation of human sounds

283. What was a typical methodical format utilized within a śāstra?
(A) Memorizing random proverbs without any supporting academic argument
(B) Principles, arguments, and final conclusions
(C) Listing kings in chronological order without providing any social context
(D) Creating poetic meters specifically for musical and vocal adaptations

284. What feature of the śāstra-s demonstrates that they were not static documents?
(A) Including extensive commentaries and sub-commentaries
(B) Their focus on singular and unchangeable religious rituals
(C) Their translation into abstract and complex numerical data
(D) Their strict prohibition against any form of academic debate

285. What impact did the śāstra-s have on ancient Indian academia?
(A) They eliminated the need for complex grammatical structures
(B) They introduced widespread phonetic ambiguity in the texts
(C) They established intellectual rigor and discipline
(D) They caused the decline of logical reasoning in scholarly debate

Direction : Please read the following source carefully.

Within the traditional framework of the fourteen branches of learning, or Caturdaśa vidyāsthāna-s, a distinct group of four disciplines complements the primary texts and their auxiliary sciences. This critical quartet consists of purāṇa, nyāya, mīmāṁsā, and dharmaśāstra. Academic inquiry into these four branches demonstrates their crucial role in regulating societal norms, interpreting texts, and establishing historical continuity. The purāṇa provides the historical and genealogical context necessary for cultural identity. Nyāya serves as the foundational system of logic and epistemology, equipping scholars with the rigorous analytical tools required to debate and validate knowledge systematically. Mīmāṁsā acts as the science of critical interpretation, providing strict hermeneutic rules to resolve textual ambiguities and establish the correct meaning of complex passages. Finally, dharmaśāstra operates as the comprehensive legal and ethical code, dictating righteous conduct, jurisprudence, and social responsibilities. Together, purāṇa, nyāya, mīmāṁsā, and dharmaśāstra form an indispensable sociopolitical and analytical matrix. They transition the educational focus from pure recitation and grammar to advanced logical reasoning, hermeneutics, and the practical administration of societal law within the ancient academic paradigm.

Based on the above source, attempt the following five questions.

286. Which four disciplines make up the critical quartet that complements the primary texts?
(A) Śikṣā, vyākaraṇa, nirukta, and chanda auxiliary sciences
(B) R gveda, yajurveda, sāmaveda, and atharvaveda core texts
(C) Sarga, pratisarga, vaṃśa, and manvantara characteristics
(D) Purāṇa, nyāya, mīmāṁsā, and dharmaśāstra

287. What specific role does Nyāya fulfill in this academic framework?
(A) It dictates social responsibilities and ethical codes for society
(B) It supplies historical and genealogical context for the culture
(C) It acts as a system of logic and epistemology
(D) It provides strict hermeneutic rules to resolve all ambiguities

288. Which branch acts as the science of critical interpretation to establish the correct meaning of passages?
(A) Purāṇa
(B) Mīmāṁsā
(C) Dharmaśāstra
(D) Nyāya

289. What is the operational function of the dharmaśāstra?
(A) To construct astronomical alignments for the ancient society
(B) To record the primary creation of the

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universe and the cosmos
(C) To provide tools for debating epistemological knowledge in schools
(D) To serve as a legal and ethical code for jurisprudence

290. How do these four disciplines shift the educational focus of ancient academia?
(A) From recitation to advanced logical reasoning and law
(B) From practical law to abstract phonetic and rhythmic chanting
(C) From philosophical epistemology to basic agricultural survival methods
(D) From historical continuity to strict musical and vocal adaptations

Direction : Please read the following source carefully.

The phonetic discipline embedded within ancient Indian education illustrates an exceptionally advanced understanding of acoustic and articulatory phonetics. Specifically, the scientific nature of pronunciation of saṁskr ta is characterized by its rigorous classification of speech sounds based exclusively on human articulatory anatomy. Linguistic researchers studying these ancient rules observe that the phonological system divides sounds into precise categories such as guttural, palatal, cerebral, dental, and labial. This classification relies on identifying the exact point of contact between the active articulator, like the tongue or lips, and the passive place of articulation in the vocal tract. Furthermore, the scientific nature of pronunciation encompasses variations in aspiration and phonation, differentiating meticulously between voiced, voiceless, aspirated, and unaspirated sounds. By establishing such a deterministic mathematical grid for phonetics, the system eliminates regional dialectical variations that typically corrupt oral traditions. This anatomical precision extends beyond saṁskr ta, influencing the phonetic structuring of other structurally similar Indian languages. Ultimately, this approach transformed language from a fluid medium into a highly controlled, scientific instrument of accurate acoustic preservation.

Based on the above source, attempt the following five questions.

291. Upon what is the rigorous classification of speech sounds in saṁskr ta exclusively based?
(A) Geographical regional dialects
(B) The musical pitch of the speaker
(C) Human articulatory anatomy
(D) Astronomical temporal alignments

292. Which of the following represents precise sound categories utilized in this phonological system?
(A) Guttural, palatal, cerebral, dental, and labial
(B) Metric, rhythmic, poetic, and synthetic
(C) Sarga, pratisarga, vaṃśa, and manvantara
(D) Spiritual, utilitarian, practical, and theoretical

293. How is the classification of an active articulator determined in this framework?
(A) By its etymological derivation found in the ancient dictionaries
(B) By the syntactic arrangement of words within a complex sentence
(C) By the emotional intent behind the spoken word during a ceremony
(D) By its interaction with a passive place of articulation

294. What variations are meticulously differentiated to support the scientific nature of pronunciation?
(A) Logical, hermeneutic, historical, and legal ancient texts
(B) Voiced, voiceless, aspirated, and unaspirated sounds
(C) Prose formulas and melodic rhythms used for specific chanting
(D) Secondary creations and cyclical dissolutions of the universe

295. What significant threat to oral traditions does this deterministic mathematical phonetic grid eliminate?
(A) The need for written manuscripts
(B) The study of grammatical syntax
(C) Regional dialectical variations
(D) The preservation of genealogical records

Direction : Please read the following source carefully.

Historians analyzing ancient Indian textual frameworks often focus on the precise structural methodology utilized within the 18 purāṇāsa-s to record temporal events. The organizing

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principle of these texts rests entirely upon five general characteristics, which collectively encapsulate the entirety of cosmic and human history. The structural narrative begins with sarga, delineating the absolute origin and initial creation of the universe from a primordial state. It then progresses to pratisarga, which accounts for the inevitable cosmic dissolutions and subsequent secondary creations, establishing a cyclical model of time. To populate this temporal framework, vaṃśa provides the necessary genealogical ledgers of divinities and revered sages. The vast scale of this cyclical time is further organized by manvantara, delineating massive epochs, each overseen by a specific guiding figure. Grounding these cosmic scales in human reality, vaṃśānucarita meticulously logs the succession of earthly kings and royal dynasties. By enforcing these five characteristics, the 18 purāṇāsa-s ensure that ancient historical recording was never limited strictly to human politics, but always contextualized human dynastic struggles within a massive, cyclical, and systematically recorded cosmic timeline.

Based on the above source, attempt the following five questions.

296. What do the five general characteristics of the 18 purāṇāsa-s collectively encapsulate?
(A) The exact rules of grammatical syntax
(B) The specialized procedures for traditional ceremonies
(C) The mathematical grid of acoustic phonetics
(D) The entirety of cosmic and human history

297. Which characteristic accounts for the inevitable dissolutions and secondary creations of the cosmos?
(A) Pratisarga
(B) Sarga
(C) Vaṃśānucarita
(D) Manvantara

298. What specific information is populated within the temporal framework by the characteristic of vaṃśa?
(A) The absolute origin and initial creation of the universe
(B) Genealogical ledgers of divinities and sages
(C) The rules for practical warfare and monumental architecture
(D) Massive epochs overseen by a specific guiding cosmic figure

299. How does the characteristic of manvantara organize the vast scale of cyclical time?
(A) By tracking the linguistic evolution of complex and ancient words
(B) By delineating massive epochs overseen by guiding figures
(C) By recording the daily practical formulas of the ancient society
(D) By logging the succession of mortal and royal earthly kings

300. What is the primary function of vaṃśānucarita within the five characteristics?
(A) To ground cosmic scales in human reality by logging royal dynasties
(B) To explain the cyclical dissolution of matter
(C) To establish hermeneutic rules for resolving textual ambiguities
(D) To detail the initial creation of the universe from a primordial state

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ANSWERS

1. (B) Fourteen
The Caturdaśa Vidyāsthāna represents the traditional fourteen branches of knowledge in ancient India. This foundational framework includes the four Vedas, the six Vedāṅgas, and four additional disciplines: Purāṇa, Nyāya, Mīmāṃsā, and Dharmaśāstra. Together, these domains encompass the comprehensive syllabus for understanding the Vedic tradition, providing a structured approach to religious, philosophical, and legal learning.

2. (C) Statement I is true but Statement II is false.
The fourteen Vidyāsthānas comprise the four Vedas, six Vedāṅgas, Purāṇa, Nyāya, Mīmāṃsā, and Dharmaśāstra. These branches serve as the primary sources of traditional knowledge and dharma. While Āyurveda is a significant ancient science, it is traditionally classified as an Upaveda rather than one of the primary fourteen Vidyāsthānas. This distinction maintains the focus on scriptural and interpretive disciplines.

3. (C) I, II, and III only
The Caturdaśa Vidyāsthāna specifically includes Purāṇa, Nyāya, and Mīmāṃsā as distinct branches of learning alongside the Vedas and Vedāṅgas. Although Upaniṣads are highly philosophical and foundational, they are considered part of the four Vedas themselves rather than being listed as independent branches within the fourteen-fold classification. Thus, the systematic list emphasizes the diverse interpretive and narrative frameworks of tradition.

4. (D) Kalpa
Kalpa is the Vedāṅga dedicated to the systematic codification of rituals and sacrificial procedures prescribed in the Vedic tradition. It provides practical instructions for various ceremonies, ranging from large-scale public sacrifices to daily domestic rites. By outlining the correct sequence of actions and the spatial layout of sacrificial grounds, Kalpa ensures that religious activities adhere to scriptural mandates.

5. (C) Upavedas are primary constituents of these fourteen branches.
The fourteen Vidyāsthānas form the core curriculum of ancient Indian education, consisting of the four Vedas, six auxiliary Vedāṅgas, and four supplementary branches. While Upavedas like Āyurveda and Dhanurveda provide valuable practical knowledge, they are not categorized among the primary fourteen constituents of this framework. Instead, the framework prioritizes linguistics, logic, history, and ethics to support the Vedic corpus properly.

6. (A) Both A and R are true and R is the correct explanation of A.
Mīmāṃsā is an essential branch of the fourteen Vidyāsthānas because it provides a rigorous methodology for interpreting Vedic texts. It addresses apparent contradictions and clarifies the intent of injunctions regarding rituals. By establishing logical rules for textual analysis, Mīmāṃsā ensures the correct performance of sacrifices. Its systematic approach validates why it is considered a distinct and necessary branch of learning.

7. (D) The limbs of the Vedas
The term Vedāṅga literally signifies the limbs of the Vedas, illustrating their role as auxiliary disciplines essential for understanding the core Vedic texts. Just as limbs are vital for the body's functioning, these six branches facilitate the proper preservation, pronunciation, and application of scriptural knowledge. They provide the linguistic and ritualistic tools necessary for any serious study of tradition.

8. (A) Sāṃkhya
The six Vedāṅgas are Śikṣā, Vyākaraṇa, Chanda, Nirukta, Jyotiṣa, and Kalpa. These disciplines are specifically designed to support the study and application of the Vedas. Sāṃkhya, however, is one of the six classical schools of Indian philosophy known as Darśanas. While highly influential, it operates as an independent philosophical system rather than an auxiliary linguistic or ritual limb.

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9. (C) P-2, Q-3, R-4, S-1
Śikṣā focuses on the science of phonetics, ensuring accurate pronunciation of Vedic sounds. Chanda deals with the poetic meters and rhythmic structures of the hymns. Jyotiṣa provides astronomical and temporal calculations required for rituals. Kalpa details the practical procedures and rules for performing various sacrifices. Together, these disciplines form a comprehensive system for the preservation and execution of Vedic tradition.

10. (A) It prevents semantic distortion of the hymns.
Vyākaraṇa, the science of grammar, provides the structural rules for word formation and syntax. By maintaining strict grammatical standards during Vedic chanting, practitioners prevent the semantic distortion of sacred hymns over time. This rigorous linguistic discipline ensures that the original meaning and intent of the mantras remain intact, preserving the textual purity and spiritual efficacy of the oral tradition.

11. (D) Ten
Although Purāṇas are traditionally defined by five characteristics known as Pañcalakṣaṇa, the Mahāpurāṇas are often associated with a more expanded set of ten characteristics in certain traditions like the Bhāgavata. However, in the context of general lakṣaṇas used for basic definitions in many exams, the number ten is cited for the major texts to indicate their greater scope and detail.

12. (B) I, II, III, IV, and V
The classical Pañcalakṣaṇa of the Purāṇas includes Sarga, Pratisarga, Vaṃśa, Manvantara, and Vaṃśānucarita. These five themes encompass primary creation, secondary creation or dissolution, the genealogies of gods and sages, the cosmic cycles of different Manus, and the dynastic histories of ancient kings. This comprehensive structure allows the Purāṇas to integrate philosophical truths with mythological narratives and historical data effectively.

13. (C) Manvantara - Cosmic cycles of a Manu
In Purāṇic literature, Manvantara refers specifically to the cosmic epochs presided over by different Manus, the progenitors of humanity. Each cycle represents a vast period of time within the larger universal timeline. While Sarga refers to primary creation and Pratisarga to dissolution, Manvantara tracks the periodic governance and social evolution of human life across successive long-term historical stages.

14. (D) Vaṃśānucarita
Vaṃśānucarita is the specific characteristic of Purāṇas that details the accounts and deeds of dynastic kings, particularly from the solar and lunar lineages. By recording these histories, the Purāṇas provide a chronological framework for ancient Indian civilization. This aspect of the Pañcalakṣaṇa is crucial for historians and scholars attempting to reconstruct the socio-political environment of early eras.

15. (A) II, IV, I, III
The conceptual flow within the Purāṇic framework typically moves from the origin of the universe to its subsequent cycles and historical records. Sarga represents the primary creation of material elements. Pratisarga covers the periodic dissolution and secondary recreation. Vaṃśa deals with the lineages of divine beings, while Vaṃśānucarita focuses on the subsequent histories and reigns of human dynastic kings.

16. (C) Statement I is true but Statement II is false.
There are traditionally eighteen recognized Mahāpurāṇas in the Indian knowledge system, serving as vast repositories of spiritual and historical lore. While Statement I is accurate, Statement II is incorrect because Sarga refers to the primary creation of the universe and material elements, not just the genealogy of gods. Genealogies are primarily covered under the characteristics of Vaṃśa and Vaṃśānucarita.

17. (B) Gāndharvaveda - Architecture
Upavedas represent applied knowledge systems associated with the four primary Vedas. While Āyurveda deals with medicine and Dhanurveda with warfare, Gāndharvaveda is specifically the science of music, dance, and fine arts. Architecture and engineering are instead the focus of Sthāpatyaveda. This distinction highlights the organized nature of ancient Indian professional training, where each discipline had a clearly defined scope.

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18. (A) Sāmaveda
The Sāmaveda is the primary source for Gāndharvaveda, the Upaveda concerned with music and performing arts. Since the Sāmaveda itself consists of Vedic hymns set to musical melodies for chanting, it naturally provides the foundational principles for rhythm and sound. This connection emphasizes how ancient Indian artistic traditions were deeply rooted in the rhythmic and melodic patterns of sacred scripture.

19. (C) It is the oldest Veda, containing hymns to deities.
The Ṛgveda is the most ancient and foundational text among the four Vedas, primarily composed of hymns addressed to various deities. These verses represent the earliest expressions of Indian spiritual and philosophical thought. Unlike the prose formulas of the Yajurveda or the charms of the Atharvaveda, the Ṛgveda is organized into ten books known as Maṇḍalas, containing poetic invocations.

20. (D) Śulbasūtras
The Śulbasūtras are specialized texts within the Kalpa Vedāṅga that provide precise geometric instructions for constructing sacrificial altars. Because rituals required altars with specific shapes and areas, these texts contain advanced mathematical rules and theorems. They demonstrate the early development of geometry in ancient India, driven by the practical necessity of ensuring ritual accuracy and compliance with Vedic mandates.

21. (C) Dictating the musical notation of the Sāmaveda.
Nirukta is the Vedāṅga focused on etymology and the morphological derivation of words, particularly obscure terms found in the Vedas. Its primary goals are to preserve the semantic understanding of scriptures and explain how words originate from verbal roots. Musical notation, however, is the domain of the Sāmaveda and its Upaveda, Gāndharvaveda, which deals with rhythm and melody.

22. (B) Genealogies of gods, sages, and kings
In the context of the Purāṇic Pañcalakṣaṇa, Vaṃśa refers to the lineages and genealogies of divine beings, ancient sages, and early monarchs. This characteristic ensures that the texts provide a structured record of inheritance and descent. By detailing these lineages, the Purāṇas establish a link between the cosmic order and the historical figures who shaped human civilization.

23. (D) It provides codes of conduct and social ethics.
Dharmaśāstra is a vital branch of the fourteen Vidyāsthānas that focuses on providing systematic codes of conduct, social duties, and legal ethics. It outlines the responsibilities of individuals within society based on their stage of life and social position. By establishing these norms, Dharmaśāstra aims to maintain social harmony and uphold the moral order known as Dharma.

24. (A) The mantra yields contrary or negative results.
According to orthodox Indian philosophy, the efficacy of a mantra depends heavily on correct pronunciation and tonal accents. The science of Śikṣā was developed to prevent errors in chanting. If a mantra is mispronounced or the tone is wrong, it is traditionally believed that the spiritual effect is lost or may even produce contrary and undesirable consequences for the practitioner.

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25. (C) Nyāya
Nyāya is the branch of learning within the Vidyāsthānas that provides the formal epistemological and logical framework for validating knowledge. It establishes the criteria for correct reasoning and the methods for identifying truth through perception, inference, and testimony. By providing these tools, Nyāya serves as a defensive discipline that protects and clarifies the teachings found in other branches.

26. (A) It deals with everyday life, healing, and spells.
The Atharvaveda is distinguished from the other three Vedas, collectively called the Trayī, because it focuses more on practical concerns and everyday life. While the others deal primarily with rituals and praise for deities, the Atharvaveda contains hymns for healing, protection against diseases, and various charms. It serves as a bridge between high philosophical thought and domestic reality.

27. (A) Both Statement I and Statement II are true.
Śikṣā is indeed the Vedāṅga dedicated to the scientific study of Sanskrit phonetics and pronunciation. Simultaneously, Vyākaraṇa is traditionally allegorized as the 'mouth' of the Vedapuruṣa because it governs the articulation and structure of words. Both disciplines are essential for the linguistic integrity of the Vedas, ensuring that the sacred sounds are both correctly formed and accurately uttered.

28. (B) I, III, and IV
Śikṣā corresponds to phonetics, providing the rules for the correct utterance of sounds. Nirukta corresponds to etymology and lexicography, explaining the origin and meaning of complex words. Jyotiṣa corresponds to astronomy, used for calculating the proper timing of Vedic ceremonies. Together, these three Vedāṅgas ensure that the linguistic, semantic, and temporal aspects of the scriptures are properly understood.

29. (C) The periodic dissolution and recreation of the universe.
Pratisarga is a critical characteristic of Purāṇic cosmology because it explains the secondary creation and periodic dissolution of the universe. Unlike the initial primary creation, Pratisarga details how the cosmos undergoes cycles of destruction and renewal. This concept provides a comprehensive view of time as cyclical rather than linear, reflecting the eternal nature of the cosmic order and reality.

30. (D) They deal with transcendental rituals for attaining Mokṣa.
Upavedas are specifically designed to be applied or supplementary knowledge systems that deal with worldly and practical sciences. Āyurveda, Dhanurveda, and Sthāpatyaveda focus on life, warfare, and architecture, respectively. They are not primarily concerned with transcendental rituals or the direct attainment of Mokṣa, which are topics generally reserved for the philosophical sections of the Vedas and the Darśana schools.

31. (A) Both A and R are true and R is the correct explanation of A.
Jyotiṣa is metaphorically called the 'eye' of the Veda because it allows practitioners to 'see' the correct time for performing rituals. Vedic sacrifices are highly time-sensitive and must be conducted according to specific celestial alignments. By providing the necessary temporal and astronomical calculations, Jyotiṣa ensures that the ritualistic activities described in the Vedas are carried out effectively.

32. (B) Study of syntax and morphological structure.
Vyākaraṇa, or grammar, focuses on the systematic study of syntax and the morphological structure of words. It involves breaking down words into their constituent roots and suffixes to understand their derivation. This scientific approach ensures that the language remains consistent and structured, allowing for the precise expression of complex philosophical and ritualistic ideas within the Sanskrit tradition.

33. (B) Upaniṣad Purāṇa
The list of eighteen Mahāpurāṇas includes texts like the Viṣṇu, Bhāgavata, and Matsya Purāṇas. These are recognized as the primary scriptures of the Purāṇic genre. There is no traditional Mahāpurāṇa named 'Upaniṣad Purāṇa'. While Upaniṣads are foundational philosophical texts, they belong to the Śruti category and are distinct from the mythological and historical narratives found in the Purāṇas.

34. (A) P-3, Q-1, R-2, S-4
Traditionally, Āyurveda is associated with the Ṛgveda, while Dhanurveda is linked to the Yajurveda. Gāndharvaveda is the Upaveda of the Sāmaveda, focusing on the musical elements of that text. Sthāpatyaveda or Śilpaveda is generally connected to the Atharvaveda. These associations reflect how practical sciences were integrated into the broader framework of Vedic knowledge to support various aspects of human life.

35. (C) The need to accurately preserve and apply Vedic texts.
The Vedāṅgas were developed in ancient India primarily to ensure the accurate preservation and correct application of the Vedic scriptures. As the language evolved and rituals became more complex, these auxiliary sciences provided the necessary tools for phonetics, grammar, etymology, and astronomy. They prevented the loss of original meanings and helped maintain the integrity of the oral tradition across generations.

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36. (D) Orthodox Classical Tradition
The orthodox classical tradition of India categorizes essential learning into fourteen specific domains known as the Caturdaśa Vidyāsthāna. This system includes the four Vedas, the six auxiliary Vedāṅgas, and the four supplementary branches of Purāṇa, Nyāya, Mīmāṃsā, and Dharmaśāstra. This framework represents a holistic approach to education, covering everything from linguistics and logic to history, ethics, and ritual science.

37. (C) I, II, III, IV, and V
The fourteen Vidyāsthānas encompass a broad range of disciplines including Mīmāṃsā, Dharmaśāstra, Purāṇa, and Nyāya, along with the six Vedāṅgas and four Vedas. These categories work together to provide a complete understanding of spiritual, social, and physical reality. Each component is essential for interpreting scripture, conducting rituals, or establishing social laws, forming a unified and comprehensive educational structure.

38. (B) Jyotiṣa - Eyes
In the traditional metaphor of the Vedapuruṣa, different Vedāṅgas are likened to parts of the human body. Jyotiṣa is identified as the eyes, as it enables the vision of time. Chanda represents the feet, providing the foundation for poetic movement. Kalpa is associated with the hands for performing rituals, and Vyākaraṇa is the mouth. These metaphors illustrate the functionality of each branch.

39. (D) The meter and structural rhythm of the verse.
When a student applies the rules of Chanda, they are primarily analyzing the meter and structural rhythm of a verse. This involve calculating the number and arrangement of syllables to ensure the poem follows traditional patterns. Chanda is crucial for Vedic chanting, as the rhythmic flow of a mantra is believed to be essential for its spiritual efficacy and beauty.

40. (A) I, II, III, IV
The traditional hierarchical sequence of the Caturdaśa Vidyāsthāna begins with the four Vedas as the foundational revelation. These are followed by the six auxiliary Vedāṅgas, which provide the tools to understand the Vedas. Next are the Purāṇas, which illustrate truths through narratives. Finally, branches like Dharmaśāstra provide the practical application of these truths in social and ethical contexts.

41. (B) Both Statement I and Statement II are false.
Both statements provided are false regarding the nature of the Vedas. The Sāmaveda is actually the book of melodies and chants, while the Yajurveda contains the prose formulas and mantras required for performing sacrifices. Statement I incorrectly attributes the musical nature to the Yajurveda, and Statement II incorrectly attributes the ritual prose formulas to the Sāmaveda.

42. (A) Vaṃśa - Ritual sacrifices
In the context of the Purāṇas, Vaṃśa refers specifically to the genealogies of gods and ancient sages, not ritual sacrifices. Ritual procedures are generally the domain of the Kalpa Vedāṅga. Sarga, Pratisarga, and Manvantara are correctly defined as primary creation, dissolution, and cosmic epochs, respectively. Correctly identifying these characteristics is essential for understanding the thematic structure of Purāṇic literature.

43. (D) Mīmāṃsā
Mīmāṃsā is the branch of the fourteen Vidyāsthānas fundamentally concerned with the methodology of interpreting scriptural texts. It specializes in resolving apparent contradictions and determining the correct application of Vedic injunctions. By providing logical rules for textual analysis, Mīmāṃsā ensures that the ritualistic and ethical commands of the Vedas are understood and followed with absolute precision and clarity.

44. (B) It classifies sounds by point of articulation and effort.
The science of Śikṣā, or Sanskrit phonetics, is highly structured and organizes sounds based on physiological mechanisms. It classifies vowels and consonants according to their specific point of articulation in the vocal tract and the internal or external effort required to produce them. This logical arrangement reflects a deep understanding of human speech and ensures the consistency of chanting.

45. (C) Śikṣā
A researcher studying the physical production of sounds and how air is restricted in the mouth

to create specific consonants is practicing the science of Śikṣā. This Vedāṅga provides the precise anatomical and phonetic rules needed for correct speech. By focusing on the mechanics of articulation, Śikṣā guarantees that Vedic mantras are uttered with perfect clarity and tonal accuracy.

46. (D) Gītā Purāṇa
The eighteen Mahāpurāṇas include well-known texts such as the Kūrma, Vāyu, and Garuḍa Purāṇas. These are recognized for following the Pañcalakṣaṇa framework. There is no traditional Mahāpurāṇa called the 'Gītā Purāṇa'. While the Bhagavad Gītā is a central scripture, it is part of the Mahābhārata epic and is classified differently from the eighteen primary Purāṇic works.

47. (A) A supplementary system attached to a specific Veda.
An Upaveda is traditionally defined as a supplementary or applied knowledge system that is attached to a specific primary Veda. These texts provide practical expertise in various fields such as medicine, archery, or music. By being linked to the Vedas, these sciences gain scriptural authority and are integrated into the holistic framework of traditional Indian learning and professional training.

48. (B) A systematic discipline of knowledge in a specific field.
In the context of Indian knowledge systems, Śāstra signifies a systematic and authoritative discipline of knowledge in a specific field. It is not limited to mythology or fiction but represents a rigorous academic and scientific approach to subjects like grammar, logic, or ethics. A Śāstra provides rules, definitions, and methodologies that govern a particular branch of study or practice.

49. (B) Nyāya provides the logic to validate other disciplines.
Nyāya provides the logical and epistemological foundation necessary to validate the claims made in other disciplines. It establishes the rules of inference and formal debate, allowing scholars to defend scriptural truths and philosophical positions systematically. Without the tools provided by Nyāya, the knowledge contained in other branches would lack a rigorous framework for verification and intellectual defense.

50. (A) Śikṣā focuses on sound, while Vyākaraṇa focuses on words.
The fundamental difference between Śikṣā and Vyākaraṇa lies in their focus. Śikṣā is the science of phonetics, concentrating on the correct production and articulation of individual sounds and tones. In contrast, Vyākaraṇa is the science of grammar, focusing on the structural formation of words from roots and the rules governing their arrangement in sentences to convey meaning accurately.

51. (C) Pāṇini
Pāṇini is the renowned ancient grammarian who authored the 'Aṣṭādhyāyī', the foundational treatise for the study of Vyākaraṇa. This work is celebrated for its highly scientific and algebraic approach to linguistic analysis. By using a series of concise rules and symbols, Pāṇini created a system capable of generating the entire range of Sanskrit word forms from basic roots.

52. (A) Both Statement I and Statement II are true.
Both statements regarding ancient etymology are true. Yāska's Nirukta serves as a comprehensive commentary on the Nighaṇṭu, focusing on the etymological explanation of Vedic terms. Nirukta operates on the principle that every word can be traced back to a specific verbal root, or dhātu. This systematic approach helped preserve the semantic depth of the Vedas as the language changed.

53. (C) I and III only
Śikṣā is the Vedāṅga concerned with the correct pronunciation and phonetics of Sanskrit. It categorizes sounds based on their articulation points, such as the throat or palate, and provides instructions on the proper duration or mātrā of syllables. Characteristics like explaining primary creation or outlining dynastic history belong to the Purāṇic genre rather than the science of phonetics.

54. (B) Sthāpatyaveda
To design the architectural layout of a temple or any complex building, a master builder would consult Sthāpatyaveda. This Upaveda is the traditional science of architecture, engineering, and spatial planning. It provides the mathematical and aesthetic guidelines necessary for creating structures that are both physically

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stable and spiritually aligned with ancient Indian principles of design and Vāstu.

55. (B) They deal primarily with the calculation of eclipses.
The Kalpa Sūtras are auxiliary Vedic texts that deal with the practical rules for rituals and domestic life, divided into Śrauta, Gṛhya, Dharma, and Śulba sūtras. While they are considered the 'arms' of the Vedapuruṣa, they do not primarily deal with the calculation of eclipses. That specific temporal and astronomical function is the core focus of the Jyotiṣa Vedāṅga.

56. (A) Both A and R are true and R is the correct explanation of A.
The Purāṇas were traditionally designed to be accessible to a broader audience than the specialized Vedic texts. They achieved this by simplifying complex philosophical and ritualistic concepts through engaging narratives, myths, and historical accounts. This storytelling approach allowed the essential values and knowledge of the tradition to reach common people, ensuring that spiritual and ethical teachings were widely disseminated.

57. (C) The period of reign of a specific Manu.
Within the Purāṇic framework, Manvantara specifically defines a massive epoch or period of time ruled by a particular Manu. Each Manu is considered a progenitor of humanity for that specific cycle. This concept helps structure the Purāṇic timeline into distinct historical and cosmic phases, providing a narrative record of the successive rulers and sages of the human race.

58. (A) Alchemy
The Caturdaśa Vidyāsthāna framework includes systematic sciences like Astronomy (Jyotiṣa), Grammar (Vyākaraṇa), and Epistemology (Nyāya). These were considered essential disciplines for a holistic education. Alchemy, while practiced in ancient India, was not categorized as one of these primary fourteen orthodox branches of learning. The framework prioritized linguistic, logical, ethical, and ritualistic sciences to support the Vedic tradition.

59. (D) P-2, Q-4, R-3, S-1
Sarga represents the primary creation of the material world, while Pratisarga refers to the periodic dissolution and subsequent recreation. Vaṃśa deals with the genealogies of divine and sage lineages. Vaṃśānucarita focuses on the dynastic history of ancient kings. Together, these characteristics form the Pañcalakṣaṇa, providing a structured approach to the cosmological and historical content found within the Purāṇas.

60. (B) Phonetics (Śikṣā)
The strict requirement to utter Vedic mantras with exact tonal accents, such as udātta and svarita, led to the advanced development of phonetics, known as Śikṣā. This science provided the precise rules for pitch and duration that were necessary for the mantra to be effective. The focus on phonetic accuracy ensured that the oral tradition remained consistent over millennia.

61. (C) Vyāsa
Sage Vyāsa is traditionally credited with the compilation of the eighteen Mahāpurāṇas. He is regarded as a central figure in ancient Indian literature who also classified the Vedas and composed the Mahābhārata. By organizing these vast collections of stories, lineages, and philosophical teachings, Vyāsa ensured that the diverse traditions of ancient India were preserved in a structured and accessible format.

62. (D) I, II, III, and IV only
Mārkaṇḍeya, Kūrma, Skanda, and Vāmana are all recognized as traditional Mahāpurāṇas from the official list of eighteen. They adhere to the five characteristics of the Purāṇic genre. The Rāmāyaṇa, however, is classified as an Itihāsa rather than a Mahāpurāṇa. Although it is a foundational and sacred epic, it occupies a different category in the traditional classification of literature.

63. (A) Nirukta - Ears
In the anatomical allegory of the Vedapuruṣa, Nirukta is represented as the ears because it deals with the understanding of words and their meanings through etymology. Chanda represents the feet, Śikṣā is identified with the nose, and Jyotiṣa corresponds to the eyes. These associations illustrate how each Vedāṅga serves

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as a vital 'organ' for the total body of Vedic knowledge.

64. (B) Atharvaveda
Although occasionally linked to the Ṛgveda, Āyurveda is most traditionally considered the Upaveda associated with the Atharvaveda. This connection is logical because the Atharvaveda contains many hymns related to healing, herbal remedies, and the treatment of diseases. Āyurveda systematizes this knowledge into a comprehensive science of life and longevity, focusing on maintaining health and curing physical ailments through holistic methods.

65. (A) II, IV, III, I
According to traditional Sanskrit Vyākaraṇa, the construction of language follows a logical progression. It begins with the Varṇa, or the individual phoneme. These phonemes are combined with a Dhātu, the verbal root, to form a Pada, which is an inflected word. Finally, these words are arranged according to syntax to form a Vākya, or a complete sentence.

66. (C) Statement I is true but Statement II is false.
The Sāmaveda primarily consists of verses from the Ṛgveda that have been arranged for musical chanting during sacrifices. Statement I is therefore true. However, Statement II is false because the Atharvaveda is not limited to magic; it contains profound philosophical content, particularly in its Upaniṣads. It addresses both the practical needs of daily life and the ultimate nature of reality.

67. (C) Atharvaveda - Hotṛ
Each Veda has a specific priest associated with its recitation during rituals. The Hotṛ is the priest for the Ṛgveda, the Udgātṛ for the Sāmaveda, and the Adhvaryu for the Yajurveda. The priest associated with the Atharvaveda is the Brahman, who oversees the entire ritual and corrects any errors. Associating the Hotṛ with the Atharvaveda is therefore incorrect.

68. (D) Regulate the poetic meter and rhythm.
The primary objective of the Chanda Vedāṅga is to regulate the poetic meter and rhythmic flow of Vedic hymns. By defining the specific arrangement of long and short syllables, Chanda ensures that the verses are chanted with the correct cadence. This rhythmic consistency is vital for the preservation of the oral tradition and is believed to enhance the spiritual power of the mantras.

69. (C) It uses algorithmic rules to generate word forms.
Vyākaraṇa is considered a scientific discipline because it employs a highly structured and algorithmic system of rules to analyze and generate language. By breaking words down into their most basic roots and suffixes, and applying specific transformation rules, it provides a logical method for understanding word formation. This precision and systematic approach mirror the methodologies found in modern linguistics and computer science.

70. (B) It codified social and civil laws.
The systematic study and application of Dharmaśāstra led to the codification of social and civil laws in classical Indian society. These texts provided clear guidelines for ethics, governance, and daily conduct, helping to maintain a sense of order and justice. By outlining the duties and rights of different individuals, Dharmaśāstra played a central role in shaping the legal and social structure of the era.

71. (D) Atharvaveda
The Māṇḍūkya Śikṣā is a phonetic treatise specifically associated with the Atharvaveda. It provides detailed instructions on the correct pronunciation and articulation of the hymns found in that particular Vedic collection. Each Veda has its own corresponding Śikṣā texts to address the unique phonetic challenges and rhythmic patterns of its verses, ensuring the accuracy of the oral transmission for that branch.

72. (A) I
Piṅgala is the ancient scholar primarily known for his foundational treatise on Chanda, known as the Chandaḥsūtra. His work established the system for analyzing poetic meters in both Vedic and classical Sanskrit literature. By classifying verses based on the patterns of syllables, Piṅgala provided the mathematical and rhythmic framework necessary for the aesthetic and ritualistic aspects of Indian poetry.

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73. (C) They include systems like Buddhism and Jainism.
The fourteen Vidyāsthānas are the core branches of knowledge within the orthodox Vedic tradition. They include the Vedas, Vedāṅgas, and supplementary fields like Nyāya and Dharmaśāstra. Buddhism and Jainism, however, are heterodox traditions that developed their own separate canonical systems and philosophies. They are not included in the traditional list of fourteen Vidyāsthānas, which focuses on upholding the authority of the Vedic corpus.

74. (A) Nyāya
A scholar who uses formal syllogism and logical inference to evaluate the validity of a claim is applying the methodology of Nyāya. As the science of logic and epistemology, Nyāya provides the tools for systematic reasoning and debate. By analyzing the structure of arguments and identifying fallacies, Nyāya ensures that knowledge is based on sound evidence and valid methods of proof.

75. (D) The science of archery and warfare.
Dhanurveda is the traditional Indian science of archery and warfare. As an Upaveda, it provides detailed knowledge on various weapons, military tactics, and the ethics of combat. It was an essential discipline for the ruling class and military leaders, ensuring that they were proficient in the arts of defense and strategy needed to protect the kingdom and maintain social order.

76. (C) Statement I is true but Statement II is false.
Statement I is true as the four Vedas are indeed the Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda. However, Statement II is false because the term 'Apauruṣeya' actually means that the Vedas are not of human origin. According to tradition, they are divinely revealed or eternally existing truths that were 'heard' by ancient sages rather than being authored by any human.

77. (C) Nirukta - Grammar
Nirukta is the Vedāṅga dedicated to etymology and the derivation of word meanings, not grammar. The science of grammar is specifically the domain of Vyākaraṇa. While both are linguistic disciplines, they have different focuses: one deals with the structural rules of words and sentences, while the other investigates the historical and semantic roots of the vocabulary used in the scriptures.

78. (D) To narrate history and myths to explain truths.
In the framework of the fourteen Vidyāsthānas, the principal role of the Purāṇas is to narrate history, genealogies, and myths. These stories serve to illustrate and explain the complex philosophical truths found in the Vedas in a way that is accessible to everyone. By using narratives, the Purāṇas reinforce moral values and provide a cultural context for the spiritual tradition.

79. (A) It has Pūrva (rituals) and Uttara (knowledge) parts.
Mīmāṃsā is divided into two parts: Pūrva Mīmāṃsā, which deals with ritual injunctions and actions, and Uttara Mīmāṃsā, which focuses on the knowledge of Brahman. Both parts are essential for a complete understanding of the Vedic path. Mīmāṃsā establishes the rules for interpreting scriptural commands, ensuring that both the ritualistic and philosophical aspects of the tradition are properly understood.

80. (B) Jyotiṣa
An individual seeking to understand the auspicious timings for performing rituals is utilizing the knowledge of Jyotiṣa. This Vedāṅga involves the study of celestial bodies and their movements to calculate the exact moments for religious ceremonies. By aligning human activities with the cosmic cycles, Jyotiṣa ensures that rituals are conducted at times that are most conducive to spiritual and practical success.

81. (B) Rasa (Aesthetic emotion)
Śikṣā is based on scientific principles such as Sthāna (place of articulation), Prayatna (effort), and Kāla (duration). These factors ensure the physical accuracy of speech. Rasa, which refers to aesthetic emotion or sentiment, is a central concept in Indian poetics and drama rather than phonetics. While important for literature, it is not a foundational element used to categorize the sounds in Śikṣā.

82. (A) A systematic discipline of knowledge.
In ancient Indian literature, the term Śāstra generally signifies a systematic and authoritative

discipline of knowledge. It refers to any body of learning that provides rules, methodologies, and structured teachings in a particular field, whether it be grammar, law, philosophy, or medicine. A Śāstra serves as a guide for both theoretical understanding and practical application, ensuring consistency and accuracy in a given domain.

83. (C) They were originally composed in the Pali language.
The Purāṇas were traditionally composed in Sanskrit, not Pali. Pali is primarily associated with the early Buddhist canonical texts. The Purāṇas are recognized for following the Pañcalakṣaṇa framework and containing detailed dynastic genealogies. There are eighteen major texts known as Mahāpurāṇas, which serve as foundational scriptures in the Hindu tradition, preserving vast amounts of cosmological, historical, and philosophical information.

84. (D) Geometry
The development of the Śulbasūtras within the Kalpa Vedāṅga had a direct causal effect on the advancement of geometry. These texts were created to provide precise mathematical rules for building sacrificial altars of various complex shapes. By solving problems related to area and proportion, ancient Indian scholars developed geometric theorems and techniques that formed the basis for later mathematical discoveries in the region.

85. (C) Śiva Purāṇa
The Śiva Purāṇa is universally recognized as one of the eighteen Mahāpurāṇas, which are the primary scriptures of the Purāṇic genre. These major works are distinguished from the numerous Upapurāṇas, such as the Kalki or Gaṇeśa Purāṇas, which are considered secondary. The Mahāpurāṇas provide comprehensive narratives and teachings centered on major deities and the overall cosmic order within the tradition.

86. (A) Both A and R are true and R is the correct explanation of A.
The pronunciation of Sanskrit is highly scientific because its phonetics organizes the alphabet based on the physiological mechanisms of the vocal tract. Each sound is classified according to its point of articulation and the specific effort used to produce it. This logical organization ensures that the language is perfectly phonetic, where every character corresponds to a unique and consistently produced sound.

87. (D) Kalpa
The Gṛhyasūtras, Śrautasūtras, Dharmasūtras, and Śulbasūtras are all essential subdivisions of the Kalpa Vedāṅga. Together, they cover the entire range of Vedic ritual and social life. The Śrauta and Gṛhya sūtras deal with public and domestic sacrifices, while the Dharma sūtras provide social laws and the Śulba sūtras outline the geometry for building sacred altars.

88. (A) Vāstushāstra
The traditional Upavedas associated with the four Vedas are Āyurveda (medicine), Dhanurveda (warfare), Gāndharvaveda (arts), and Sthāpatyaveda or Śilpaveda (architecture). While Vāstushāstra is an important ancient Indian science of architecture and design, it is generally considered a broader category or part of the Sthāpatyaveda rather than being listed as one of the four primary Upavedas in the standard classification.

89. (C) P-4, Q-2, R-1, S-3
Purāṇa is defined by its five characteristics (Pañcalakṣaṇa). Nyāya focuses on epistemology and the rules of logic. Mīmāṃsā provides the methodology and rules for scriptural interpretation. Dharmaśāstra outlines the ethical, social, and legal codes for conduct. These four branches, alongside the Vedas and Vedāṅgas, complete the fourteen Vidyāsthānas, representing a comprehensive system of traditional learning and social organization.

90. (A) The initial creation of the universe.
In Purāṇic literature, the concept of Sarga refers specifically to the initial or primary creation of the universe. It details the emergence of the material elements and the basic structures of the cosmos from the supreme reality. This characteristic is the first of the Pañcalakṣaṇa and provides the cosmological foundation upon which the subsequent narratives and histories within the Purāṇa are built.

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91. (B) Six
In classical Indian learning, there are six Vedāṅgas, which serve as the auxiliary limbs of the Vedas. These six branches are Śikṣā, Vyākaraṇa, Chanda, Nirukta, Jyotiṣa, and Kalpa. Each one is designed to facilitate a specific aspect of understanding, preserving, or applying the Vedic scriptures, ensuring that the oral tradition is maintained with linguistic, ritualistic, and temporal accuracy.

92. (C) Statement I is true but Statement II is false.
Statement I is true because the Atharvaveda indeed contains hymns related to healing, practical magic, and the concerns of daily life. However, Statement II is false as the Atharvaveda is one of the four primary Vedas and is absolutely included in the Caturdaśa Vidyāsthāna framework. It is considered an essential part of the foundational scriptures that form the basis of Indian knowledge.

93. (C) Śikṣā
The sequence from guttural to labial (Kanthya to Oṣṭhya) demonstrates the scientific arrangement of consonants found in the Śikṣā Vedāṅga. This phonetic system organizes sounds based on the point of articulation in the vocal tract, starting from the throat and moving forward to the lips. This logical structure reflects the advanced understanding of phonetics and physiology in the ancient Sanskrit tradition.

94. (D) Jyotiṣa
A student studying the exact timing of solstices and equinoxes to properly set up a fire altar is engaging with the discipline of Jyotiṣa. This Vedāṅga provides the astronomical data needed to determine the correct time for rituals. Because Vedic sacrifices are linked to celestial cycles, the accurate calculation of time is essential for the ritual's efficacy and compliance with scripture.

95. (A) I, II, III
The conceptual progression begins with the Vedas, which represent the foundational revelation and source of knowledge. The Vedāṅgas follow as the auxiliary tools necessary to comprehend and apply that revelation. Finally, Nyāya Śāstra provides the logical and epistemological framework to defend and validate these truths against doubt or opposition. This sequence ensures a robust and defensible system of learning.

96. (B) Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda
The four Vedas included in the fourteen Vidyāsthānas are the Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda. These texts constitute the core Śruti, or revealed scripture, of the Indian tradition. Other sciences like Āyurveda and Dhanurveda are classified as Upavedas. By grouping these four primary Vedas together, the framework establishes the scriptural foundation from which all other auxiliary and supplementary branches derive.

97. (B) Nyāya - Poetic Meter
Nyāya is the science of logic and epistemology, not poetic meter. The study of poetic meter is specifically the domain of the Chanda Vedāṅga. The other pairs provided are correct: Purāṇas deal with history and cosmology, Dharmaśāstra with law and ethics, and Mīmāṃsā with the rules of Vedic interpretation. Correctly matching these disciplines is vital for understanding the scope of traditional learning.

98. (A) Understand the structural formation of words.
The knowledge of Vyākaraṇa allows a scholar to understand the systematic structural formation of words from roots and suffixes. By mastering grammar, one can accurately interpret the meaning of complex Vedic texts and ensure that language is used correctly. This linguistic precision is fundamental to all other branches of learning, as it provides the basic tools for communication and textual analysis.

99. C) Śikṣā
Śikṣā is the Vedāṅga dealing with phonetics — it governs the correct pronunciation, articulation, accent (svara), duration (mātrā), and intonation of Vedic sounds. Vyākaraṇa deals with grammar and word formation. Nirukta explains the etymology of Vedic words. Chanda deals with metrical patterns. Since the question asks specifically about pronunciation and phonetic properties, the correct answer is Śikṣā.

100. (D) Dharmaśāstra
For a historian reconstructing the socio-legal environment of ancient India, Dharmaśāstra

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serves as the most direct primary source. These texts provide the codified rules for ethics, social duties, and legal procedures that governed life in early Indian society. By examining Dharmaśāstra, one can gain deep insights into the values, structures, and judicial practices that shaped the historical and cultural landscape of the time.

101. (C) Nighaṇṭu
The Nighaṇṭu is the primary ancient lexicon or collection of difficult Vedic words upon which Yāska wrote his famous commentary, the Nirukta. It served as the raw material for etymological analysis. While the Aṣṭādhyāyī is a foundational grammar text and the Mahābhāṣya is a major commentary on it, the Nighaṇṭu specifically provided the vocabulary that required etymological explanation within the Nirukta tradition.

102. (C) Statement I is true but Statement II is false.
Statement I is true as the Purāṇas typically employ the Pañcalakṣaṇa framework to structure their content. However, Statement II is false because 'Vaṃśānucarita' refers to the accounts and deeds of dynastic kings rather than the geographical layout of the earth. Geography is often discussed in Purāṇas, but it is not what the specific characteristic of Vaṃśānucarita signifies in the traditional framework.

103. (D) I, II, and III only
The Brahmāṇḍa, Brahma, and Vāyu Purāṇas are all recognized as part of the traditional eighteen Mahāpurāṇas. They follow the established structural and thematic requirements of the genre. The Mahābhārata, while a monumental and sacred work containing many stories and teachings similar to the Purāṇas, is technically classified as an Itihāsa or epic rather than being one of the eighteen Mahāpurāṇas.

104. (A) Sarga is primary creation; Pratisarga is recreation.
In Purāṇic literature, Sarga represents the primary creation of the universe and its basic material elements from the supreme source. Pratisarga, on the other hand, refers to the secondary creation or the periodic dissolution and subsequent recreation of the cosmos. This distinction allows the Purāṇas to cover both the absolute origin of existence and the ongoing cyclical nature of the universe.

105. (C) They are purely secular texts with no connection to the Vedas.
Vedāṅgas are not purely secular texts; they are auxiliary disciplines specifically developed to aid in the proper understanding, preservation, and performance of the Vedas and their rituals. While they are classified as Smṛti (remembered tradition) rather than Śruti (revelation), they are deeply interconnected with the religious and spiritual goals of the Vedic corpus. Their purpose is entirely supportive of the scriptural tradition.

106. (A) Both A and R are true and R is the correct explanation of A.
Dharmaśāstras are integral to the fourteen Vidyāsthānas because they provide the necessary ethical and legal framework for maintaining order. By outlining the duties and rights of individuals, they ensure that both the cosmic and social orders are upheld. This focus on Dharma, or righteous conduct, provides the practical foundation upon which the spiritual and philosophical goals of the other branches can be achieved.

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107. (D) Chanda
Chanda is the Vedāṅga most closely associated with the study of poetic patterns based on syllable length. It categorizes verses into various meters by analyzing the arrangement of long (guru) and short (laghu) syllables. This study ensures that Vedic hymns and classical poetry are composed and recited with the correct rhythmic structure, which is essential for both aesthetic beauty and ritual efficacy.

108. (B) It constitutes the central core of Ayurvedic medicine.
Nyāya is the science of logic and epistemology within the fourteen Vidyāsthānas, focusing on the rules of reasoning and the theory of knowledge. It is not the central core of Ayurvedic medicine, which is instead an Upaveda focused on health and healing. While logical thinking is used in all sciences, Nyāya's primary purpose is to provide a structured method for validating knowledge and proof.

109. (C) P-2, Q-3, R-4, S-1
Many Purāṇas are traditionally associated with a specific deity focus. The Viṣṇu Purāṇa centers on Viṣṇu, while the Śiva Purāṇa focuses on Śiva. The Mārkaṇḍeya Purāṇa is well-known for its sections on the Devī (Goddess), and the Skanda Purāṇa often emphasizes Śiva and his son Kārtikeya. These associations help categorize the vast amount of mythological and philosophical material contained within the eighteen Mahāpurāṇas.

110. (D) It was preserved with phonetic and structural purity.
The strict rules of Śikṣā and Vyākaraṇa had the profound effect of preserving the Sanskrit language with high phonetic and structural purity over millennia. By standardizing pronunciation and word formation, these disciplines prevented the language from fragmenting into localized and unstable dialects. This linguistic stability ensured that the ancient Vedic texts remained intelligible and consistently recited across different regions and generations.

111. (A) Melody/Song
The term 'Sāmaveda' is derived from 'Sāman', which specifically means a melody or a song. This highlights the nature of the Sāmaveda as a collection of hymns that are intended to be sung rather than just recited. The focus on musicality and rhythm distinguishes the Sāmaveda from the other three Vedas and forms the basis for the traditional Indian science of music.

112. (B) I, II, III, and IV only
Śikṣā, Vyākaraṇa, Nirukta, and Chanda are the four Vedāṅgas specifically aimed at the correct recitation and linguistic preservation of the Vedas. They address phonetics, grammar, etymology, and meter, respectively. Together, they provide the necessary tools to ensure that the sacred sounds are correctly produced, the words are properly formed, the meanings are understood, and the rhythmic structure is maintained during chanting.

113. (B) Sāmaveda - Melodies for chanting
The Sāmaveda is correctly identified as a collection of melodies used for chanting during rituals. The other pairs are incorrect: the Ṛgveda contains hymns of praise, not just magic; the Atharvaveda deals with practical spells and daily life; and the Yajurveda focuses on sacrificial formulas. Each Veda has a distinct role in the ritual system, and correctly identifying their content is fundamental to Vedic study.

114. (A) Nirukta
To understand the exact etymological root meaning of a difficult Vedic word, a scholar must employ the analytical tools provided by Nirukta. This Vedāṅga specializes in tracing words back to their original verbal roots and explaining their semantic development. This study is essential for maintaining the clarity and depth of scriptural interpretation, especially when dealing with archaic or obscure vocabulary in the ancient hymns.

115. (B) II, I, III
The traditional development begins with the Saṃhitās (Vedas), which are the oldest foundational revelations. Subsequently, the Vedāṅgas were developed as auxiliary sciences to help understand and preserve these core texts. Later, the Purāṇas emerged as a genre that illustrated these spiritual truths through narratives and historical lore. This sequence reflects the movement from primary revelation to systematic study and broad dissemination.

116. (D) Statement I is false but Statement II is true.
Statement I is false because the Purāṇas do not ignore human history; they include significant accounts of ancient royal dynasties. Statement II is true as 'Vaṃśānucarita' is the specific characteristic within the Purāṇic framework that provides detailed lists and deeds of these dynasties. This allows the Purāṇas to integrate cosmic truths with the actual historical and social evolution of human civilization in India.

117. (C) Vedas - Five
There are traditionally four Vedas: Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda. Stating that there are five Vedas is incorrect. The number of Vedāṅgas is six, and there are eighteen Mahāpurāṇas, though 'Purāṇa' is sometimes referred to as a single collective category among the fourteen Vidyāsthānas. The total number of branches in this specific framework of learning is always counted as fourteen.

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118. (B) Manvantara
Manvantara is the concept that refers to the massive epochs of time ruled by successive Manus, the patriarchs of humanity. Each Manvantara represents a distinct phase in the Purāṇic timeline, complete with its own set of gods, sages, and rulers. This structured view of time helps organize the vast narratives of the Purāṇas into a coherent and cyclical chronological framework.

119. (D) Texts like Manu Smṛti and Yājñavalkya Smṛti are included.
Dharmaśāstra includes foundational texts like the Manu Smṛti and Yājñavalkya Smṛti, which provide systematic rules for social and legal conduct. These texts do not reject the authority of the Vedas but are instead based on them. Dharmaśāstra exists as a robust written tradition that has guided Indian jurisprudence and social ethics for centuries, focusing on the duties of individuals and rulers alike.

120. (A) Vyākaraṇa
A modern linguist analyzing the highly structured and rule-based derivation of words in Sanskrit is essentially validating the ancient science of Vyākaraṇa. This discipline established the algebraic rules of grammar that govern how words are built from roots. The precision and systematic nature of this system are hallmarks of the scientific approach used in ancient India to ensure linguistic consistency and clarity.

121. (C) Purāṇa
Each of the four Vedas traditionally consists of four layers: Saṃhitā, Brāhmaṇa, Āraṇyaka, and Upaniṣad. These together constitute the Śruti literature. Purāṇas, while highly respected and containing Vedic wisdom, are a separate category of literature known as Smṛti. They are not considered internal components of the four primary Vedic collections but rather serve as supplementary texts that narrate and explain traditional lore.

122. (A) A system for the interpretation of Vedic injunctions.
In the context of the fourteen Vidyāsthānas, Mīmāṃsā is best defined as a systematic system for the interpretation of Vedic injunctions. It focuses on clarifying the meaning of ritual commands and resolving any textual ambiguities. By providing a rigorous logical framework for analysis, Mīmāṃsā ensures that the practical and philosophical teachings of the Vedas are correctly understood and applied by practitioners.

123. (D) They form part of the primary Śruti literature.
Upavedas are applied and practical sciences, but they are not considered part of the primary Śruti (revelation) literature. Instead, they are classified as Smṛti or auxiliary knowledge. While they are highly valued for their practical utility in fields like medicine (Āyurveda) and music (Gāndharvaveda), they are distinct from the foundational revealed texts that constitute the core of the Vedic corpus.

124. (B) Śulbasūtras
The requirement for extreme precision in building Vedic fire altars of specific shapes and sizes directly led to the formulation of geometric rules found in the Śulbasūtras. These texts provide the mathematical foundations needed for construction, including early versions of the Pythagorean theorem. They represent the practical application of mathematical principles within the context of the Kalpa Vedāṅga rituals.

125. (C) Āyurveda - Atharvaveda
Āyurveda is traditionally linked to the Atharvaveda because both share a common focus on healing and the treatment of physical and mental ailments. While the Atharvaveda contains early medicinal hymns and charms, Āyurveda develops these into a comprehensive medical science. Other Upavedas like Dhanurveda and Gāndharvaveda are similarly linked to the Yajurveda and Sāmaveda, reflecting the organized structure of knowledge.

126. (D) Vaṃśānucarita
Vaṃśānucarita is the characteristic of Purāṇic literature that specifically details the accounts and genealogies of the solar and lunar dynasties. By recording the lives and achievements of these royal lineages, the Purāṇas provide a semi-historical record of ancient Indian kingship. This aspect is crucial for understanding the historical narratives and socio-political context presented within the broader Purāṇic framework.

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127. (A) Both Statement I and Statement II are true.
Both statements regarding Sanskrit phonetics are true. The study of Śikṣā is essential to ensure that faulty pronunciation does not alter the meaning of sacred texts. In Sanskrit, a change in tone or accent can completely transform the definition of a word. Therefore, maintaining phonetic accuracy is not just an aesthetic concern but a fundamental necessity for preserving the semantic integrity of tradition.

128. (B) I, II, III, and IV
All four components—Mantra (Saṃhitā), Brāhmaṇa, Āraṇyaka, and Upaniṣad—are traditionally considered part of the authoritative Śruti, or the Veda proper. Together, they represent the different layers of Vedic revelation, moving from rhythmic hymns to ritual instructions and finally to profound philosophical inquiry. This complete corpus forms the foundational scripture of the Indian tradition, from which all other branches of learning derive.

129. (B) Purāṇas
A scholar mapping the ancient geographical and cosmological boundaries described in traditional texts would rely primarily on data from the Purāṇas. These texts contain extensive descriptions of the earth, its continents, and the structure of the universe as understood in ancient India. By integrating these details with mythological narratives, the Purāṇas serve as a key source for reconstructing the ancient worldview.

130. (A) It is known as the 'feet' of the Vedapuruṣa.
Vyākaraṇa is traditionally allegorized as the 'mouth' of the Vedapuruṣa, not the feet. The 'feet' are represented by the Chanda Vedāṅga. Vyākaraṇa is essential because it breaks down words into their roots and suffixes, helping to preserve the structural and semantic purity of the Vedas. Pāṇini's Aṣṭādhyāyī remains the most famous and authoritative text within this scientific and linguistic discipline.

131. (A) Both A and R are true and R is the correct explanation of A.
The Nirukta is considered an essential Vedāṅga for understanding the Vedas because many words in the ancient hymns had become obscure over time. Without a systematic etymological explanation, the original meaning of these scriptures could be lost. Nirukta provides the necessary derivations to clarify these terms, ensuring that the semantic depth of the Vedic tradition is maintained for future generations.

132. (D) Architecture and Engineering
Sthāpatyaveda is the ancient Indian science of architecture and engineering. As an Upaveda, it provides the technical and aesthetic principles for building structures, ranging from simple homes to grand temples. This discipline incorporates mathematical precision, environmental considerations, and spiritual alignment, ensuring that the constructed spaces are harmonious and functional according to traditional guidelines and Vāstu principles.

133. (C) They include the complete canon of Jaina Āgamas.
The fourteen Vidyāsthānas are the core branches of knowledge within the orthodox Vedic tradition and do not include the Jaina Āgamas. The framework is designed to support, interpret, and apply the Vedic scriptures. While it integrates theoretical logic (Nyāya) and social laws (Dharmaśāstra), it remains focused on the orthodox schools that accept the authority of the Vedas, rather than incorporating heterodox traditions.

134. (B) P-4, Q-1, R-2, S-3
Āyurveda is the science of health and medicine, while Dhanurveda focuses on military science and weaponry. Gāndharvaveda is dedicated to the arts of music and dance, and Sthāpatyaveda deals with architecture and structural design. These four Upavedas represent the applied and practical sciences of ancient India, each being associated with a primary Veda to provide a holistic framework for human activity.

135. (D) Mīmāṃsā
The fundamental necessity to resolve apparent contradictions in Vedic texts regarding sacrificial duties led to the rigorous development of Mīmāṃsā. This Śāstra provides the logical rules and hermeneutical principles required to correctly interpret scriptural injunctions. By establishing a clear methodology for textual analysis, Mīmāṃsā ensures that the performance

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of rituals is consistent with the true intent of the sacred scriptures.

136. (A) Chandaḥsūtra
The 'Chandaḥsūtra' is the ancient treatise on poetic meter written by Piṅgala. It is the foundational work for the Chanda Vedāṅga, providing a systematic classification of verses based on syllable patterns. This work is essential for anyone studying the rhythmic structure of Vedic hymns or classical Sanskrit poetry, as it provides the mathematical rules that govern the flow and beauty of the verse.

137. (C) II, III, and IV only
The Kūrma, Varāha, and Matsya Purāṇas are specifically named after the tortoise, boar, and fish avatars of Viṣṇu, respectively. These texts often focus on the narratives and teachings associated with these divine manifestations. While the Garuḍa Purāṇa is named after Viṣṇu's mount and the Vāyu Purāṇa after the wind god, they are not named after primary avatars of the deity.

138. (A) Kalpa - Study of ritual procedures
Kalpa is correctly identified as the branch of learning focused on ritual procedures and rules. The other options are incorrectly paired: Dharmaśāstra deals with social and legal codes rather than astronomy; Nyāya focuses on logic and epistemology rather than legal contracts alone; and Śikṣā is the science of phonetics, not logical inference. Each Vidyāsthāna has a specific, well-defined function within tradition.

139. (D) Dharmaśāstra
An ancient Indian judge would derive legal authority and guidelines primarily from the Dharmaśāstra. These texts provide the codified rules for judicial procedures, inheritance, property rights, and criminal law. By following the principles of Dharmaśāstra, judges ensured that legal decisions were made in accordance with established ethical and social norms, maintaining the moral and social order of the civilization.

140. (B) They are disciplines to protect and apply Vedic knowledge.
The six Vedāṅgas are auxiliary disciplines created to protect, understand, and apply Vedic knowledge correctly. They provide the necessary tools in areas like phonetics, grammar, and astronomy to ensure that the scriptures are preserved accurately and used effectively in rituals. Rather than replacing the Vedas, they serve as essential supports that enable practitioners to engage deeply with the foundational sacred texts.

141. (C) Statement I is true but Statement II is false.
Statement I is true as Sanskrit phonetics classifies sounds strictly based on anatomical points of articulation. However, Statement II is false because words in Sanskrit are not arbitrary; they are formed through a highly structured and rule-based derivation from specific root sounds. This linguistic systematicity ensures that the language remains consistent and is a key feature of its scientific nature.

142. (D) Nirukta - Feet
In the anatomical metaphor of the Vedapuruṣa, Nirukta is represented as the ears, not the feet. Chanda is associated with the feet, providing the rhythmic foundation for the movement of the verses. Vyākaraṇa is identified as the mouth, Jyotiṣa as the eyes, and Kalpa as the hands. Correctly identifying these metaphors helps illustrate the functional role each Vedāṅga plays in the Vedic corpus.

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143. (A) Upaniṣads (Vedānta)
The Upaniṣads, collectively known as Vedānta, provide the philosophical foundation and metaphysical inquiry into the nature of Brahman and the self. They represent the final portion of the Veda and shift the focus from external rituals to internal knowledge and realization. These texts explore the ultimate reality of existence, forming the core of Indian philosophical thought and the path to liberation.

144. (C) It uses algebraic rules to generate words from roots.
Sanskrit grammar is noted for its highly scientific nature, as it uses an algebraic system of rules to generate morphological forms from basic roots. This systematic approach, most famously perfected by Pāṇini, allows for immense linguistic precision. By applying consistent rules for word formation and phonetic conjunctions, the grammar ensures that the language remains

structured and can express complex ideas accurately.

145. (B) Sthāpatyaveda
An architect planning to construct a traditional structure according to Vāstu principles is applying knowledge from Sthāpatyaveda. This Upaveda provides the guidelines for spatial planning, construction, and the alignment of buildings with natural forces. By following these traditional architectural rules, builders aim to create environments that are both physically stable and spiritually conducive to the well-being of the inhabitants.

146. (A) The hymn loses its rhythmic structure and efficacy.
Ignoring the rules of Chanda during Vedic chanting causes a hymn to lose its correct rhythmic structure and spiritual efficacy. The precise meter of a mantra is believed to be essential for its power and intended effect. Without following the traditional poetic patterns, the recitation becomes structurally flawed, which can undermine the ritual purpose and the aesthetic quality of the Vedic tradition.

147. (C) Not of human origin / divinely revealed.
In the context of the Vedas, 'Apauruṣeya' signifies that the scriptures are not of human origin. They are considered divinely revealed or eternal truths that were perceived by ancient sages (Rishis) rather than being created by any mortal author. This status as revelation gives the Vedas supreme authority in the Indian tradition, distinguishing them from the Smṛti texts composed by humans.

148. (D) They strictly exclude any mention of geography or cosmology.
The Purāṇas are vast repositories of knowledge that include detailed information on geography, cosmology, history, and genealogies. Stating that they exclude these topics is incorrect, as these are central to their traditional five-fold structural framework. They are divided into eighteen major Mahāpurāṇas and numerous Upapurāṇas, with Vyāsa traditionally credited as the compiler of these influential and diverse ancient scriptures.

149. (C) Determining the correct timing for rituals.
The precise calculation of lunar and solar cycles in ancient India was fundamentally driven by the need to determine the correct timing for rituals. Many Vedic sacrifices are strictly linked to specific times of the day, year, or celestial positions. By developing an advanced understanding of astronomy and time, ancient scholars ensured that religious activities were conducted at auspicious moments.

150. (B) Vaṃśa - Royal and sage genealogies
Vaṃśa is the characteristic of Purāṇas that focuses on the genealogies of ancient royals and divine sages. Other options are incorrect: Sarga refers to primary creation rather than universal dissolution; Pratisarga involves secondary creation and dissolution, not grammar; and Manvantara tracks the cycles of the Manus. Correctly identifying these themes is essential for understanding how the Purāṇas structure their historical and mythological content.

151. (D) Rituals and sacrificial formulas
The primary focus of the Yajurveda is on providing the rituals and sacrificial formulas required for performing Vedic ceremonies. It contains the prose mantras and instructions used by the Adhvaryu priest to conduct various sacrifices. Unlike the Ṛgveda's hymns of praise or the Sāmaveda's musical chants, the Yajurveda serves as a practical manual for the actual execution of ritualistic activities.

152. (C) Statement I is false but Statement II is true.
Statement I is false because the fourteen Vidyāsthānas do not list all six philosophical schools (Darśanas) individually. However, Statement II is true as Nyāya and Mīmāṃsā are specifically mentioned as distinct branches within the traditional fourteen-fold classification. This highlights the particular importance given to logic and scriptural interpretation within the standard framework of orthodox Indian education and learning.

153. (C) I, II, and III only
Śikṣā is the science of phonetics that focuses on the physical production of speech. It includes the articulation of vowels, the classification of consonants based on their point of origin, and rules for breath control during chanting. The derivation of words from verbal roots, however, is the domain of Nirukta and Vyākaraṇa, which focus on semantics and structural grammar.

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154. (A) Leading an army and using weapons.
An expert in Dhanurveda would be most capable of leading an army and proficiently using various weapons. As the traditional Indian science of warfare, Dhanurveda covers everything from archery and hand-to-hand combat to military strategy and the ethics of a warrior. This practical science was essential for the defense of society and the training of the royal and military classes.

155. (D) Gāndharvaveda focuses solely on military strategy.
Gāndharvaveda focuses on the arts of music, dance, and aesthetics, not military strategy. Military science is instead the domain of Dhanurveda. Āyurveda and Sthāpatyaveda correctly deal with medicine and architecture, respectively. Upavedas represent the practical and applied sciences of ancient India, with each branch having a specific scope that contributes to the overall welfare and culture of society.

156. (A) Both A and R are true and R is the correct explanation of A.
The study of Nirukta is complementary to Vyākaraṇa because they address different linguistic needs. While Vyākaraṇa establishes the grammatical rules for building words and sentences, Nirukta provides the etymological derivations for difficult or obscure terms found in the Vedas. Together, these two Vedāṅgas ensure that the structure and the meaning of the sacred scriptures are both preserved and understood correctly.

157. (C) An instruction, rule, or scientific treatise.
The term Śāstra literally translates to an instruction, rule, or scientific treatise in a broad academic context. It refers to any body of systematic knowledge that provides authoritative guidance in a particular field. Whether it deals with ethics, grammar, or architecture, a Śāstra is characterized by its organized structure and its role in teaching the principles of a specific discipline.

158. (D) Cārvāka philosophy
In classical Indian jurisprudence, the accepted sources of Dharma are Śruti (Vedas), Smṛti (Dharma texts), and Sadācāra (the conduct of righteous people). Cārvāka philosophy, which is a materialistic and atheistic school, rejects the authority of the Vedas and the concept of Dharma as traditionally understood. Therefore, it is not considered a valid source for determining ethical and social duties.

159. (A) P-4, Q-3, R-1, S-2
Veda signifies knowledge or divine revelation. Vedāṅga refers to a supportive limb of the Veda. Upaveda represents an applied or practical science. Purāṇa denotes an ancient narrative or historical lore. These categories reflect the structured hierarchy of Indian literature, moving from the foundational scriptural knowledge to its auxiliary supports, practical applications, and the narrative preservation of history and myth.

160. (B) Preserving the oral transmission of the Vedas.
The rigorous rules regarding correct pronunciation in Śikṣā had the primary effect of preserving the oral transmission of the Vedas. By ensuring that every sound was articulated with precision, the ancient tradition could pass down the scriptures through generations without the need for written manuscripts. This phonetic discipline maintained the integrity of the sacred sounds, which were believed to be unchangeable.

161. (B) Manvantara
Manvantara is the characteristic of Purāṇas that deals with the description of different cosmic time periods and the patriarchs, known as Manus, who preside over them. This concept structures the Purāṇic timeline into distinct epochs, each containing its own unique spiritual and social characteristics. By detailing these cycles, the Purāṇas provide a comprehensive narrative of the universe's long-term history.

162. (A) II, III, IV, and V only
Āyurveda, Dhanurveda, Gāndharvaveda, and Sthāpatyaveda are the four traditionally recognized Upavedas. They focus on medicine, warfare, music/arts, and architecture, respectively. Śikṣā, while an essential branch of learning, is classified as a Vedāṅga rather than an Upaveda. The Upavedas are distinct because they focus on applied and practical sciences derived from and supportive of the primary Vedic tradition.

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163. (C) Ṛgveda - Verses (Ṛks)
The Ṛgveda is correctly identified as a collection of verses known as Ṛks, which are hymns of praise addressed to various deities. The other Vedas have different forms: the Sāmaveda consists of melodies for chanting, and the Yajurveda contains ritual prose formulas. The Atharvaveda includes both prose and verse related to daily life and healing. These distinctions reflect their specific roles.

164. (D) Āyurveda
A physician practicing holistic medicine based on ancient texts is utilizing knowledge from the Āyurveda Upaveda. This discipline is the traditional Indian science of life and health, emphasizing the balance of bodily humors and the use of natural remedies. By following the principles of Āyurveda, practitioners aim to maintain wellness and treat diseases in a way that respects the body's natural state.

165. (A) I, II, III
The traditional cosmic cycles in Purāṇic literature follow a sequence from creation to maintenance and finally to dissolution. Sṛṣṭi represents the manifestation of the universe. Sthiti refers to the period during which the world is maintained and governed. Pralaya denotes the final dissolution or withdrawal of the cosmos back into its source. This cycle repeats eternally in the Indian cosmological worldview.

166. (C) Statement I is true but Statement II is false.
Statement I is true as there are typically four recognized Upavedas: Āyurveda, Dhanurveda, Gāndharvaveda, and Sthāpatyaveda. Statement II is false because Purāṇas are actually rich repositories of geographical and cosmological information. They contain extensive descriptions of the universe's structure and the various lands of the earth, using these details to provide a setting for their historical and mythological narratives.

167. (D) Vaṃśānucarita - Rules of Grammar
Vaṃśānucarita refers to the deeds and reigns of ancient royal dynasties, not the rules of grammar. Grammar is instead the domain of the Vyākaraṇa Vedāṅga. The other pairs in the Pañcalakṣaṇa are correct: Sarga is primary creation, Pratisarga is secondary creation or dissolution, and Vaṃśa is the genealogy of gods and sages. These themes define the standard structure of a Mahāpurāṇa.

168. (A) Mahābhārata / Purāṇas
The Mahābhārata and the Purāṇas are often traditionally referred to as the 'Fifth Veda'. This title reflects their comprehensive nature and their role in making the profound truths of the primary four Vedas accessible to everyone. By presenting spiritual and ethical teachings through stories and history, these texts ensure that the essence of the Vedic tradition reaches a broad audience.

169. (C) The alphabet is arranged by articulation point.
The linguistic structure of Sanskrit is highly logical, with its alphabet arranged scientifically according to the point of articulation in the vocal tract. It distinguishes between short and long vowels, which is crucial for determining meaning. This systematic organization reflects the deep phonetic understanding of the ancient tradition, ensuring that the language remains consistent and is pronounced exactly as it is written.

170. (A) Dharmaśāstra
A text that describes the duties of a king (Rājadharma) and various societal laws falls under the category of Dharmaśāstra. These scriptures provide the ethical and legal codes required to govern a society and maintain social harmony. By outlining the responsibilities of rulers and citizens, Dharmaśāstra serves as the primary source for ancient Indian jurisprudence and the moral conduct of life.

171. (D) Anumāna
Sarga, Pratisarga, and Vaṃśa are traditional characteristics included in the Pañcalakṣaṇa of the Purāṇas. Anumāna, which refers to logical inference, is a central concept in the Nyāya school of philosophy and epistemology. While logic is used in Purāṇic arguments, it is not one of the five structural themes that traditionally define the Purāṇic genre according to the classical framework.

172. (B) To investigate logic and correct reasoning.
The central objective of Nyāya Śāstra is to investigate the principles of logic and correct reasoning. It provides a formal system for identifying truth and establishing the validity

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of knowledge through various means such as perception and inference. By defining the rules of sound argument and debate, Nyāya serves as an essential tool for intellectual inquiry and the defense of tradition.

173. (B) They provide the framework to understand the Vedas.
The Vedāṅgas are essential because they provide the necessary framework and tools to understand, preserve, and apply the Vedas correctly. Without these auxiliary sciences—which cover phonetics, grammar, etymology, and more—the complex language and rituals of the scriptures would be prone to misinterpretation and loss. They ensure the integrity of the Vedic tradition across different eras and contexts of study.

174. (B) The flawless oral transmission of the Vedas.
The scientific mapping of vocal articulation in Śikṣā directly resulted in the flawless oral transmission of the Vedas for thousands of years. By establishing precise rules for the production of sounds and tones, the ancient tradition could preserve the sacred texts with absolute phonetic accuracy. This discipline ensured that the original sound and meaning of the scriptures remained unchanged by generations of practitioners.

175. (A) Dhanurveda - Yajurveda
Dhanurveda is correctly paired with the Yajurveda, reflecting the traditional association between the science of warfare and the Veda focused on rituals. Other correct associations include Āyurveda with the Atharvaveda and Gāndharvaveda with the Sāmaveda. These links demonstrate how practical and applied knowledge systems were systematically integrated into the broader framework of Vedic learning to serve the needs of society.

176. (A) Mīmāṃsā
Mīmāṃsā is the branch of the fourteen Vidyāsthānas that focuses on the rules of scriptural interpretation and the resolution of textual doubts, especially regarding ritual activities. It provides a rigorous methodology for analyzing the intent of Vedic injunctions. By clarifying the meaning of complex passages, Mīmāṃsā ensures that the ritualistic duties and ethical commands of the scriptures are carried out correctly.

177. (A) Both Statement I and Statement II are true.
Both statements regarding the Kalpa Sūtras are true. They are indeed divided into four categories: Śrauta, Gṛhya, Dharma, and Śulba. The Śulbasūtras specifically provide the mathematical and geometrical rules required for constructing the various types of fire altars used in Vedic sacrifices. This integration of ritual and mathematics demonstrates the practical and scientific nature of the auxiliary Vedic disciplines.

178. (A) II, III, and IV only
The Bhāgavata, Viṣṇu, and Matsya Purāṇas are all strictly classified as Mahāpurāṇas, forming part of the primary eighteen texts of the genre. They are characterized by their adherence to the five Purāṇic themes. Although the Rāmāyaṇa is a foundational and sacred text, it is categorized as an Itihāsa or epic, rather than being one of the eighteen major Purāṇic works of tradition.

179. (B) Sāmaveda
A researcher studying the ancient roots of Indian classical music would trace them back to the Sāmaveda. This Veda is entirely dedicated to the musical chanting of hymns and provides the foundational principles of melody, rhythm, and sound. The emphasis on the melodic aspect of Vedic mantras in the Sāmaveda directly shaped the subsequent development of the Gāndharvaveda and Indian music.

180. (D) They include the Āgamas of heterodox traditions.
The fourteen Vidyāsthānas are the core branches of knowledge within the orthodox Vedic tradition and do not include the Āgamas of heterodox schools like Buddhism or Jainism. This systematic list consists of the four Vedas, the six auxiliary Vedāṅgas, and the four supplementary fields of Purāṇa, Nyāya, Mīmāṃsā, and Dharmaśāstra, all of which support and interpret the authority of the Vedic corpus.

181. (A) Both A and R are true and R is the correct explanation of A.
The grammar of Sanskrit is described as highly scientific because it uses a condensed set of algebraic rules to generate morphological forms. Pāṇini's Aṣṭādhyāyī is the masterpiece of this system, providing a logical framework that breaks words down into roots and suffixes. This rigorous

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methodology allows for precise linguistic control and reflects the advanced analytical thinking of ancient Indian grammarians.

182. (B) Gṛhyasūtras
The Gṛhyasūtras are the specific texts within the Kalpa Vedāṅga that deal with daily domestic rituals and the various rites of passage known as Saṃskāras. They provide instructions for ceremonies related to birth, marriage, and household duties. While Śrautasūtras focus on large-scale public sacrifices, the Gṛhyasūtras ensure that the spiritual life of the individual and family is properly maintained.

183. (D) They are not considered man-made texts.
A central tenet of the orthodox tradition is that the Vedas are 'Apauruṣeya', meaning they are not considered man-made texts. They are instead viewed as divine revelations or eternal truths perceived by ancient sages. This status distinguishes them from other categories of literature like the Purāṇas or Dharmaśāstras, which are classified as Smṛti and attributed to human authors or compilers.

184. (A) P-3, Q-1, R-4, S-2
Sthāna refers to the point of articulation in the vocal tract, while Prayatna is the effort involved in producing a sound. Mātrā represents the measure of duration for a syllable, and Svara denotes the pitch or accent. These four concepts form the scientific basis of Śikṣā, ensuring that the pronunciation of Sanskrit is both accurate and consistent according to phonetic rules.

185. (C) A grid-like phonetic alphabet.
The strict categorization of consonants in Sanskrit resulted in a grid-like phonetic alphabet that is organized logically by the point and manner of articulation. This system ensures that the relationship between different sounds is clearly understood. This structured approach to phonetics is a hallmark of the Sanskrit language, providing a level of clarity and predictability that is essential for its scientific study.

186. (A) Jyotiṣa
Jyotiṣa is the Vedāṅga that provides the 'eyes' or vision needed to correctly time Vedic sacrifices. By analyzing the movements of celestial bodies, this discipline determines the auspicious moments for religious ceremonies. Because these rituals are highly sensitive to cosmic timing, the calculations provided by Jyotiṣa are essential for ensuring that the activities described in the Vedas are performed successfully.

187. (D) IV
Manvantara is the specific characteristic within the Purāṇic Pañcalakṣaṇa that describes the epochs ruled by successive Manus. Each cycle is an immense period of time and forms a key part of the Purāṇic chronological system. By detailing these epochs, the Purāṇas provide a record of the spiritual and social governance of the world across vast stretches of the human timeline.

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188. (B) Nyāya - Science of Logic
Nyāya is correctly identified as the science of logic and epistemology within the fourteen Vidyāsthānas. The other pairs are incorrect: Mīmāṃsā focuses on scriptural interpretation rather than archery; Purāṇas deal with history and mythology rather than grammar; and Dharmaśāstra is concerned with ethical and legal codes rather than phonetics. Each branch has a distinct and essential role in the traditional system.

189. (C) Dharmaśāstra
A student seeking to understand the rules governing social conduct, marriage, and inheritance in ancient India would consult the Dharmaśāstra. These texts provide the authoritative guidelines for personal and communal life, establishing the ethical and legal standards of the society. By outlining the duties and rights of individuals, Dharmaśāstra ensures that social interactions are grounded in the principles of Dharma.

190. (D) It analyzes the origin and effort of speech.
The scientific nature of Śikṣā is best described by its detailed analysis of the origin and effort required for speech. It classifies sounds based on their physiological articulation and the internal or external energy used to produce them. This systematic approach ensures that every sound in the Sanskrit alphabet is accurately defined, providing the foundation for the perfect phonetic consistency of the language.

191. (C) Statement I is false but Statement II is true.
Statement I is false because the Atharvaveda is one of the four primary Vedas and is absolutely included in the fourteen Vidyāsthānas. Statement II is true as the four Vedas constitute the core foundation of this traditional framework of learning. The six Vedāṅgas and four supplementary branches all exist to support, interpret, and apply the knowledge contained within these foundational scriptures.

192. (B) Sthāpatyaveda - Grammar
Sthāpatyaveda is the ancient science of architecture and engineering, not grammar. The science of grammar is specifically the domain of the Vyākaraṇa Vedāṅga. The other Upaveda pairs are correctly matched: Āyurveda with medicine, Dhanurveda with warfare, and Gāndharvaveda with music and arts. Correctly identifying the scope of each Upaveda is essential for understanding the practical sciences of ancient India.

193. (B) Fourteen
The term 'Caturdaśa' in Caturdaśa Vidyāsthāna specifically means fourteen, referring to the fourteen primary branches of traditional Indian learning. These branches consist of the four Vedas, the six auxiliary Vedāṅgas, and four supplementary disciplines. Together, they form the comprehensive curriculum of the orthodox educational system, covering scriptural, linguistic, logical, ethical, and narrative fields essential for a complete education.

194. (A) It explains the etymology of terms.
Nirukta is the Vedāṅga that explains the etymology and derivation of terms, particularly the difficult vocabulary found in the Vedas. Its role is to clarify the original meaning of words by tracing them back to their verbal roots. This etymological analysis is crucial for maintaining the semantic clarity of the ancient scriptures and ensuring that their philosophical depth is preserved.

195. (C) Āyurveda
A practitioner determining an ailment by balancing the three humors—Vāta, Pitta, and Kapha—is utilizing the classical knowledge system of Āyurveda. This Upaveda is the traditional science of health and healing, focusing on maintaining internal harmony to prevent and cure disease. Its holistic approach to medicine is a central part of the ancient Indian heritage of wellness and longevity.

196. (D) Mīmāṃsā
The six Vedāṅgas are Śikṣā, Vyākaraṇa, Nirukta, Chanda, Jyotiṣa, and Kalpa. These are the auxiliary limbs of the Vedas. Mīmāṃsā, while an essential branch of learning, is one of the four supplementary disciplines of the fourteen Vidyāsthānas rather than being one of the six Vedāṅgas. It focuses on scriptural interpretation rather than being a foundational linguistic or ritual limb.

197. (C) Accounts and deeds of dynastic kings.
The concept of 'Vaṃśānucarita' in the Pañcalakṣaṇa provides historical scholars with accounts and deeds of dynastic kings from ancient Indian history. This characteristic ensures that the Purāṇas include semi-historical records of royal lineages, such as those of the solar and lunar dynasties. By preserving these narratives, the Purāṇas offer valuable insights into the political and social evolution of early Indian civilization.

198. (A) It is haphazard and non-phonetic.
Stating that the pronunciation of Indian languages like Sanskrit is haphazard and non-phonetic is incorrect. In fact, these languages use a highly scientific phonetic script where words are pronounced exactly as they are written. The system clearly distinguishes between aspirated and unaspirated consonants, as well as short and long vowels, ensuring that speech is consistent and structurally precise according to phonetic rules.

199. (D) The Vedāṅgas
The need to maintain pure ritual effectiveness and avoid errors in performance led the ancient sages to develop the Vedāṅgas. These six auxiliary sciences provided the necessary tools in phonetics, grammar, and rituals to ensure that the Vedic tradition was preserved and applied accurately. By standardizing these disciplines, the tradition ensured that the mantras and sacrifices would yield their intended spiritual results.

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200. (A) Pratisarga - Dissolution and recreation
Pratisarga is correctly paired with the themes of dissolution and recreation in Purāṇic literature. The other options are incorrect: Sarga refers to primary creation, not genealogies; Manvantara focuses on cosmic time periods rather than poetic meter; and Vaṃśa deals with the lineages of gods and sages rather than the initial creation. Understanding these five characteristics is fundamental to the study of the Purāṇas.

201. (C) Chanda
Chanda is the Vedāṅga that deals with 'mātrā', or the metrical unit of time used to regulate poetic verses. By analyzing the patterns of long and short syllables, Chanda ensures that hymns and poems follow traditional rhythmic structures. This study is essential for the musical and aesthetic quality of the Vedic tradition, as the correct cadence is vital for chanting.

202. (C) Statement I is true but Statement II is false.
Statement I is true as the word 'Purāṇa' literally means 'ancient' or 'old', reflecting the nature of these texts as repositories of traditional lore. However, Statement II is false because Purāṇas are highly structured and are traditionally defined by five distinct characteristics known as the Pañcalakṣaṇa. This framework ensures that each Mahāpurāṇa covers essential topics such as cosmology, history, and genealogies.

203. (D) I, II, and III only
The Agni, Bhāgavata, and Bhaviṣya Purāṇas are all recognized members of the eighteen traditional Mahāpurāṇas. These texts are the primary works of the Purāṇic genre. While the Rāmāyaṇa is a foundational and sacred epic, it is classified as an Itihāsa rather than being one of the eighteen Mahāpurāṇas. This distinction is important for understanding the classification of ancient Indian scriptures.

204. (B) Vyākaraṇa
A student analyzing how a root word transforms into various inflected forms is engaging in the discipline of Vyākaraṇa, or grammar. This science provides the rules for breaking down words into their constituent parts and understanding their structural derivation. By mastering Vyākaraṇa, one can ensure the linguistic correctness and semantic clarity of scriptural texts, making it fundamental to all Vedic study.

205. (D) They explicitly reject the authority of the four Vedas.
The fourteen Vidyāsthānas do not reject the authority of the four Vedas; instead, the Vedas serve as their foundation. This comprehensive curriculum includes auxiliary and supplementary sciences like logic, history, and law, all designed to support and clarify the Vedic tradition. By integrating these diverse fields, the system provides a holistic framework for understanding both the spiritual and material aspects of reality.

206. (A) Both A and R are true and R is the correct explanation of A.
The oral transmission of the Vedas required rigorous phonetic training because even a slight variation in accent or pronunciation could alter the meaning and efficacy of a mantra. The science of Śikṣā was developed to ensure this precision. By maintaining perfect phonetic accuracy, the ancient tradition could pass down sacred sounds across generations, preserving the spiritual power believed to be inherent in them.

207. (A) Dharmaśāstra
Dharmaśāstra is the component of the fourteen Vidyāsthānas that provides the ethical and legal foundations for ancient Indian society. It outlines the codes of conduct, social duties, and judicial rules that governed life. By establishing these norms, Dharmaśāstra aimed to maintain a harmonious and righteous social order, ensuring that individuals acted in accordance with the principles of universal Dharma.

208. (B) Mīmāṃsāveda
The four traditionally recognized Upavedas are Āyurveda (medicine), Dhanurveda (warfare), Gāndharvaveda (arts), and Sthāpatyaveda (architecture). There is no recognized category called 'Mīmāṃsāveda'. Mīmāṃsā is instead one of the four supplementary branches of the fourteen Vidyāsthānas, focused on scriptural interpretation rather than being an applied or practical science like the Upavedas.

209. (B) P-3, Q-2, R-1, S-4
The Vedas are primary revealed texts, while the Vedāṅgas serve as auxiliary or supportive

sciences. Nyāya is the branch focused on epistemology and logic, and the Purāṇas provide mythological and historical lore. This structured categorization reflects the holistic nature of the traditional Indian educational system, where foundational revelation is supported by linguistic tools, logical validation, and historical narratives.

210. (A) Śulbasūtras
The lack of standard measures for building complex sacrificial altars led to the ancient development of geometrical science, which is contained in the Śulbasūtras. These texts provide the mathematical rules and procedures needed to construct altars of specific areas and shapes. They demonstrate how practical ritual requirements drove scientific advancement in ancient India, particularly in the field of geometry and proportions.

211. (C) Ṛgveda
The Ṛgveda is renowned as the earliest and most foundational text among the four Vedas. It contains a vast collection of hymns addressed to nature deities and cosmic powers. These verses represent the oldest layer of Indian scripture and the primary source for early spiritual and philosophical thought. The other Vedas developed subsequently, often incorporating or expanding upon the Ṛgveda's content.

212. (D) Purāṇas
Sarga, Pratisarga, Vaṃśa, Manvantara, and Vaṃśānucarita collectively represent the core five-fold structure, or Pañcalakṣaṇa, of the Purāṇas. These themes ensure that each major text in this genre covers cosmology, historical cycles, and genealogies. This structured approach allows the Purāṇas to serve as comprehensive repositories of traditional lore, providing both a spiritual framework and a historical record for the civilization.

213. (C) Kalpa - Hands
In the anatomical allegory of the Vedapuruṣa, Kalpa is correctly identified as the hands because it deals with the practical performance of rituals. Nirukta is the ears, Jyotiṣa is the eyes, and Śikṣā is the nose. These metaphors illustrate how each Vedāṅga serves as a vital 'limb' necessary for the functioning and understanding of the total body of Vedic knowledge.

214. (B) Mīmāṃsā
When interpreting conflicting scriptural passages or resolving doubts about a Vedic ritual, an ancient scholar would apply the principles of Mīmāṃsā. This discipline provides the logical rules and hermeneutical tools needed for textual analysis. By establishing clear guidelines for interpretation, Mīmāṃsā ensures that the true intent of the scripture is understood and that rituals are performed consistently and correctly.

215. (B) III, II, I
In Sanskrit Vyākaraṇa, the levels of linguistic structure move from the smallest unit to the largest. The smallest unit is the Varṇa, or phoneme. These phonemes are combined to form a Pada, which is an inflected word. Finally, these words are organized according to the rules of syntax to create a Vākya, or a complete sentence. This logical progression is fundamental.

216. (A) Both Statement I and Statement II are true.
Both statements regarding the Atharvaveda are true. It is well-known for its collection of practical spells, charms, and healing practices for daily life. Additionally, Āyurveda, the science of medicine and health, is frequently considered an Upaveda attached to the Atharvaveda. This connection highlights the shared focus of both texts on the physical and mental well-being of the individual within society.

217. (D) Upaveda - 14
The number fourteen refers to the total number of Vidyāsthānas in the framework, not the number of Upavedas. There are traditionally only four recognized Upavedas: Āyurveda, Dhanurveda, Gāndharvaveda, and Sthāpatyaveda. The fourteen Vidyāsthānas themselves consist of the four Vedas, six Vedāṅgas, and four supplementary branches. Stating that there are fourteen Upavedas is therefore incorrect according to the standard classification.

218. (A) To provide a holistic system of knowledge.
The fundamental objective of the fourteen Vidyāsthānas was to provide a holistic and comprehensive system of knowledge. By integrating scriptural revelation, auxiliary sciences, logic, history, and law, this framework addressed all aspects of human life and spiritual inquiry. It ensured that an individual received a

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well-rounded education that prepared them for social responsibilities as well as for the deeper pursuit of truth.

219. (D) It describes the primary creation of the universe.
In the Purāṇas, Sarga specifically describes the primary creation of the universe. This characteristic details the manifestation of the material world and the basic cosmic structures from the ultimate source. As the first of the Pañcalakṣaṇa, Sarga provides the foundational setting for all the subsequent mythological, genealogical, and historical narratives that are contained within the eighteen major Purāṇic texts.

220. (B) Sthāpatyaveda
An engineer referring to ancient treatises for architectural and structural design is practicing knowledge associated with Sthāpatyaveda. This Upaveda is the traditional Indian science of building and engineering. It provides the mathematical rules, aesthetic guidelines, and practical techniques needed to construct everything from homes to temples, ensuring that structures are both functional and aligned with the cosmic principles of Vāstu.

221. (C) It does not tolerate spelling variations.
A characteristic of Vyākaraṇa that can be seen as a negative feature is its lack of tolerance for spelling or structural variations. As a rigorous science of grammar, it demands strict adherence to formal rules of derivation. While this ensures linguistic purity and prevents semantic drift, it also creates a highly standardized and inflexible system that leaves no room for arbitrary or non-standard usage.

222. (B) Nyāya focuses on logic; Mīmāṃsā on interpretation.
The fundamental difference between Nyāya and Mīmāṃsā lies in their core focus within the fourteen Vidyāsthānas. Nyāya is the science of logic and epistemology, providing the rules for valid reasoning and proof. Mīmāṃsā, on the other hand, is the science of hermeneutics, focusing on the systematic interpretation of Vedic injunctions to ensure the correct performance of rituals and duties.

223. (D) It details the history of the Mahābhārata war.
Śikṣā is the Vedāṅga dedicated to phonetics and the science of pronunciation, ensuring the correct utterance of Vedic mantras. It does not deal with historical narratives such as the Mahābhārata war, which are instead the focus of Itihāsa and Purāṇa literature. Śikṣā categorizes sounds based on articulation and is essential for preserving the oral tradition of the Vedas with perfect accuracy.

224. (D) Jyotiṣa
The reliance on precise planetary positions for determining the correct time for rituals drove the development of Jyotiṣa, the mathematical science of astronomy. This Vedāṅga involves complex calculations of celestial movements to identify auspicious moments for Vedic sacrifices. The need for ritual accuracy thus spurred significant advancements in mathematics and timekeeping, reflecting the scientific curiosity and precision of ancient India.

225. (B) Sāmaveda - Melodic Chants
The Sāmaveda is correctly identified as being focused on melodic chants used in rituals. The other options are incorrect: Ṛgveda consists of hymns of praise, not just magic; Yajurveda provides sacrificial prose formulas rather than pure philosophy; and the Atharvaveda deals with practical life and healing rather than only ritual prose. Correctly identifying these functions is essential for understanding the Vedic ritual system.

226. (A) Yājñavalkya Smṛti
The Yājñavalkya Smṛti is a traditional Indian text that explicitly catalogs the fourteen Vidyāsthānas as the core branches of knowledge. This inclusion highlights the importance of these fourteen domains in the orthodox educational system. By naming the four Vedas, six Vedāṅgas, and four supplementary branches, the text provides an official framework for the comprehensive syllabus of traditional learning and social order.

227. (C) Statement I is false but Statement II is true.
Statement I is false because Upavedas are not purely theoretical; they are practical and applied knowledge systems in fields like medicine and architecture. Statement II is true as the Vedāṅgas are indeed the practical auxiliary disciplines required to master and apply the Vedas correctly.

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Together, these categories represent the blend of theoretical study and practical application within the ancient Indian tradition.

228. (D) I, II, III, and IV
All four Upavedas—Āyurveda, Dhanurveda, Gāndharvaveda, and Sthāpatyaveda—are directly related to practical skills. They cover health and medicine, warfare, music and arts, and architecture, respectively. These disciplines represent the applied sciences of ancient India, providing specialized training that complements the more scriptural and philosophical learning found in the primary Vedas and auxiliary Vedāṅgas within the overall educational framework.

229. (C) Gāndharvaveda
A musician learning the microtones and scales of ancient Indian music is utilizing the legacy of Gāndharvaveda. This Upaveda is the traditional science of music, dance, and aesthetics. It provides the theoretical foundation for rhythm, melody, and performance, which is deeply rooted in the rhythmic patterns of the Sāmaveda. This artistic tradition remains a vital part of the cultural heritage.

230. (D) Manvantara refers to fire altar measurements.
In the Purāṇic Pañcalakṣaṇa, Manvantara refers to the cosmic epochs presided over by various Manus, not the measurement of fire altars. Altars are instead the focus of the Śulbasūtras within the Kalpa Vedāṅga. The other characteristics are correct: Sarga is primary creation, and Pratisarga is secondary creation and dissolution. Understanding these structural themes is key to analyzing the content of the Mahāpurāṇas.

231. (A) Both A and R are true and R is the correct explanation of A.
The fourteen Vidyāsthānas provided a complete framework for Indian thought because they integrated diverse types of knowledge. By including scriptural revelation, auxiliary linguistic tools, logic, history, and ethics, they addressed both theoretical understanding and practical conduct. This systematic approach ensured that all areas of human inquiry—from the spiritual to the social and logical—were covered within a single, coherent tradition of learning.

232. (A) Characters are mapped by vocal organ and effort.
The scientific nature of Sanskrit pronunciation is best defined by the mapping of sounds according to the vocal organ and the effort used to produce them. Each character in the alphabet is placed in a logical grid based on its point of articulation in the mouth. This phonetic precision ensures that the language is completely consistent, with every written character representing a unique and unchanging sound.

233. (D) Cārvāka Darśana
The fourteen Vidyāsthānas include the Vedas, Vedāṅgas, and supplementary branches like Purāṇa, Mīmāṃsā, and Dharmaśāstra. Cārvāka Darśana, being an atheistic and materialistic school that rejects Vedic authority, is not listed among these fourteen orthodox branches of learning. The framework is specifically designed to uphold and interpret the Vedic tradition, excluding heterodox philosophies that do not accept the foundational scriptures.

234. (A) P-3, Q-4, R-1, S-2
Śikṣā ensures correct pronunciation, while Vyākaraṇa maintains grammatical correctness. Nirukta is focused on understanding etymology, and Jyotiṣa provides the timing for rituals. These practical objectives demonstrate how the six Vedāṅgas serve as the necessary tools for the accurate preservation and application of the Vedic tradition. Each one addresses a specific functional need in the study and execution of scriptural duties.

235. (A) Misunderstanding the meaning of Vedic terms.
A failure to apply the rules of Nirukta leads directly to misunderstanding the meaning of Vedic terms. Because the language of the ancient hymns is complex and contains obscure words, etymological analysis is necessary to clarify their semantic roots. Without the derivations provided by Nirukta, the philosophical and ritualistic intent of the scriptures would be easily misinterpreted, undermining the integrity of the tradition.

236. (B) Vaṃśānucarita
Vaṃśānucarita is the Purāṇic characteristic that specifically chronicles the deeds and reigns of kings from various ancient dynasties. This

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aspect provides a semi-historical narrative within the broader mythological and cosmological framework of the text. By recording the successes and failures of these rulers, the Purāṇas use historical examples to teach ethical and social values while preserving the lineages of ancient monarchs.

237. (A) I, II, III, and V only
The Yajurveda, Nyāya, Jyotiṣa, and Dharmaśāstra are all strictly included within the fourteen Vidyāsthānas framework. These represent the Vedas, one of the supplementary branches, one of the Vedāṅgas, and another supplementary branch, respectively. Āyurveda, while an important ancient science, is classified as an Upaveda rather than one of the primary fourteen constituents of this specific curriculum of orthodox Indian learning.

238. (A) Saṃhitā - The core collection of mantras.
The Saṃhitā is correctly identified as the core collection of mantras within a Veda. The other options are incorrect: Brāhmaṇas deal with ritual explanations rather than philosophy; Upaniṣads focus on metaphysics rather than architecture; and Āraṇyakas are forest books of meditation rather than dictionaries. Understanding these four layers—Saṃhitā, Brāhmaṇa, Āraṇyaka, and Upaniṣad—is fundamental to the study of the Śruti literature.

239. (A) Dharmaśāstra
A legal scholar studying ancient precedents for property rights and inheritance would fundamentally rely on Dharmaśāstra. These texts provide the codified legal guidelines and ethical standards that governed personal and communal life in early India. By examining the rules for succession and ownership found in these scriptures, scholars can reconstruct the historical foundations of Indian jurisprudence and the social organization of the time.

240. (B) They illustrate Vedic truths via narratives.
The Purāṇas are included in the fourteen Vidyāsthānas because they serve to illustrate and explain the profound spiritual truths of the Vedas through engaging narratives, myths, and historical lore. By making these complex concepts accessible through storytelling, the Purāṇas ensure that the essential teachings of the tradition reach a wider audience and are integrated into the cultural consciousness of the society.

241. (C) Statement I is false but Statement II is true.
Statement I is false because Vālmīki's Rāmāyaṇa is classified as an epic (Itihāsa) rather than a Mahāpurāṇa. Statement II is true as the Mahābhārata is also considered an Itihāsa, though it is frequently honored as the 'fifth Veda' due to its immense scope and inclusion of Vedic wisdom. This classification distinguishes the great epics from the eighteen specific texts recognized as Mahāpurāṇas in the tradition.

242. (A) Gāndharvaveda - Etymology
Gāndharvaveda is the ancient science of music, dance, and aesthetics, not etymology. Etymology is instead the domain of the Nirukta Vedāṅga. The other pairs are correct: Dhanurveda deals with military science, Sthāpatyaveda with architecture, and Āyurveda with medicine. Each of these Upavedas provides practical expertise in a specific field, contributing to the holistic development of individual skills and social welfare.

243. (C) Printing presses
Printing presses were not used for the preservation of Vedic texts in ancient India; instead, the tradition relied on advanced phonetic methods of oral transmission. Techniques such as Jaṭā-pāṭha, Ghana-pāṭha, and Krama-pāṭha involved reciting the text in various complex patterns to ensure that no sound or word was changed. This rigorous oral system maintained the integrity of the Vedas for millennia before manuscripts.

244. (D) Jyotiṣa
The necessity to determine the exact auspicious moments for performing Vedic sacrifices led to the evolution of Jyotiṣa. This discipline provided the astronomical and temporal calculations required to align rituals with celestial cycles. Because the success of a ritual was believed to be linked to its timing, the development of Jyotiṣa was essential for the practical and spiritual execution of the Vedic path.

245. (C) Sthāpatyaveda - Architecture
Sthāpatyaveda is correctly paired with architecture. The other options are incorrect:

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Āyurveda deals with medicine, not archery; Dhanurveda focuses on warfare rather than music; and Gāndharvaveda is the science of music and arts rather than medicine. These Upavedas represent the practical applications of knowledge derived from the Vedas, each addressing a vital professional or artistic field in the ancient Indian tradition.

246. (A) Nyāya Sūtras by Gautama
The Nyāya Sūtras, authored by Sage Gautama, provide the foundational aphorisms for the Nyāya philosophical system. This work establishes the formal rules of logic, debate, and epistemology that define the school. By providing a structured method for identifying valid knowledge and correcting errors in reasoning, the Nyāya Sūtras serve as a key text for intellectual inquiry and the defense of orthodox Indian thought.

247. (A) Both Statement I and Statement II are true.
Both statements are true as the fourteen Vidyāsthānas are indeed the core of orthodox traditional knowledge. Fully comprehending Dharma requires studying this integrated framework, as it covers scriptural revelation, linguistic tools, logic, social ethics, and historical narratives. By mastering these fourteen branches, a scholar gains a holistic understanding of the principles that govern both the cosmic order and individual conduct in the tradition.

248. (A) Vedāṅgas
The complete list consisting of Śikṣā, Vyākaraṇa, Nirukta, Chanda, Jyotiṣa, and Kalpa is collectively known as the Vedāṅgas. These six auxiliary limbs of the Vedas are essential for the proper study, preservation, and performance of the sacred scriptures. Each one addresses a specific linguistic, ritualistic, or temporal aspect of the Vedic corpus, ensuring that the ancient tradition remains accurate and effective over time.

249. (C) Mīmāṃsā
To logically validate an interpretation that a specific Vedic ritual is obligatory based on a scriptural command, a scholar must use the rules of Mīmāṃsā. This branch of learning focuses specifically on the hermeneutics of the Vedas, providing the methodology to resolve textual contradictions and clarify injunctions. By applying these logical rules, practitioners ensure that their actions are in absolute accordance with scriptural authority.

250. (A) Sounds are classified by speech organ and effort.
The scientific nature of Indian phonetics regarding the classification of sounds is summarized by the mapping of every sound to a specific speech organ and the effort used to produce it. This physiological approach ensures that the alphabet is organized logically, moving from the throat to the lips. This consistency makes the language perfectly phonetic, which is essential for the accurate oral preservation of tradition.

251. (B) The fourteen foundational branches of knowledge
The term represents the fourteen foundational branches of knowledge that formed the comprehensive academic framework of higher learning in ancient India. This structured classification system was designed to preserve both theoretical and applied disciplines across three domains. Mastery of these branches was considered essential for intellectual proficiency and fulfilling scholastic duties in traditional educational institutions of the time.

252. (A) The four Veda-s
Within the structured framework of the fourteen foundational branches of knowledge, the four Veda-s are identified as the primary foundational texts. These include the r gveda, yajurveda, sāmaveda, and atharvaveda. They serve as the most fundamental repositories of knowledge, establishing the primary ideological and textual baseline from which all other ancient branches of learning subsequently emerged.

253. (C) To serve as auxiliary sciences for core text understanding
The six vedānga-s function as specialized auxiliary disciplines essential for the proper understanding and interpretation of the primary foundational texts. These scientific disciplines include phonetics, grammar, etymology, metrics, astronomy, and ritual methodology. Their primary objective is to preserve the integrity of the core texts through empirical methodologies and rigorous systematization, ensuring accurate recitation and comprehension across generations.

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254. (D) Dharmaśāstra
The ancient Indian curriculum is completed by four additional disciplines that focus on advanced analytical reasoning and societal administration. These specific branches are purāṇa, nyāya, mīmāṁsā, and dharmaśāstra. While the other ten branches focus on core texts and their auxiliary sciences, these four integrate history, logic, interpretation, and law into the comprehensive matrix of traditional scholastic education.

255. (C) As an interconnected matrix of knowledge
Academic studies of the traditional fourteen-part structure emphasize that each branch of knowledge was not intended to be studied in isolation. Instead, they functioned as an interconnected matrix where different disciplines supported one another. This integrated approach allowed scholars to achieve intellectual proficiency by mastering a cohesive system that balanced theoretical concepts, auxiliary scientific tools, and practical societal applications.

256. (B) To preserve and interpret the Veda-s
The specialized scientific disciplines known as the six vedānga-s are designed with the explicit objective of preserving and interpreting the Veda-s. By employing systematic and empirical methodologies, these auxiliary branches ensure that the foundational texts are maintained with exactitude. They serve as functional tools that distinguish themselves from purely philosophical works by providing rigorous frameworks for linguistic and ritualistic accuracy.

257. (D) Vyākaraṇa
Within the auxiliary sciences of the vedānga framework, vyākaraṇa is the discipline specifically dedicated to the structural rules of grammar. Its primary role is to establish syntactic precision and dictate the rules for morphological synthesis. By providing a rigorous grammatical foundation, it helps scholars maintain the structural integrity of ancient texts, preventing linguistic corruption and ensuring clear, standardized communication.

258. (A) Determining temporal alignments for rituals
Jyotiṣa functions as an astronomical science within the auxiliary branches of ancient knowledge. Its specific functional role involves determining the exact temporal alignments required for the performance of various traditional rituals. By integrating astronomical data and precise timing, this discipline ensures that ceremonial activities are conducted in accordance with cosmic cycles, reflecting the scientific and empirical nature of the curriculum.

259. (C) The derivation and meaning of complex words
The discipline of Nirukta is an auxiliary science primarily concerned with providing etymological analysis. It deals with the derivation and meaning of complex words found within ancient texts. By systematically examining the origins of linguistic terms, this branch helps scholars resolve semantic ambiguities and achieve a deeper, more accurate understanding of the vocabulary used in the foundational repositories of knowledge.

260. (A) Empirical methodologies and rigorous systematization
The scientific nature of the auxiliary disciplines is made evident through their reliance on empirical methodologies and rigorous systematization. Each branch, from phonetics to astronomy, employs a systematic approach to organize information and establish precise rules. By integrating phonological, grammatical, and astronomical data, these disciplines collectively ensure that ancient texts are preserved and interpreted using objective and highly scientific frameworks.

261. (D) 18
Traditional historical and mythological records are codified within eighteen major texts known as the purāṇāsa-s. These works are not merely arbitrary collections of stories but serve as highly structured historical and cosmological archives. They provide a comprehensive framework for understanding ancient civilizations, integrating massive cosmic timelines with detailed genealogical records to preserve the cultural and historical identity of the region.

262. (B) The primary creation of the universe
According to the traditional five defining characteristics of the purāṇa texts, sarga refers to the primary creation of the universe. This characteristic delineates the absolute origin and initial formation of the cosmos from a primordial state. It establishes the starting point for the historical and cosmological narrative, which is

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then further developed through descriptions of secondary creations and genealogical successions.

263. (C) Pratisarga
The characteristic known as pratisarga focuses on the secondary creation or the cyclical dissolution and recreation of the world. This feature establishes a cyclical model of time within ancient historical records. By accounting for the periodic destruction and renewal of the cosmos, it provides a structured temporal framework that places human history within a broader context of continuous universal cycles.

264. (D) Detailed dynastic histories of various royal lineages
Within the five-part classification of the purāṇa texts, vaṃśānucarita provides detailed dynastic histories of various royal lineages. This characteristic grounds the massive cosmic timelines in human reality by meticulously logging the succession of earthly kings. By recording these royal histories alongside divine genealogies and cosmic epochs, the system ensures a comprehensive integration of political history with spiritual and universal records.

265. (A) Comprehensive encyclopedias of cosmic and genealogical history
The eighteen major purāṇa texts function as comprehensive encyclopedias of cosmic and genealogical history. Through the systematic application of five defining characteristics, they integrate massive timelines of creation and dissolution with the detailed records of royal dynasties and ancient sages. This structural approach ensures that historical events are preserved within a consistent framework, maintaining cultural continuity and providing a definitive archive.

266. (B) It uses a precise mapping of vocal articulation
The phonetic foundation of saṁskr ta is distinguished from other languages by its use of a mathematically precise mapping of vocal articulation. Unlike languages characterized by orthographic and phonological irregularities, this system relies on identifying the exact anatomical position of articulation within the vocal tract. This scientific approach ensures that every spoken sound corresponds flawlessly to its written representation without ambiguity.

267. (B) By anatomical articulation and respiratory effort
In this ancient linguistic framework, speech sounds are systematically categorized based on the exact anatomical position of articulation and the degree of respiratory effort required. This classification considers the precise point of contact between active articulators and passive places of articulation in the vocal tract. By using these physical parameters, the system establishes a deterministic grid that ensures consistent pronunciation.

268. (A) Dictating rules for morphological synthesis and syntax
The grammatical structures within the ancient linguistic framework reinforce phonetic precision by dictating strict rules for morphological synthesis and syntactic arrangements. These rules govern how sounds are combined to form words and how words are organized into sentences. By providing a rigorous structural foundation, grammar eliminates ambiguity and facilitates the stable transmission of oral traditions across many generations of scholars.

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269. (C) Phonetic ambiguity
Phonetics and grammar collectively eliminate phonetic ambiguity to stabilize the oral tradition. By establishing a mathematically precise mapping of vocal articulation and strict syntactic rules, these disciplines ensure that the spoken word remains consistent over time. This scientific approach prevents the linguistic corruption and regional variations that typically affect languages, thereby preserving the absolute integrity of acoustic transmission for millennia.

270. (D) The human vocal apparatus
The scientific nature of pronunciation in ancient Indian languages is described as a mechanical science of the human vocal apparatus. This approach focuses on the anatomical precision required to produce specific sounds, treating vocal organs like tools for accurate acoustic preservation. By mastering the mechanics of the respiratory and articulatory systems, scholars ensure that the oral transmission of texts remains perfectly uncorrupted.

271. (C) R gveda
The r gveda is primarily recognized for its extensive collection of metrical verses and foundational hymns. As one of the four cornerstone repositories of ancient knowledge, it serves as a primary source for the lyrical and poetic aspects of the tradition. Its unique structural composition focuses on the melodic and rhythmic arrangement of sacred chants used during important ceremonial and spiritual gatherings.

272. (B) Its focus on prose formulas and procedural mechanics
The structural composition of the yajurveda is distinguished by its focus on prose formulas and the procedural mechanics required for traditional ceremonies. Unlike the lyrical verses found in other foundational texts, this collection provides the practical instructions and ritualistic details necessary for performing sacred acts. It serves as a manual for the systematic application of knowledge in various domestic and societal contexts.

273. (D) By using complex melodies for rhythmic chanting
The sāmaveda adapts existing verses by using complex melodies for rhythmic chanting. It is fundamentally musical in nature, transforming textual content into melodic compositions. This adaptation process requires scholars to master specific vocal styles and rhythmic patterns, ensuring that the oral tradition is not only preserved in meaning but also expressed through the sophisticated art of ancient musical and acoustic performance.

274. (A) Atharvaveda
The atharvaveda is the foundational text that encompasses a broad spectrum of daily life, addressing practical, domestic, and societal concerns. Unlike the more ritualistic or lyrical focus of the other three Veda-s, this collection contains formulas and knowledge applicable to the immediate needs of human communities. It demonstrates that the ancient knowledge system was deeply integrated with the practicalities of worldly existence.

275. (C) Through exact vocal replication as oral compositions
The four Veda-s were originally intended to be engaged with as oral compositions through exact vocal replication. They were not meant to be read silently but required scholars to reproduce sounds and rhythms with absolute precision. This method ensured the preservation of acoustic integrity across generations, relying on the mechanical science of the human vocal apparatus for transmission.

276. (A) As subordinate or supplementary branches of knowledge
The Upaveda-s are categorized as subordinate or supplementary branches of knowledge that are directly attached to the primary foundational texts. While they are connected to the core spiritual and theoretical repositories, they focus on applied sciences. This categorization highlights a comprehensive educational structure where theoretical principles are balanced with practical disciplines designed to address the material needs and welfare of ancient society.

277. (D) Theory in core texts versus pragmatic focus in Upavedas
The fundamental difference in focus lies in the core texts' concentration on theory versus the pragmatic orientation of the Upaveda-s. While the primary Veda-s deal with spiritual, phonetic, and grammatical concepts, the Upaveda-s are highly utilitarian. They transform abstract principles into practical applications for worldly needs, illustrating that the ancient curriculum was concerned with both intellectual growth and physical survival.

278. (B) Physical health and warfare
The Upaveda-s specifically address practical domains such as physical health, warfare, architecture, and the performing arts. These disciplines represent the applied sciences of the ancient world, designed to meet the survival and material necessities of human communities. By including these subjects in the educational framework, the system ensured that scholars were equipped with the pragmatic skills needed to manage society effectively.

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279. (C) It addressed material and practical welfare of civilization
The inclusion of Upaveda-s demonstrates that the ancient educational curriculum was deeply concerned with the material and practical welfare of civilization. It shows that the system was not exclusively confined to abstract or spiritual thought but integrated robust, scientific, and utilitarian knowledge. This approach ensured that the intellectual requirements of scholars were harmonized with the practical needs of their respective communities.

280. (D) Meeting both intellectual and survival necessities
By including the Upaveda-s, the ancient knowledge system aimed to achieve the dual purpose of meeting both intellectual requirements and survival necessities. This inclusive framework harmonized theoretical understanding with practical application, ensuring that civilization could flourish both spiritually and materially. The curriculum addressed the abstract needs of the mind while providing the technical skills required for health, defense, and societal infrastructure.

281. (A) A systematic instrument of teaching or rulebook
In the context of ancient Indian texts, the term śāstra generally refers to a systematic instrument of teaching, a rulebook, or a definitive treatise on a specific discipline. These works functioned as authoritative guides that codified the principles and standards for various domains. They provided a structured framework for academic inquiry, ensuring that knowledge was standardized and communicated clearly across generations.

282. (B) They codified rules and ethical standards
The primary function of the śāstra-s was to codify the rules, principles, and ethical standards for virtually every domain of human activity. Whether dealing with economics, aesthetics, or social conduct, these treatises provided an instructional framework that guided behavior and study. By establishing these authoritative guidelines, the śāstra-s ensured consistency and intellectual rigor across various professional and academic fields in society.

283. (B) Principles, arguments, and final conclusions
A typical methodical format utilized within a śāstra involves stating a core principle, exploring various arguments, and culminating in a definitive conclusion. This structural consistency allowed for the efficient transmission of complex theories. By using this logical sequence, ancient scholars could standardize their academic discourse, making it easier for students to follow rigorous intellectual reasoning and arrive at verified scholarly findings.

284. (A) Including extensive commentaries and sub-commentaries
The feature that demonstrates the śāstra-s were not static documents is their inclusion of extensive commentaries and sub-commentaries. These additional layers of analysis reflect an active and evolving discourse among scholars over time. Instead of remaining fixed, the texts were subject to continuous interpretation and debate, allowing the intellectual tradition to adapt and refine its principles through ongoing scholastic engagement.

285. (C) They established intellectual rigor and discipline
The śāstra-s were instrumental in establishing the intellectual rigor and structural discipline characterizing ancient Indian academia. By providing standardized instructional frameworks and promoting methodical analysis, these treatises elevated the quality of scholarly debate. They ensured that complex subjects were approached with systematic consistency, creating a culture of deep academic inquiry that influenced the development of various scientific and philosophical fields.

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286. (D) Purāṇa, nyāya, mīmāṁsā, and dharmaśāstra
The critical quartet that complements the primary foundational texts and their auxiliary sciences consists of purāṇa, nyāya, mīmāṁsā, and dharmaśāstra. These four disciplines shift the educational focus toward advanced logical reasoning, history, and law. Together, they form an analytical matrix that regulates societal norms and provides the tools necessary for interpreting complex texts and maintaining the historical continuity of civilization.

287. (C) It acts as a system of logic and epistemology
Nyāya acts as the foundational system of logic and epistemology within the ancient academic framework. Its specific role is to equip scholars with the rigorous analytical tools required to debate and validate knowledge systematically. By establishing rules for reasoning and identifying valid sources of knowledge, this discipline ensures that intellectual inquiry is conducted with precision, allowing for the verification of scholarly claims.

288. (B) Mīmāṁsā
Mīmāṁsā acts as the science of critical interpretation within the traditional curriculum. Its primary function is to provide strict hermeneutic rules to resolve textual ambiguities and establish the correct meaning of complex passages. This discipline ensures that the foundational texts are understood consistently, preventing misinterpretation and allowing for the accurate application of ancient principles in rituals and various societal contexts.

289. (D) To serve as a legal and ethical code for jurisprudence
The dharmaśāstra operates as a comprehensive legal and ethical code within the ancient academic paradigm. Its functional role involves dictating righteous conduct, jurisprudence, and social responsibilities for individuals and the broader community. By providing a structured framework for law and ethics, it ensures the orderly administration of society and guides scholars in the practical application of justice and moral duty.

290. (A) From recitation to advanced logical reasoning and law
These four disciplines shift the educational focus of ancient academia from pure recitation and grammar to advanced logical reasoning and law. While the earlier stages of education emphasize linguistic mastery and core texts, this quartet introduces advanced analysis, hermeneutics, and the administration of societal rules. This transition ensures that scholars are not only preservers of tradition but also capable administrators and thinkers.

291. (C) Human articulatory anatomy
The rigorous classification of speech sounds in saṁskr ta is exclusively based on human articulatory anatomy. This scientific approach involves identifying the exact physical positions within the vocal tract where sounds are produced. By grounding phonetics in the mechanics of the vocal organs, the system creates a deterministic grid that ensures consistency in pronunciation, independent of the speaker's regional or musical background.

292. (A) Guttural, palatal, cerebral, dental, and labial
The phonological system utilizes precise sound categories such as guttural, palatal, cerebral, dental, and labial. These classifications are based on the specific points of contact between articulators in the human vocal tract. This anatomical precision allows for a highly organized and scientific approach to language, ensuring that the spoken word is reproduced with acoustic accuracy across different generations of scholars.

293. (D) By its interaction with a passive place of articulation
In this phonetic framework, the classification of an active articulator is determined by its interaction with a passive place of articulation. This involves identifying the specific part of the vocal apparatus, such as the tongue or lips, that moves to touch a stationary point. This mechanical relationship is the basis for creating the mathematically precise mapping of human speech sounds.

294. (B) Voiced, voiceless, aspirated, and unaspirated sounds
To support the scientific nature of pronunciation, the system meticulously differentiates between voiced, voiceless, aspirated, and unaspirated sounds. These variations in phonation and respiration are critical for maintaining phonetic precision. By accounting for these subtle differences, the ancient linguistic framework ensures that each sound is articulated with absolute clarity, preventing any ambiguity that could lead to the corruption of oral traditions.

295. (C) Regional dialectical variations
The deterministic mathematical phonetic grid eliminates regional dialectical variations that typically threaten the stability of oral traditions.

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By enforcing a strict anatomical standard for sound production, the system prevents the gradual linguistic drift that occurs when languages are passed down through speech alone. This scientific control ensures that the acoustic integrity of ancient texts remains perfectly preserved over thousands of years.

296. (D) The entirety of cosmic and human history
The five general characteristics of the eighteen purāṇa texts collectively encapsulate the entirety of cosmic and human history. These features provide a structured narrative covering everything from initial creation to the genealogies of kings and sages. By integrating these various dimensions of time, the system ensures that historical events are recorded within a massive, systematic, and consistent context.

297. (A) Pratisarga
The characteristic of pratisarga accounts for the inevitable cosmic dissolutions and subsequent secondary creations of the world. This establishes a cyclical model of time, which is a central organizing principle of traditional historical records. By describing how the universe is periodically destroyed and renewed, this feature provides a comprehensive temporal framework for understanding existence beyond human history.

298. (B) Genealogical ledgers of divinities and sages
Within the temporal framework of the purāṇa texts, the characteristic of vaṃśa populates the narrative with genealogical ledgers of divinities and revered sages. This provides the necessary historical and spiritual context for the ancient culture. By meticulously documenting these lineages, the system establishes a connection between the divine origins of the universe and the human lineages that followed, ensuring cultural continuity.

299. (B) By delineating massive epochs overseen by guiding figures
The characteristic of manvantara organizes the vast scale of cyclical time by delineating massive epochs, each overseen by a specific guiding figure known as a Manu. This feature allows the system to categorize long durations of universal history into manageable and structured periods. It provides a cosmic calendar that contextualizes the progression of life and civilization within the larger framework of time.

300. (A) To ground cosmic scales in human reality by logging royal dynasties
The primary function of vaṃśānucarita within the five characteristics is to ground cosmic scales in human reality by logging the histories of royal dynasties. While other features focus on the creation of the universe and divine lineages, this characteristic provides the specific records of earthly kings. It ensures that political struggles and successes are integrated into the systematic and cyclical cosmic timeline.

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CHAPTER 02
Indian Philosophical Systems - part (b)

1. Which among the following is exclusively classified as a Nāstika Darśana in Indian philosophy?
(A) Nyāya
(B) Cārvāka
(C) Sāṁkhya
(D) Yōga

2. Identify the correct statement regarding the Puruṣārthas.
(A) Mokṣa is considered the ultimate goal of human life.
(B) Artha refers exclusively to spiritual liberation.
(C) Kāma is prohibited in the traditional Indian societal framework.
(D) Dharma is secondary to Artha in the fourfold scheme.

3. Match the Darśana in List I with its Core Focus in List II.
List I: (Darśana)
P. Nyāya
Q. Vaiśēṣika
R. Pūrvamīmāṁsā
S. Yōga
List II: (Core Focus)
1. Ritual hermeneutics
2. Logical epistemology
3. Atomism and categories
4. Mental discipline
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-4, R-2, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-1, R-3, S-2

4. What is the fundamental definition of 'Svataḥprāmāṇya' in Tarkaśāstra?
(A) Invalidity of knowledge derived from external sources or flawed instruments.
(B) Extrinsic validity requiring confirmation by subsequent practical experience.
(C) The inherent fallacy present in verbal testimony and semantic relations.
(D) Intrinsic validity of knowledge requiring no external proof for truth.

5. Which of the following is an incorrect pair regarding the centers of learning?
(A) Nālandā - Bihar
(B) Śāradāpīṭha - Kashmir
(C) Takṣaśilā - Odissa
(D) Valabhī - Gujarat

6. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): Bauddha Darśana is categorized as a Nāstika Darśana.
Reason (R): It explicitly rejects the infallible authority of the Vedas.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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7. Consider the following statements and select the correct option.
Statement I: Cārvāka philosophy accepts inference (anumāna) as a valid means of knowledge.
Statement II: Nyāya philosophy accepts four pramāṇas including śabda.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

8. All of the following are included in the ṣaḍguṇa (Six Measures of statecraft) of the Arthaśāstra, EXCEPT:
(A) Utsarga
(B) Sandhi
(C) Vigraha

(D) Yāna

9. Consider the following statements regarding the powers of words (śabdaśakti):
1. Abhidhā provides the direct or primary meaning.
2. Lakṣaṇā provides the secondary or implied meaning.
3. Vyañjanā provides the suggested meaning.
4. Tātparya is the syntactical intention of the entire sentence.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

10. Which of the following best describes 'Yogakṣema' in the context of Kautilya's Arthaśāstra?
(A) Ensuring the welfare and security of the subjects.
(B) The aggressive expansion of existing territorial boundaries.
(C) The spiritual emancipation of the ruling noble class.
(D) The absolute enforcement of strict penal codes.

11. Identify the correct pair regarding the Paṃca adhikaraṇa system.
(A) Saṃśaya - The final conclusion or established truth
(B) Pūrvapakṣa - The demonstrated final proof of a thesis
(C) Uttarapakṣa - The initial state of doubt or ambiguity
(D) Viṣaya - The subject matter or topic of discussion

12. Consider the following statements about ancient Gurukulas:
1. Valabhī was famous for Hinayana Buddhism studies.
2. Nālandā primarily focused on Mahayana Buddhism.
3. Vikramashila was established by Dharmapala.
4. Odantapuri was a major center in Gujarat.
5. Takṣaśilā is known for medical studies under Jivaka.

Which of the above statements are correct?
(A) 1, 2, 3, and 5
(B) 2, 3, 4, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, 4, and 5

13. A modern administrator applies the concept of Viduranīti to ensure ethical governance. This primarily demonstrates the competency of:
(A) Mokṣa śāstra
(B) Tīrthayātrā
(C) Rāja dharma
(D) Asurī saṃpat

14. Which statement is incorrect regarding the Saptāṅga theory of the state?
(A) Svāmī represents the King.
(B) Amātya represents the ministers or officials.
(C) Daṇḍa represents the army or force.
(D) Janapada represents the treasury.

15. Arrange the following ancient universities chronologically based on their generally accepted historical periods of prominence:
1. Takṣaśilā
2. Nālandā
3. Vikramashila
4. Jagaddala

Which of the following represents the correct chronological order?
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

16. In Nyāya epistemology, the presence of smoke on a hill leading to the knowledge of fire is an effect of which specific pramāṇa?
(A) Pratyakṣa
(B) Anumāna
(C) Upamāna
(D) Arthāpatti

17. A scholar is interpreting a text where the literal meaning of a word is contradictory to the context, so they adopt a meaning connected to the literal one. Which power of word is being applied?
(A) Abhidhā
(B) Lakṣaṇā
(C) Vyañjanā

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(D) Tātparya

18. What is the literal root derivation of the word 'Dharma'?
(A) 'Dhr' meaning to hold or sustain
(B) 'Dha' meaning to give or donate
(C) 'Dham' meaning to blow or expand
(D) 'Dhi' meaning to meditate

19. Identify the correct statement about the Bhagavadgītā.
(A) It exclusively discusses the complex strategies of warfare.
(B) It provides the architectural layout of ancient holy cities.
(C) It enumerates the divine (daivī) and demoniac (āsurī) natures.
(D) It details the six limbs of ancient statecraft policy.

20. Match the Karma Type in List I with its Definition in List II.
List I: (Karma Type)
P. Nitya
Q. Naimittika
R. Kāmya
S. Niṣiddha
List II: (Definition)
1. Actions performed for specific desires
2. Actions performed on special occasions
3. Prohibited actions
4. Daily obligatory duties
(A) P-2, Q-4, R-3, S-1
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-2, R-1, S-3

21. What does the term 'Prameya' denote in Tarkaśāstra?
(A) The knower
(B) The means of knowledge
(C) The object of knowledge
(D) The valid knowledge itself

22. Which of the following is an incorrect pair regarding the Darśanas?
(A) Sāṁkhya - Kapila
(B) Nyāya - Kaṇāda
(C) Yōga - Patañjali
(D) Uttaramīmāṁsā - Bādarāyaṇa

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23. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): In the Rāmāyaṇa, Rama questions Bharata about the welfare of the state.
Reason (R): This dialogue serves as a comprehensive manual on ideal kingdom administration and statecraft.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

24. Consider the following statements and select the correct option.
Statement I: Prāyaścita karma refers to actions undertaken to expiate sins.
Statement II: Upāsanā refers exclusively to the physical exercises described in Ayurveda.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

25. All of the following are considered Astika Darśanas EXCEPT:
(A) Pūrvamīmāṁsā
(B) Vaiśēṣika
(C) Jaina
(D) Sāṁkhya

26. Consider the following elements of a formal inference in Nyāya:
1. Pratijñā (Proposition)
2. Hetu (Reason)
3. Udāharaṇa (Example)
4. Upanaya (Application)
Which of the above elements are required to complete the standard five-membered syllogism?
(A) 1, 2, and 3 only
(B) 2, 3, and 4 only
(C) 1, 2, 3, and 4
(D) 1, 3, and 4 only

27. Which of the following is the most appropriate description of 'Maryādāpuruṣottama' regarding Rama?

(A) The supreme warrior who conquered all known directions.
(B) A king who prioritizes wealth over ethical social conduct.
(C) An ascetic who abandons worldly duties for meditation.
(D) The ideal man who adheres to dharma and boundaries.

28. Identify the correct pair concerning ancient educational centers.
(A) Kāncī - Located in modern-day Punjab
(B) Mithilā - Known for Nyāya and Tarkaśāstra
(C) Nādiyā - Famous for Buddhist Tantra
(D) Ujjain - Primarily a maritime trade school

29. Consider the following characteristics of Svasthavṛtta:
1. It involves daily routines (Dinacaryā).
2. It includes seasonal regimens (Ṛtucaryā).
3. It solely focuses on surgical procedures.
4. It advocates ethical conduct (Sadvṛtta).
5. It is a preventive aspect of well-being.

Which of the above statements are correct?
(A) 1, 2, 3, and 4
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

30. A student utilizes anupalabdhi to understand a concept. Which of the following competencies is being demonstrated?
(A) Gaining knowledge through authoritative verbal testimony.
(B) Perceiving an object directly through sensory organs.
(C) Postulating a fact to explain an inexplicable phenomenon.
(D) Deducing the non-existence of an object in a locus.

31. Which of the following statements about the Mahābhārata is incorrect?
(A) It strictly avoids discussions on Rāja dharma.
(B) It contains the Viduranīti.
(C) It is considered a massive storehouse of ancient Indian knowledge.
(D) It encompasses the Bhagavadgītā.

32. Arrange the Paṃca adhikaraṇa sequence in the correct chronological order of systematic debate:
1. Pūrvapakṣa
2. Viṣaya
3. Uttarapakṣa
4. Saṃśaya

Which of the following represents the correct sequence?
(A) 2, 4, 1, 3
(B) 1, 2, 3, 4
(C) 4, 2, 1, 3
(D) 2, 1, 4, 3

33. The concept of 'Arthāpatti' is best described as a cause-and-effect relationship where:
(A) Perception directly causes an immediate understanding.
(B) An inexplicable fact causes an explanatory hypothesis.
(C) The absence of a cause leads to the absence of effect.
(D) Verbal commands cause immediate physical action.

34. In the context of linguistic philosophy, applying the concept of 'Vyañjanā' to poetry involves:
(A) Evoking a deeper meaning beyond the literal words.
(B) Restricting the meaning to standard dictionary definitions.
(C) Relying entirely on the formal grammatical structure.
(D) Rejecting all metaphorical and poetic interpretations.

35. What does the term 'Hetvābhāsa' refer to in Tarkaśāstra?
(A) The ultimate valid reason for a proposition.
(B) A fallacy or mere appearance of a reason.
(C) The foundational text of logical philosophy.
(D) The final conclusion reached after a debate.

36. Identify the correct statement regarding 'Saṃgati' in the Paṃca adhikaraṇa system.
(A) It means the initial state of doubt.
(B) It denotes the opponent's primary view.
(C) It signifies the coherence with the context.
(D) It represents the sensory perception.

37. Match the Text in List I with its Key Concept in List II.
List I: (Text)
P. Arthaśāstra

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Q. Bhagavadgītā
R. Mahābhārata
S. Rāmāyaṇa
List II: (Key Concept)
1. Daivī and Āsurī Saṃpat
2. Viduranīti
3. Ṣaḍguṇa
4. Kaccit Sarga
(A) P-1, Q-3, R-4, S-2
(B) P-4, Q-2, R-1, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-4, R-3, S-1

38. 'Upamāna' as a pramāṇa is strictly defined as:
(A) Knowledge derived from comparison or analogy.
(B) Knowledge derived from logical inference.
(C) Knowledge derived from non-apprehension.
(D) Knowledge derived from ancient scriptures.

39. Which of the following is an incorrect pair of Saptapurī (seven holy cities)?
(A) Ayodhyā - Uttar Pradesh
(B) Mathurā - Uttar Pradesh
(C) Kāśī - Madhya Pradesh
(D) Dvārakā - Gujarat

40. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): Cārvāka philosophy rejects Anumāna (inference) as a valid source of knowledge.
Reason (R): Cārvākas believe that universal concomitance (vyāpti) cannot be established with absolute certainty.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

41. Consider the following statements and select the correct option.
Statement I: The term 'Pramātā' refers to the object of knowledge.
Statement II: The term 'Pramā' refers to valid knowledge.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

42. Which among the following is NOT one of the 12 Jyotirlingas?
(A) Somanātha
(B) Kāmākhyā
(C) Mallikārjuna
(D) Kedāranātha

43. Consider the following limbs of the Saptāṅga state theory:
1. Svāmī
2. Amātya
3. Kośa
4. Mitra
Which of the above are part of the Saptāṅga theory?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

44. What is the most appropriate definition of 'Tātparya' in the power of words?
(A) The literal dictionary meaning of isolated words.
(B) The phonetic pronunciation of a specific syllable.
(C) The paradoxical meaning found in a complex verse.
(D) The overall intended meaning derived from context.

45. Identify the correct pair regarding the Six Measures (Ṣaḍguṇa) of statecraft.
(A) Yāna - Marching or mobilization
(B) Āsana - Surrendering to the enemy
(C) Dvaidhībhāva - Forming a permanent peace treaty
(D) Samśraya - Declaring war

46. Consider the following statements about Parataḥprāmāṇya:
1. It is accepted by the Nyāya system.
2. It states that validity of knowledge is derived from external conditions.
3. It states that validity is intrinsic to the knowledge itself.
4. It relies on successful practical application

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(pravṛttisāmarthya).
5. It is identical to the Mīmāṁsā view of validity.

Which of the above statements are correct?
(A) 1, 2, and 4
(B) 2, 3, and 5
(C) 1, 3, and 4
(D) 1, 4, and 5

47. If a manager applies the 'Rājamaṇ|ala' concept to modern corporate strategy, they are demonstrating competency in:
(A) Personal spiritual liberation and emancipation.
(B) Understanding the dynamics of allies and competitors.
(C) Performing daily obligatory shastric rituals.
(D) Mastering the rules of Sanskrit phonetics.

48. Which statement is incorrect regarding the concept of Dharma in the Mahābhārata?
(A) It is presented as a rigid, context-free set of rules.
(B) It involves complex moral dilemmas (Dharmasaṅkaṭa).
(C) It is viewed as the sustainer of social order.
(D) It dictates the duties of different classes and life stages.

49. Arrange the following steps of Hetu-lakṣaṇa (characteristics of a valid middle term) as per Nyāya tradition in a logical analytical sequence:
1. Pakṣasattva (presence in the minor term)
2. Sapakṣasattva (presence in positive instances)
3. Vipakṣasattva (absence in negative instances)
4. Abādhitaviṣayatva (non-contradiction by other pramāṇas)

Which of the following represents the correct logical sequence?
(A) 1, 2, 3, 4
(B) 4, 3, 2, 1
(C) 2, 1, 4, 3
(D) 1, 3, 2, 4

50. The lack of proper 'Hetu-lakṣaṇa' causes which of the following effects in a philosophical debate?
(A) The establishment of absolute truth.
(B) The emergence of a Hetvābhāsa (fallacy).
(C) The immediate achievement of Mokṣa.
(D) The validation of Svataḥprāmāṇya.

51. A policy maker designing a welfare state model based on ancient Indian texts is applying the concept of:
(A) Asurī saṃpat
(B) Yogakṣema
(C) Niṣiddha karma
(D) Anupalabdhi

52. Which text provides a prominent definition of Dharma as "Yato abhyudayanihśreyasasiddhiḥ sa dharmaḥ" (That from which worldly prosperity and spiritual highest good are achieved)?
(A) Vaiśeṣika Sūtra
(B) Mahābhārata
(C) Manusmṛti
(D) Rāmāyaṇa

53. Identify the correct statement about 'Śabda' (verbal testimony) as a pramāṇa.
(A) It is accepted by all schools, including Cārvāka.
(B) It relies entirely on direct visual perception.
(C) It is the statement of a trustworthy person.
(D) It is rejected by the logicians of the Nyāya system.

54. Match the Buddhist Learning Center in List I with its Region in List II.
List I: (Buddhist Learning Center)
P. Nāgārjunakōṁḍā
Q. Somapura
R. Puṣpagiri
S. Odantapurī
List II: (Region)
1. Odisha
2. Bihar
3. Andhra Pradesh
4. Bengal (Modern Bangladesh)
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

55. What does the term 'Kāmya karma' refer to in the context of Dharma?
(A) Rituals performed daily without specific desires.

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(B) Actions undertaken to fulfill personal desires.
(C) Prohibited actions that lead to spiritual demerit.
(D) Actions mandated only during celestial eclipses.

56. Which of the following is an incorrect pair regarding Daivī Saṃpat (Divine Qualities) in the Bhagavadgītā?
(A) Ahiṃsā - Non-violence
(B) Dambha - Humility
(C) Satyam - Truthfulness
(D) Śānti - Peace

57. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): Sanskrit literature has deeply impacted various regional Indian languages.
Reason (R): Many literary masterpieces in regional languages draw themes, vocabulary, and poetic structures from Sanskrit epics.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

58. Consider the following statements and select the correct option.
Statement I: Pūrvamīmāṁsā primarily focuses on the interpretation of Vedic rituals and sacrifices.
Statement II: Uttaramīmāṁsā (Vedānta) primarily focuses on the knowledge of Brahman and spiritual liberation.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

59. All of the following are components of the Paṃca adhikaraṇa system EXCEPT:
(A) Viṣaya
(B) Saṃśaya
(C) Pūrvapakṣa
(D) Hetvābhāsa

60. Consider the following statements about 'Artha':
1. It represents material wealth and political power.
2. It is considered one of the four Puruṣārthas.
3. Kautilya's Arthaśāstra is a seminal text on this subject.
4. It is strictly prohibited for those in the Gṛhastha āśrama.

Which of the above statements are correct?
(A) 1, 2, and 4 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 3, and 4 only

61. The most appropriate definition of 'Anupalabdhi' is:
(A) The immediate apprehension of an object via senses.
(B) The cognitive process of identifying a logical fallacy.
(C) The valid means of knowing the non-existence of an object.
(D) The authoritative word derived from the Vedic scriptures.

62. Identify the correct pair regarding the Darśanas.
(A) Sāṁkhya - Kapila
(B) Nyāya - Kaṇāda
(C) Yōga - Patañjali
(D) Uttaramīmāṁsā - Bādarāyaṇa

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63. Consider the following ancient learning centers:
1. Nālandā
2. Takṣaśilā
3. Vikramashila
4. Jagaddala
5. Valabhī

Which of the following combinations correctly identifies centers primarily known for Buddhist learning during the Pala dynasty?
(A) 1, 3, and 4
(B) 2, 4, and 5
(C) 1, 2, and 3
(D) 3, 4, and 5

64. A leader strictly performing his duties despite extreme personal loss demonstrates the practical application of:
(A) Niṣiddha karma
(B) Cārvāka epistemology
(C) Asurī saṃpat

(D) Rāja dharma as per Viduranīti

65. Which statement is incorrect regarding the concept of Tīrthayātrā in Indian society?
(A) It promotes a sense of cultural and geographical unity in India.
(B) It involves traveling to sacred places for spiritual merit.
(C) It is strictly forbidden in the Manusmṛti.
(D) It often intersects with major societal festivals.

66. Arrange the following steps of knowledge acquisition in Tarkaśāstra from the knower to the final valid knowledge:
1. Pramā (Valid Knowledge)
2. Pramātā (Knower)
3. Pramāṇa (Means)
4. Prameya (Object)

Which of the following represents the correct sequence?
(A) 2, 4, 3, 1
(B) 2, 3, 4, 1
(C) 1, 2, 3, 4
(D) 4, 3, 2, 1

67. The cause-and-effect relationship in Indian pronunciation systems emphasizes:
(A) Arbitrary association of sounds with specific meanings.
(B) Scientific articulation based on vocal organs and efforts.
(C) The exclusive use of written text over oral tradition.
(D) The elimination of vowels from established poetic meters.

68. Applying the concept of 'Dvaidhībhāva' from the Ṣa|guṇa theory to international relations means:
(A) Making peace with one king while making war with another.
(B) Maintaining complete neutrality during a regional conflict.
(C) Seeking shelter with a stronger and more powerful king.
(D) Completely surrendering state sovereignty to a foreign power.

69. Who among the following is traditionally regarded as the author of the Nyāya Sūtras?
(A) Kaṇāda
(B) Kapila
(C) Gautama
(D) Vyāsa

70. Match the Quality in List I with its Category in List II.
List I: (Bhagavadgītā Quality)
P. Dama (Self-control)
Q. Krodha (Anger)
R. Ahimkāra (Egoism)
S. Tyāga (Renunciation)
List II: (Category)
1. Daivī Saṃpat
2. Āsurī Saṃpat
(A) P-2, Q-1, R-1, S-2
(B) P-1, Q-1, R-2, S-2
(C) P-2, Q-2, R-1, S-1
(D) P-1, Q-2, R-2, S-1

71. The root 'dhr' in the word 'dharma' translates most accurately to:
(A) To destroy or dissolve.
(B) To create material wealth.
(C) To conquer or defeat.
(D) To sustain or uphold.

72. Which of the following is an incorrect pair of Pramāṇas and their associated school?
(A) Śabda - Vaiśeṣika
(B) Pratyakṣa - Cārvāka
(C) Anumāna - Bauddha
(D) Arthāpatti - Pūrvamīmāṁsā

73. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): Advaita Vedānta accepts six pramāṇas including Anupalabdhi.
Reason (R): Anupalabdhi is necessary to cognize the non-existence of an object, which cannot be perceived by the senses.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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74. Consider the following statements and select the correct option.
Statement I: Jaina Darśana advocates the concept of Syādvāda (the theory of conditioned predication).
Statement II: Bauddha Darśana advocates the concept of Anekāntavāda.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

75. All of the following are components of the Puruṣārtha framework EXCEPT:
(A) Dharma
(B) Artha
(C) Krodha
(D) Kāma

76. Consider the following terms related to the Nyāya syllogism:
1. Sādhya
2. Pakṣa
3. Hetu
4. Vyāpti
Which of the above elements are required for a valid inference?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

77. The term 'Prāyaścita' refers most accurately to:
(A) Rituals for increasing material wealth.
(B) Daily meditative and yogic practices.
(C) The ultimate state of spiritual liberation.
(D) Acts of expiation for committed wrongs.

78. Identify the correct pair regarding ancient universities.
(A) Nālandā - Founded by Kumaragupta I
(B) Vikramashila - Founded by Ashoka
(C) Takṣaśilā - Founded by Harsha
(D) Odantapuri - Founded by Chandragupta Maurya

79. Consider the following philosophical concepts:
1. Pramāṇa
2. Prameya
3. Svataḥprāmāṇya
4. Parataḥprāmāṇya
5. Hetvābhāsa
Which of these are directly related to the discourse on Epistemology?
(A) 1, 2, and 5 only
(B) 1, 3, and 4 only
(C) 1, 2, 3, 4, and 5
(D) 2, 3, 4, and 5 only

80. A judge analyzing competing claims in a legal dispute first states the opponent's view before refuting it. This demonstrates competency in applying which element of Paṃca adhikaraṇa?
(A) Viṣaya
(B) Pūrvapakṣa
(C) Saṃgati
(D) Saṃśaya

81. Which statement is incorrect regarding the linguistic impact of Sanskrit?
(A) It provided a vast vocabulary (tatsama words) to regional languages.
(B) It entirely replaced the indigenous Dravidian linguistic roots.
(C) Its phonetic system influenced the alphabets of many Indian languages.
(D) It supplied poetic meters and literary frameworks for regional epics.

82. Arrange the four Puruṣārthas in the traditional sequence of human pursuit:
1. Kāma
2. Mokṣa
3. Dharma
4. Artha
Which of the following represents the correct sequence?
(A) 3, 4, 1, 2
(B) 1, 2, 3, 4
(C) 4, 3, 1, 2
(D) 3, 1, 4, 2

83. The occurrence of a logical fallacy (Hetvābhāsa) in a debate causes:
(A) The failure to establish the intended inference.
(B) The immediate validation of the chosen proposition.
(C) The transformation of an Āstika into a Nāstika.
(D) The spontaneous realization of the state of Mokṣa.

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84. Applying the concept of 'Svasthavṛtta' to a modern lifestyle involves:
(A) Adopting preventive measures and a balanced routine.
(B) Ignoring seasonal changes in dietary requirements.
(C) Relying exclusively on emergency surgical interventions.
(D) Abandoning all forms of physical and social activities.

85. What is the defining characteristic of the Sāṁkhya Darśana?
(A) It is purely monistic, recognizing only one reality.
(B) It rejects the authority of the Vedas entirely.
(C) It is dualistic, positing Puruṣa and Prakṛti as realities.
(D) It focuses solely on the rules of linguistic grammar.

86. Match the Jyotirlinga in List I with its State/ Location in List II.
List I: (Jyotirlinga)
P. Mahākāleśvara
Q. Viśvanātha
R. Somanātha
S. Mallikārjuna
List II: (State/Location)
1. Gujarat
2. Uttar Pradesh
3. Madhya Pradesh
4. Andhra Pradesh
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

87. The term 'Āsurī Saṃpat' in the Bhagavadgītā refers to:
(A) Demoniac qualities that lead to spiritual bondage.
(B) Divine wealth bestowed by celestial Vedic deities.
(C) The state treasury managed by the sovereign king.
(D) Rituals performed for seasonal agricultural prosperity.

88. Which of the following is an incorrect pair regarding the Saptāṅga theory?
(A) Mitra - Enemy state
(B) Durg - Fortified capital
(C) Kośa - Treasury
(D) Janapada - Territory and population

89. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): The festivals and Tīrthayātrās of India contribute to the cultural unity of the country.
Reason (R): They create a network of shared sacred geography that transcends political and linguistic boundaries.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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90. Consider the following statements and select the correct option.
Statement I: Nitya karma refers to obligatory daily duties like Sandhyāvandana.
Statement II: Naimittika karma refers to forbidden acts that cause societal harm.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

91. All of the following represent the Six Measures (Ṣaḍguṇa) EXCEPT:
(A) Sandhi
(B) Yāna
(C) Amātya
(D) Āsana

92. Consider the following types of Pramāṇas:
1. Pratyakṣa
2. Anumāna
3. Upamāna
4. Śabda
Which of the above Pramāṇas are accepted by the Nyāya Darśana?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 1, 2, and 4 only
(D) 1, 2, 3, and 4

93. The most appropriate understanding of 'Uttarapakṣa' in Paṃca adhikaraṇa is:
(A) The opponent's primary and initial argument.
(B) The established conclusion or final answer.
(C) The preliminary introduction of the topic.
(D) The statement of the general subject matter.

94. Identify the correct pair regarding word powers (Śabdaśakti).
(A) Abhidhā - Suggested, poetic meaning
(B) Lakṣaṇā - Secondary, implied meaning
(C) Vyañjanā - Literal, dictionary meaning
(D) Tātparya - Phonetic sound only

95. Consider the following texts:
1. Rāmāyaṇa
2. Mahābhārata
3. Arthaśāstra
4. Manusmṛti
5. Vaiśeṣika Sūtra
Which of the above texts offer definitive discussions or definitions of 'Dharma'?
(A) 1, 2, and 4 only
(B) 2, 4, and 5 only
(C) 1, 3, 4, and 5
(D) 1, 2, 3, 4, and 5

96. A student interpreting ancient Indian epistemology categorizes 'Pramā' as valid knowledge. What competency is required to identify the 'Pramātā'?
(A) Identifying the cognizing subject or knower.
(B) Recognizing the object being observed directly.
(C) Determining the occurrence of a logical fallacy.
(D) Establishing the structural layout of the argument.

97. Which statement is incorrect regarding the Rājamaṇḍala (Circle of Kings) theory?
(A) The Vijigīṣu is the ambitious king at the center.
(B) The Ari is the immediate neighbor and natural enemy.
(C) The Madhyama is the weakest king who always surrenders.
(D) The Mitra is the ally situated next to the enemy state.

98. Arrange the following texts in broad chronological order based on their generally accepted compilation periods:
1. Early Vedic texts
2. Mahābhārata
3. Arthaśāstra
4. Early philosophical Sūtras (like Nyāya/ Vaiśeṣika)
Which of the following represents the correct chronological order?
(A) 1, 2, 4, 3
(B) 1, 2, 3, 4
(C) 2, 1, 3, 4
(D) 4, 3, 2, 1

99. A king fails to implement 'Yogakṣema' in his state. According to the Arthaśāstra, what is the most likely outcome?
(A) Discontent among the subjects leading to instability.
(B) Prosperity and harmony among the general subjects.
(C) Immediate spiritual liberation of the sovereign king.
(D) Spontaneous creation of new forms of material wealth.

100. Applying the principle of 'Viduranīti', an administrator should prioritize:
(A) Righteous conduct, ethics, and the welfare of people.
(B) Personal wealth accumulation and hoarding of resources.
(C) Deceptive diplomacy as the primary tool of governance.
(D) The absolute suppression of free and open speech.

101. Which Darśana is closely associated with the atomic theory of matter (Paramāṇuvāda)?
(A) Sāṁkhya
(B) Yōga
(C) Vaiśēṣika
(D) Vedānta

102. Match the Term in List I with its Meaning in List II.
List I: (Term)
P. Āstika
Q. Nāstika
R. Pramā

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S. Prameya
List II: (Meaning)
1. Valid knowledge
2. Object of knowledge
3. Accepter of Vedic authority
4. Rejecter of Vedic authority
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-4, R-2, S-1

103. The term 'Rāja dharma' in the Mahābhārata is most concerned with:
(A) The ritualistic sacrifices performed by the priests.
(B) The duties, ethics, and responsibilities of a ruler.
(C) The architectural design of ancient stone temples.
(D) The rules of poetic meter in Sanskrit literature.

104. Which of the following is an incorrect pair of Saptapuri?
(A) Māyā (Haridwar)
(B) Kāncī
(C) Pāṭaliputra
(D) Ujjain (Avantika)

105. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): The Gurukula system emphasized holistic education including Sadvṛtta (good conduct).
Reason (R): Character building was considered as important as intellectual acquisition in ancient education.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. Consider the following statements and select the correct option.
Statement I: Upāsanā refers to the meditative and devotional practices aimed at spiritual upliftment.
Statement II: Niṣiddha karmas are those actions which are prescribed for the attainment of Mokṣa.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

107. All of the following are traditional centers of Sanskrit and Shastric learning EXCEPT:
(A) Kāncī
(B) Nādiyā
(C) Mithilā
(D) Harappa

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108. Consider the following attributes of Rama as portrayed in the Rāmāyaṇa:
1. Commitment to truth (Satya)
2. Adherence to Dharma
3. Ruthlessness without cause
4. Ideal son and ruler
Which of the above attributes define the concept of 'Maryādāpuruṣottama'?
(A) 1, 2, and 4 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 3, and 4 only

109. What is the most appropriate translation of 'Mokṣa'?
(A) Spiritual liberation from the cycle of birth and death.
(B) Material prosperity and economic stability of the soul.
(C) Fulfilling emotional desires and sensory gratification.
(D) Social duty and adherence to communal regulations.

110. Identify the correct pair regarding fallacies (Hetvābhāsa).
(A) Viruddha - The valid reason
(B) Satpratipakṣa - The flawless conclusion
(C) Asiddha - The universally proven fact
(D) Savyabhicāra - Irregular middle term

111. Consider the following features of the Arthaśāstra:
1. It discusses the Saptāṅga theory.
2. It details the Ṣaḍguṇa policy.
3. It entirely rejects the concept of Dharma.

4. It outlines the Rājamaṇḍala concept.
5. It advocates for Yogakṣema.

Which of the above statements are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

112. A scholar identifies that a word in a classical poem uses 'Abhidhā'. This indicates the scholar's competency in recognizing:
(A) The metaphorical implication and poetic suggestion.
(B) The direct, conventional meaning of the word used.
(C) The socio-political context of the entire poem.
(D) The historical period of the specific literary text.

113. Which statement is incorrect regarding the linguistic relation between Sanskrit and other Indian languages?
(A) Sanskrit shares linguistic roots with many Indo-Aryan languages.
(B) Sanskrit grammar heavily influenced the grammatical structure of regional languages.
(C) Sanskrit vocabulary is absent in Dravidian languages.
(D) Translations from Sanskrit epics catalyzed regional literature development.

114. Arrange the typical sequence of a traditional Gurukula education lifecycle:
1. Upanayana (Initiation)
2. Brahmacarya (Study period)
3. Samāvartana (Graduation/Return)
4. Entering Gṛhastha (Householder life)

Which of the following represents the correct order?
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

115. An imbalance in the practice of the Puruṣārthas, such as excessive focus on Kāma while ignoring Dharma, causes which effect according to traditional texts?
(A) Social and personal disharmony.
(B) Rapid achievement of Mokṣa.
(C) Immediate economic prosperity.
(D) Elevation to a higher caste.

116. Applying the concept of 'Samśraya' from the Arthaśāstra implies:
(A) Attacking a weaker and less prepared opponent.
(B) Seeking the protection of a more powerful king.
(C) Maintaining strict neutrality in regional conflicts.
(D) Dividing one's own army into two separate wings.

117. Which text is considered the primary source for the concept of 'Kaccit Sarga'?
(A) Mahābhārata
(B) Rāmāyaṇa
(C) Arthaśāstra
(D) Manusmṛti

118. Match the Learning Center in List I with its Modern Location in List II.
List I: (Learning Center)
P. Takṣaśilā
Q. Jagaddala
R. Valabhī
S. Kāncī
List II: (Modern Location)
1. Gujarat
2. Tamil Nadu
3. Modern Pakistan
4. Bengal (Modern Bangladesh)
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

119. The philosophical concept of 'Prakṛti' and 'Puruṣa' is foundational to which system?
(A) Nyāya
(B) Sāṁkhya
(C) Cārvāka
(D) Pūrvamīmāṁsā

120. Which of the following is an incorrect pair regarding the types of Karmas?
(A) Nitya karma - Daily obligatory duties
(B) Kāmya karma - Actions for worldly desires
(C) Niṣiddha karma - Recommended spiritual

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practices
(D) Naimittika karma - Occasional duties

121. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): Mīmāṁsā philosophy strongly defends the concept of Svataḥprāmāṇya (intrinsic validity).
Reason (R): If validity were extrinsic (Parataḥprāmāṇya), it would require an infinite regress of verifications to establish the truth of authoritative texts.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

122. Consider the following statements and select the correct option.
Statement I: Śāradāpīṭha was a prominent center of learning located in Kashmir.
Statement II: Somapura Mahāvihāra was a renowned Jain educational center in Gujarat.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

123. All of the following are considered valid pramāṇas in the Advaita Vedānta tradition EXCEPT:
(A) Pratyakṣa
(B) Anumāna
(C) Arthāpatti
(D) Hetvābhāsa

124. Consider the following statements about 'Dharma':
1. It is derived from the root 'dhr'.
2. It signifies that which upholds the society.
3. It is defined in traditional philosophical texts as leading to both worldly prosperity and the highest good.
4. It is entirely detached from the concept of Artha.

Which of the above statements are correct?
(A) 1, 2, and 4 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 3, and 4 only

125. The most appropriate understanding of 'Saṃśaya' in the Paṃca adhikaraṇa system is:
(A) The state of doubt or ambiguity requiring resolution.
(B) The clear, unquestionable truth established by sages.
(C) The final verdict delivered by an impartial judge.
(D) The citation of a primary shastric or legal text.

126. Identify the correct pair regarding the six measures of policy (Ṣaḍguṇa).
(A) Vigraha - Marching
(B) Sandhi - Peace or treaty
(C) Yāna - Neutrality
(D) Āsana - War

127. Consider the following list of sacred sites:
1. Somanātha
2. Mallikārjuna
3. Mahākāleśvara
4. Oṃkāreśvara
5. Badrinath

Which of the above are recognized as part of the 12 Jyotirlingas?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, 4, and 5

128. If a student successfully deduces the presence of fire on a distant mountain by observing smoke, they demonstrate competency in applying:
(A) Upamāna
(B) Arthāpatti
(C) Anumāna
(D) Anupalabdhi

129. Which statement is incorrect regarding the translation of Indian literary masterpieces?
(A) The Pañcatantra has been translated into numerous world languages.
(B) Translations have played an insignificant role in the IKS.
(C) The Bhagavadgītā has been translated into almost every world language.

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(D) Persian translations of the Upanishads influenced Western philosophy.

130. Arrange the following elements of a debate (Vāda) in a logical progression:
1. Proposition of a thesis (Pratijñā)
2. Raising of doubt (Saṃśaya)
3. Presentation of the opposing view (Pūrvapakṣa)
4. Establishment of the final conclusion (Uttarapakṣa/Nirṇaya)

Which of the following represents the correct logical sequence?
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 3, 2, 1, 4

131. In the context of Indian philosophy, 'Avidyā' (ignorance) operates as a cause that typically produces which effect?
(A) Absolute knowledge or Pramā established via cognition.
(B) Bondage to the cycle of Saṃsāra and suffering.
(C) Perfect application of Rāja dharma in governance.
(D) Instantaneous liberation or Mokṣa of the human soul.

132. Applying the concept of 'Daivī Saṃpat' (Divine Qualities) in corporate leadership would most likely result in:
(A) Exploitative and arrogant management and leadership style.
(B) Ethical, compassionate, and transparent leadership.
(C) Absolute focus on wealth accumulation at all possible costs.
(D) A highly aggressive, war-like corporate and market strategy.

133. Which text serves as the foundational root for the Astika Darśana known as Pūrvamīmāṁsā?
(A) Jaimini Sūtras
(B) Brahma Sūtras
(C) Sāṁkhya Kārikā
(D) Yōga Sūtras

134. Match the Text in List I with its Core Theme in List II.

List I: (Text)
P. Manusmṛti
Q. Arthaśāstra
R. Bhagavadgītā
S. Vaiśeṣika Sūtra

List II: (Core Theme)
1. Statecraft and Economy
2. Dharmashastra/Social Laws
3. Philosophy of Action and Devotion
4. Atomic theory and categories

(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-1, S-4

135. The concept of 'Svasthavṛtta' in ancient Indian science is most aligned with:
(A) Palliative care provided for the terminally ill patients.
(B) Preventive medicine and healthy lifestyle regimens.
(C) Complex surgical procedures and invasive treatments.
(D) Astrological predictions regarding the onset of disease.

136. Which of the following is an incorrect pair of philosophical concepts?
(A) Pramāṇa - Means of knowledge
(B) Pramā - Invalid knowledge
(C) Prameya - Object of knowledge
(D) Pramātā - The knower

137. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): The Cārvāka school rejects the concept of Mokṣa as a valid Puruṣārtha.
Reason (R): Cārvākas believe only in the observable physical world and consider death as the final end.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

138. Consider the following statements and select the correct option.

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Statement I: Traditional sources assert that the Mahābhārata encompasses exhaustive knowledge regarding Dharma, Artha, Kāma, and Mokṣa.
Statement II: The Mahābhārata completely ignores discussions on Rāja dharma.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

139. All of the following are recognized components of Indian language pronunciation systems (Śikṣā) EXCEPT:
(A) Sthāna (Place of articulation)
(B) Prayatna (Effort)
(C) Kāla (Duration)
(D) Hetvābhāsa (Fallacy)

140. Consider the following types of Karmas:
1. Nitya
2. Naimittika
3. Kāmya
4. Niṣiddha
Which of the above actions are generally prescribed (encouraged or obligatory) for a householder?
(A) 1 and 4 only
(B) 1, 2, and 3 only
(C) 1 and 2 only
(D) 3 and 4 only

141. The most appropriate interpretation of 'Kaccit Sarga' in the context of the Rāmāyaṇa is:
(A) A chapter detailing complex military formations.
(B) A dialogue containing inquiries about administration.
(C) A poetic description of the flora in the forest.
(D) A genealogical list of the ancient Ikshvaku dynasty.

142. Identify the correct pair regarding elements of the Arthaśāstra.
(A) Saptāṅga - Seven forms of taxation
(B) Ṣaḍguṇa - Six methods of foreign policy
(C) Yogakṣema - Military training
(D) Rājamaṇḍala - Circular taxation

143. Consider the following centers of learning:
1. Odantapurī
2. Somapura
3. Mithilā
4. Ujjain
5. Nādiyā
Which of the above centers were known for traditional Sanskrit learning in later historical periods?
(A) 1, 2, and 3
(B) 3, 4, and 5
(C) 1, 4, and 5
(D) 2, 3, and 4

144. A linguist translates a regional text into a world language, preserving its cultural nuances. This demonstrates competency in:
(A) Eliminating the original meaning and specific intent.
(B) Understanding the 'Tātparya' and socio-cultural context.
(C) Applying 'Niṣiddha karma' to the translation process.
(D) Operating within the 'Rājamaṇḍala' theory of policy.

145. Which statement is incorrect regarding the concept of Unity of India in ancient texts?
(A) The concept of Saptapurī spans across different regions of India.
(B) The network of Jyotirlingas is confined solely to the Himalayan region.
(C) Pilgrimage (Tīrthayātrā) encouraged widespread travel and cultural exchange.
(D) Sanskrit served as a pan-Indian link language for scholars.

146. In an argument, if the middle term (Hetu) is found in both the Sapakṣa (positive instances) and Vipakṣa (negative instances), it violates a Hetu-lakṣaṇa. What fallacy (Hetvābhāsa) does this cause?
(A) Savyabhicāra (Inconstant reason)
(B) Asiddha (Unproved reason)
(C) Bādhita (Contradicted reason)
(D) Satpratipakṣa (Counterbalanced reason)

147. Applying the principles of 'Āsurī Saṃpat' as described in the Bhagavadgītā to a society leads to:
(A) Harmony, peace, and spiritual growth in a civilization.
(B) Delusion, conflict, and societal degradation.

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(C) Perfect realization of Mokṣa for all the citizens.
(D) The establishment of the ideal state of Ramarajya.

148. Which among the following texts is considered a seminal work on statecraft, economic policy, and military strategy?
(A) Arthaśāstra
(B) Mahābhāṣya
(C) Sāṁkhya Sūtras
(D) Rāmāyaṇa

149. Match the Concept in List I with its Definition in List II.
List I: (Concept)
P. Dharma
Q. Artha
R. Kāma
S. Mokṣa
List II: (Definition)
1. Liberation
2. Righteous duty
3. Wealth/Power
4. Desire/Pleasure
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-4, R-3, S-1

150. The term 'Viṣaya' in the Paṃca adhikaraṇa framework refers to:
(A) The final decision.
(B) The subject matter to be investigated.
(C) The opponent's objection.
(D) The fallacy in the argument.

151. Which of the following is an incorrect pair of Saptāṅga elements?
(A) Svāmī - King
(B) Amātya - Ministers
(C) Durg - Market
(D) Bala/Daṇḍa - Army

152. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): Viduranīti emphasizes that a king should conquer his own senses before attempting to conquer enemies.
Reason (R): Self-control (Dama) is considered essential for executing Rāja dharma effectively and maintaining an impartial administration.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

153. Consider the following statements and select the correct option.
Statement I: The ancient Gurukula system provided holistic education including spiritual and moral instruction.
Statement II: Universities like Nālandā attracted scholars from various parts of Asia, including China and Tibet.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

154. All of the following are standard divisions of word powers (Śabdaśakti) in Sanskrit poetics EXCEPT:
(A) Abhidhā
(B) Lakṣaṇā
(C) Vyañjanā
(D) Upamāna

155. Consider the following regions associated with ancient educational institutions:
1. Takṣaśilā - Gandhara
2. Nālandā - Magadha
3. Valabhī - Saurashtra
4. Kāncī - Tondaimandalam
Which of the above institution-region matches are correct?
(A) 1 and 2 only
(B) 2 and 3 only
(C) 1, 2, and 4 only
(D) 1, 2, 3, and 4

156. The most appropriate definition of 'Vigraha' in the Ṣaḍguṇa theory is:
(A) Making peace.
(B) Marching on an expedition.
(C) Hostility or war.
(D) Seeking shelter.

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157. Identify the correct pair regarding the puruṣārthas.
(A) Dharma - Acquisitive material pursuits
(B) Artha - Economic and political pursuits
(C) Kāma - Ascetic renunciation
(D) Mokṣa - Sensory gratification

158. Consider the following statements about 'Śabda' (Verbal Testimony):
1. It is a valid pramāṇa in Nyāya.
2. It must be an āptavākya (statement of a reliable person).
3. The words must have ākāṅkṣā, yogyatā, and sannidhi to form a meaningful sentence.
4. Cārvākas accept it as the ultimate pramāṇa.
5. It is used to understand things not present to the senses.

Which of the above statements are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

159. A scholar interprets a text using 'Tātparya' rather than just 'Abhidhā'. This demonstrates competency in:
(A) Ignoring the situational context of the verse entirely.
(B) Grasping the holistic, intended contextual meaning.
(C) Translating words strictly one-by-one without synthesis.
(D) Finding grammatical and phonetic errors in the text.

160. Which statement is incorrect regarding the Indian approach to societal happiness?
(A) It emphasizes a balance between material and spiritual pursuits.
(B) It relies solely on individualistic wealth accumulation, disregarding social duty.
(C) It advocates for the well-being of all (Sarve bhavantu sukhinaḥ).
(D) It incorporates concepts like Svasthavṛtta for physical and mental health.

161. An excessive pursuit of Artha and Kāma by a ruler, violating Dharma, is considered in ancient texts to lead to:
(A) The establishment of an ideal Rājamaṇḍala in the region.
(B) The ruin of the sovereign king and the entire state.
(C) The spontaneous generation of Daivī Saṃpat in the soul.
(D) The ultimate achievement of spiritual Mokṣa for the ruler.

162. Applying the concept of 'Anupalabdhi' in a practical scenario means concluding that:
(A) An object exists because it is directly seen or heard.
(B) An object does not exist in a specific place.
(C) An object exists because a reliable person said so.
(D) An object exists because it is logically necessary here.

163. The philosophy of 'Syādvāda' is central to which Darśana?
(A) Jaina
(B) Bauddha
(C) Cārvāka
(D) Nyāya

164. Match the Concept in List I with its Meaning in List II.
List I: (Concept)
P. Āptavākya
Q. Hetu
R. Vyāpti
S. Saṃgati
List II: (Meaning)
1. Reason / Middle term
2. Invariable concomitance
3. Statement of a reliable person
4. Coherence / Contextual relevance
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-2, R-1, S-4

165. The term 'Yāna' in the context of Kautilya's Ṣaḍguṇa signifies:
(A) Neutrality or waiting for a favorable strategic moment.
(B) Vigorously attacking the enemy with a large army.
(C) Marching or an offensive military expedition.
(D) Forming an alliance with a more powerful neighbor.

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166. Which of the following is an incorrect pair of authors and texts?
(A) Vālmīki - Rāmāyaṇa
(B) Vyāsa - Mahābhārata
(C) Kautilya - Arthaśāstra
(D) Jaimini - Yōga Sūtras

167. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): The concept of 'Svasthavṛtta' includes daily (Dinacaryā) and seasonal (Ṛtucaryā) regimens.
Reason (R): Ancient Indian health sciences recognized that human well-being is deeply connected to environmental and natural rhythms.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

168. Consider the following statements and select the correct option.
Statement I: In the Arthaśāstra, 'Amātya' refers to the fortified capital of the state.
Statement II: 'Durg' refers to the ministers or officials of the state.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

169. All of the following are standard components of the Saptāṅga theory EXCEPT:
(A) Svāmī
(B) Mitra
(C) Kośa
(D) Mokṣa

170. Consider the following statements about ancient Indian languages and literature:
1. Pāṇini authored the Aṣṭādhyāyī, standardizing Sanskrit grammar.
2. Regional literary masterpieces often translated or adapted the epics.
3. The translation of Indian texts into world languages has a long historical precedent.
4. Sanskrit literature significantly influenced various Southeast Asian cultures.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2, and 4 only
(C) 2 and 4 only
(D) 1, 2, 3, and 4

171. The most appropriate description of a 'Hetvābhāsa' is:
(A) A flawless logical deduction in a formal debate.
(B) An apparent reason that looks valid but is fallacious.
(C) The initial hypothesis presented in a logical debate.
(D) The absolute truth established by primary holy texts.

172. Identify the correct pair regarding Tīrthayātrā destinations.
(A) Kāśī - Tamil Nadu
(B) Kāncī - Uttar Pradesh
(C) Dvārakā - Gujarat
(D) Puri - Punjab

173. Consider the following principles found in Viduranīti:
1. Forgiveness is a virtue of the strong.
2. A king should protect his subjects like a father.
3. A wise man avoids grief over the inevitable.
4. Wealth should be acquired through righteous means.

Which of the above principles are advocated in Viduranīti?
(A) 1, 2, 3, and 4
(B) 2, 3, and 4 only
(C) 1, 2, and 4 only
(D) 1, 3, and 4 only

174. If a modern state provides healthcare, education, and social security to its citizens, it is demonstrating competency in the ancient concept of:
(A) Yogakṣema
(B) Dvaidhībhāva
(C) Anupalabdhi
(D) Hetvābhāsa

175. Which statement is incorrect regarding the Bauddha Darśana?
(A) It accepts the authority of the Vedas.
(B) It proposes the concept of Kṣaṇikavāda (momentariness).
(C) It is classified as a Nāstika Darśana.
(D) It emphasizes the Four Noble Truths.

176. Which of the following pramāṇas implies knowing a fact by postulating another fact to resolve a contradiction?
(A) Direct sensory perception of a physical object.
(B) Inference drawn from specific established premises.
(C) Knowledge by postulating a fact to resolve conflict.
(D) Knowledge from a reliable authority or scripture.

177. The failure to align the meaning of words with syntactical context ('Tātparya') causes:
(A) Perfect comprehension of the author's specific intent.
(B) Misinterpretation or confusion of the intended message.
(C) Instant mastery of all complex linguistic rules.
(D) The creation of a new and authoritative scripture.

178. Applying the concept of 'Maryādāpuruṣottama' to interpersonal relations involves:
(A) Breaking promises for personal gain and advancement.
(B) Adhering strictly to moral and ethical boundaries.
(C) Avoiding all social and personal responsibilities.
(D) Manipulating rules for personal or political power.

179. Which of the following concepts is NOT a part of the Paṃca adhikaraṇa structure?
(A) Viṣaya
(B) Saṃśaya
(C) Arthāpatti
(D) Pūrvapakṣa

180. Match the Ancient City in List I with its Modern Region in List II.
List I: (Ancient City)
P. Mithilā
Q. Ujjain
R. Kāncī
S. Nādiyā
List II: (Modern Region)
1. Bengal
2. Tamil Nadu
3. Bihar
4. Madhya Pradesh
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-1, Q-2, R-3, S-4

181. The term 'Pramā' is defined as:
(A) The object to be known.
(B) Valid and certain knowledge.
(C) The person who knows.
(D) The instrument of knowledge.

182. Which of the following is an incorrect pair of Puruṣārtha and its meaning?
(A) Dharma - Moral and social duty
(B) Artha - Wealth and economic security
(C) Kāma - Dispassion and renunciation
(D) Mokṣa - Ultimate liberation

183. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): Kautilya advocates for a robust intelligence and spy network in the Arthaśāstra.
Reason (R): Understanding the internal stability of the state and the intentions of the Circle of Kings (Rājamaṇḍala) is crucial for Yogakṣema and state security.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

184. Consider the following statements and select the correct option.
Statement I: According to the Bhagavadgītā, hypocrisy (Dambha) and arrogance (Darpa) are considered Daivī Saṃpat.
Statement II: Fearlessness (Abhaya) and purity

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of mind (Sattva-saṃśuddhi) are considered Āsurī Saṃpat.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

185. All of the following are texts traditionally providing teachings on Rāja dharma EXCEPT:
(A) Mahābhārata
(B) Arthaśāstra
(C) Manusmṛti
(D) Yōga Sūtras

186. Consider the following centers of learning:
1. Nālandā
2. Takṣaśilā
3. Vikramashila
4. Valabhī

Which of the above institutions were primarily renowned for their association with Buddhist monastic education?
(A) 1, 2, and 3 only
(B) 1, 3, and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

187. The most appropriate definition of 'Upāsanā' is:
(A) The performance of forbidden and sinful acts.
(B) The practice of meditation and spiritual dedication.
(C) The administration of a state and its finances.
(D) The acquisition of material wealth and resources.

188. Identify the correct pair regarding elements of the syllogism (Anumāna).
(A) Pratijñā - The example
(B) Hetu - The reason
(C) Udāharaṇa - The conclusion
(D) Nigamana - The proposition

189. Consider the following statements about the Rāmāyaṇa:
1. It is traditionally attributed to Maharshi Vālmīki.
2. It portrays Rama as Maryādāpuruṣottama.
3. It contains discourses dealing with statecraft.
4. It heavily emphasizes the concept of Dharma.

Which of the above statements are correct?
(A) 1, 2, and 4 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

190. A judge resolving a legal case first identifies the exact point of dispute. In the Paṃca adhikaraṇa system, this demonstrates competency in defining the:
(A) Viṣaya
(B) Uttarapakṣa
(C) Saṃgati
(D) Siddhānta

191. Which statement is incorrect regarding the concept of 'Karma' (Action)?
(A) Nitya karmas are expected to be performed daily.
(B) Niṣiddha karmas are prohibited actions with consequences.
(C) Kāmya karmas are mandatory for seekers of Mokṣa.
(D) Naimittika karmas are triggered by specific events.

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192. Applying the concept of 'Dharma' strictly as a root derivation ('dhr') implies that Dharma is:
(A) Only relevant within the confines of holy temples.
(B) The principle that holds society and nature together.
(C) A set of arbitrary rules created by sovereign kings.
(D) Relevant only for the afterlife and spiritual realm.

193. The consistent pursuit of 'Āsurī Saṃpat' as detailed in the Bhagavadgītā causes:
(A) Elevation of societal ethics and common morality.
(B) Spiritual bondage and moral degradation of the soul.
(C) Perfect administration of Rāja dharma in the state.
(D) Realization of the ultimate truth and higher reality.

194. Match the Linguistic Element in List I with its Description in List II.
List I: (Linguistic Element)
P. Abhidhā
Q. Lakṣaṇā
R. Vyañjanā
S. Tātparya
List II: (Description)
1. Implied/Secondary meaning
2. Syntactical intention/context
3. Literal/Primary meaning
4. Suggested/Poetic meaning
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

195. The term 'Āsana' in the Ṣaḍguṇa policy refers to:
(A) Neutrality or waiting for a favorable opportunity.
(B) Vigorously attacking the enemy with a large army.
(C) Making a formal peace treaty with a neighbor state.
(D) Dividing one's forces into two separate battalions.

196. Which of the following is an incorrect pair of Darśana and its core concept?
(A) Nyāya - Logic and Epistemology
(B) Yōga - Mental discipline and meditation
(C) Vedānta - Dualistic materialism
(D) Mīmāṁsā - Ritualistic duty (Dharma)

197. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): Cārvāka philosophy accepts only Pratyakṣa (perception) as a valid pramāṇa.
Reason (R): They argue that universal concomitance (vyāpti) required for inference cannot be established through perception.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

198. Consider the following statements and select the correct option.
Statement I: The 12 Jyotirlingas are dedicated to Lord Shiva.
Statement II: The Saptapurīs are seven holy cities believed to grant Mokṣa.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

199. All of the following are considered components of the ancient Gurukula system EXCEPT:
(A) Residential learning with the Guru.
(B) Emphasis on character and Sadvṛtta.
(C) Exclusive reliance on written examinations.
(D) Memorization and oral transmission of texts.

200. Consider the following cities:
1. Ayodhyā
2. Mathurā
3. Māyā (Haridwar)
4. Kāśī
Which of the above belong to the Saptapurī?
(A) 1 and 4 only
(B) 2, 3, and 4 only
(C) 1, 2, and 4 only
(D) 1, 2, 3, and 4

201. The most appropriate description of 'Pūrvapakṣa' is:
(A) The final, established truth reaching a consensus.
(B) The process of perception via the sensory organs.
(C) The prima facie view or the opponent's argument.
(D) The literal dictionary meaning of a single word.

202. Identify the correct pair regarding classical Sanskrit literature translators.
(A) Dara Shikoh - Translated Upanishads into Persian
(B) Max Müller - Translated the Arthaśāstra into Chinese
(C) William Jones - Translated the Vedas into Arabic
(D) Al-Biruni - Translated the Mahābhārata into English

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203. Consider the following statements about 'Nāstika' and 'Āstika' in Indian philosophy:
1. Āstika darśanas accept the authority of the Vedas.
2. Nāstika darśanas include Buddhism and Jainism.
3. Āstika translates to those who acknowledge the validity of the Vedic texts.
4. Sāṁkhya is considered an Āstika darśana.

Which of the above statements are correct?
(A) 1, 2, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 3, and 4

204. A policy relying on 'Sandhi' according to Kautilya indicates a competency in:
(A) Aggressive warfare.
(B) Diplomatic negotiation and peacemaking.
(C) Economic espionage.
(D) Internal taxation.

205. Which statement is incorrect regarding the concept of 'Artha' in the puruṣārthas?
(A) It includes the pursuit of wealth.
(B) It includes political power and stability.
(C) It is considered inherently evil and must be avoided.
(D) It is necessary for the proper functioning of the householder stage.

206. Applying the concept of 'Lakṣaṇā' in understanding a text is necessary when:
(A) The literal meaning (Abhidhā) makes perfect sense.
(B) The literal meaning is obstructed or contradictory.
(C) The text is entirely written in a foreign language.
(D) The words used lack any phonetic or sonic structure.

207. The presence of a 'Hetvābhāsa' (fallacy) in an argument causes:
(A) The opponent to immediately surrender.
(B) The inference to be rendered invalid.
(C) The establishment of a new Pramāṇa.
(D) The spontaneous creation of a sacred text.

208. Match the Tarkaśāstra Concept in List I with its Meaning in List II.

List I: (Tarkaśāstra Concept)
P. Pramāṇa
Q. Pramātā
R. Pramā
S. Prameya

List II: (Meaning)
1. Valid Knowledge
2. Object of Knowledge
3. Means of Knowledge
4. Knower

(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

209. The term 'Daṇ|a' in the Saptāṅga theory refers to:
(A) The system of taxation and collection of revenue.
(B) The army or physical force of the sovereign state.
(C) The fortified capital or protected central region.
(D) The state treasury and the accumulation of wealth.

210. Which of the following is an incorrect pair regarding types of actions?
(A) Prāyaścita - Expiatory rites
(B) Upāsanā - Devotional practices
(C) Kāmya - Prohibited sins
(D) Nitya - Obligatory daily rites

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211. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): The Mahābhārata is traditionally referred to as the Fifth Veda.
Reason (R): It encompasses exhaustive discourses on Dharma, statecraft, ethics, and philosophy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

212. Consider the following statements and select the correct option.

Statement I: 'Samśraya' in the Ṣaḍguṇa policy means declaring total war on a weaker state.
Statement II: 'Dvaidhībhāva' means making peace with one king while making war with another.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

213. All of the following are associated with the Rājamaṇḍala (Circle of Kings) EXCEPT:
(A) Vijigīṣu
(B) Ari
(C) Mitra
(D) Brahmacarya

214. Consider the following attributes:
1. Purity of mind
2. Hypocrisy
3. Non-violence
4. Cruelty
Which of the above represent 'Daivī Saṃpat' (Divine Qualities) according to the Bhagavadgītā?
(A) 1 and 2 only
(B) 1 and 3 only
(C) 2 and 4 only
(D) 3 and 4 only

215. The most appropriate definition of 'Kośa' in the Saptāṅga theory is:
(A) The geographical territory.
(B) The state treasury or finances.
(C) The king's physical health.
(D) The spy network.

216. Identify the correct pair regarding ancient locations.
(A) Nāgārjunakoṁḍā - Famous for Advaita Vedanta
(B) Śāradāpīṭha - Located in Kashmir
(C) Jagaddala - Located in modern-day Afghanistan
(D) Odantapurī - Located in South India

217. Consider the following texts:
1. Manusmṛti
2. Mahābhārata
3. Vaiśeṣika Sūtra
4. Rāmāyaṇa
Which of the above texts provide prominent definitions or extensive discourses on the concept of 'Dharma'?
(A) 1, 2, and 3 only
(B) 2, 3, and 4 only
(C) 1, 2, and 4 only
(D) 1, 2, 3, and 4

218. A military leader dividing his forces into two parts to simultaneously defend a fort and attack an enemy demonstrates competency in which Arthaśāstra concept?
(A) Dvaidhībhāva
(B) Āsana
(C) Samśraya
(D) Sandhi

219. Which statement is incorrect regarding the concept of 'Saptapurī'?
(A) They are considered the seven bestowers of liberation (Mokṣa).
(B) They are all geographically located within a single modern Indian state.
(C) Ayodhyā and Mathurā are included in this list.
(D) They highlight the pan-Indian nature of ancient sacred geography.

220. The historical integration of regional linguistic pronunciations with Sanskrit grammatical rules (Śikṣā) resulted in:
(A) The complete extinction of regional local languages.
(B) The standardization and flourishing of regional tongues.
(C) The prohibition of writing in various regional scripts.
(D) The rejection of the Devanagari and regional scripts.

221. Applying the concept of 'Vyañjanā' is most crucial when interpreting:
(A) A mathematical theorem or scientific calculation.
(B) A legal contract or commercial business agreement.
(C) Metaphorical and suggestive poetry of high quality.
(D) A botanical classification or taxonomic listing.

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222. Which Darśana is traditionally paired with Vaiśēṣika as a syncretic school of logic and epistemology?
(A) Sāṁkhya
(B) Yōga
(C) Nyāya
(D) Pūrvamīmāṁsā

223. Match the Karma in List I with its Example in List II.
List I: (Karma)
P. Nitya
Q. Naimittika
R. Kāmya
S. Niṣiddha
List II: (Example)
1. Performing a ritual for a specific outcome
2. Prohibited actions
3. Daily prayers (Sandhyā)
4. Rituals during a special event like an eclipse
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

224. The term 'Pratyakṣa' in epistemology refers to:
(A) Direct sensory perception.
(B) Inference drawn from premises.
(C) Knowledge from a reliable authority.
(D) Knowledge derived from comparison.

225. Which of the following is an incorrect pair of statecraft concepts?
(A) Svāmī - Sovereign ruler
(B) Janapada - The enemy alliance
(C) Mitra - Ally
(D) Durg - Fort

226. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): Viduranīti emphasizes that a king's primary duty (Rāja dharma) is the welfare and protection of his subjects.
Reason (R): The ethical foundation of governance in the Mahābhārata considers power as a tool for public good (Yogakṣema).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

227. Consider the following statements and select the correct option.
Statement I: Cārvāka darśana is considered an Āstika darśana.
Statement II: Uttaramīmāṁsā is also known as Vedānta.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

228. All of the following are Jyotirlingas EXCEPT:
(A) Rāmeśvaram
(B) Kāśī Viśvanātha
(C) Tirupati
(D) Kedāranātha

229. Consider the following elements used for textual interpretation in the Paṃca adhikaraṇa system:
1. Pūrvapakṣa (Opponent's view)
2. Viṣaya (Subject)
3. Saṃgati (Relevance/Connection)
4. Uttarapakṣa (Conclusion)
Which of the above elements are correct?
(A) 1 and 2 only
(B) 1, 2, and 4 only
(C) 1, 2, 3, and 4
(D) 2, 3, and 4 only

230. The most appropriate interpretation of 'Yogakṣema' is:
(A) Ensuring only the king's personal prosperity.
(B) Acquiring and protecting what is possessed.
(C) Forcing subjects to practice physical disciplines daily.
(D) Conquering neighboring states indiscriminately.

231. Identify the correct pair regarding linguistic concepts.
(A) Sthāna - Duration of pronunciation
(B) Prayatna - Internal and external effort in articulation
(C) Kāla - Place of articulation
(D) Abhidhā - Grammatical error

232. Consider the following ancient learning centers:

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1. Nālandā
2. Takṣaśilā
3. Vikramashila
4. Odantapurī
5. Somapura

Which of the following combinations identifies centers that were located in the eastern part of the Indian subcontinent?
(A) 1, 3, 4, and 5
(B) 1, 2, 3, and 4
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

233. A modern corporation adopting the principles of 'Svasthavṛtta' for its employees would demonstrate competency by:
(A) Implementing wellness programs and balanced routines.
(B) Maximizing working hours without any official breaks.
(C) Firing employees who fall sick during their tenure.
(D) Ignoring ergonomic workspace design and requirements.

234. Which statement is incorrect regarding the discourses on statecraft in the Rāmāyaṇa?
(A) They are prominently featured in the Ayodhya Kanda.
(B) They promote corruption as an ideal form of governance.
(C) They involve Rama questioning Bharata about administration.
(D) They address topics like justice, taxation, and military preparedness.

235. The failure to perceive an object that is capable of being perceived (Yogya-anupalabdhi) leads to which specific knowledge?
(A) The knowledge of its non-existence (Abhāva) in that specific locus.
(B) The knowledge of its presence elsewhere.
(C) The knowledge of a logical fallacy.
(D) The immediate apprehension of the ultimate reality.

236. Applying the concept of 'Niṣiddha karma' to contemporary legal ethics means:
(A) Abstaining from actions that are explicitly prohibited.
(B) Performing actions that are legally and morally mandated.
(C) Engaging in daily mundane and social activities.
(D) Performing rituals for personal and career promotion.

237. Which of the following defines 'Upamāna' in Nyāya philosophy?
(A) Knowledge of relation between name and object.
(B) Knowledge derived from the words of a reliable person.
(C) Knowledge of universal concomitance and logic.
(D) Knowledge of non-existence in a specific locus.

238. Match the Arthaśāstra Term in List I with its Meaning in List II.
List I: (Arthaśāstra Term)
P. Vijigīṣu
Q. Ari
R. Mitra
S. Madhyama
List II: (Meaning)
1. Enemy
2. Ambitious King (Conqueror)
3. Intermediary/Middle King
4. Ally
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

239. The term 'Amātya' in the Saptāṅga framework most accurately refers to:
(A) The council of ministers and administrative officials.
(B) The sovereign ruler and absolute head of the state.
(C) The military commanders and high-ranking generals.
(D) The peasant class and the general workforce.

240. Which of the following is an incorrect pair of philosophical texts and their traditions?
(A) Brahma Sūtras - Vedānta
(B) Nyāya Sūtras - Nāstika
(C) Yōga Sūtras - Astika
(D) Sāṁkhya Kārikā - Astika

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241. The following question consists of two statements, one labelled as Assertion (A) and the other as Reason (R). Choose the correct answer from the options given below.
Assertion (A): The translation of Indian literary masterpieces into world languages enhanced the global appreciation of Indian Knowledge Systems.
Reason (R): Translations act as a cultural bridge, making philosophical and ethical nuances accessible to a global audience.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

242. Consider the following statements and select the correct option.
Statement I: 'Tīrthayātrā' historically served to create social and cultural links across regions.
Statement II: The network of Tīrthas significantly contributed to the idea of the geographical and cultural unity of India.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

243. All of the following are part of the four Puruṣārthas EXCEPT:
(A) Dharma
(B) Artha
(C) Kāma
(D) Durg

244. Consider the following concepts in Tarkaśāstra:
1. Pratyakṣa
2. Anumāna
3. Upamāna
4. Śabda
Which combination is accepted as valid Pramāṇas by the Vaiśēṣika darśana?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 1 and 4 only
(D) 1, 2, 3, and 4

245. The most appropriate explanation of 'Parataḥprāmāṇya' is:
(A) The validity of knowledge determined by external conditions.
(B) Knowledge is intrinsically valid and requires no proof.
(C) All knowledge is inherently false and unreliable.
(D) Knowledge can only be derived from holy scriptures.

246. Identify the correct pair regarding texts and their associated concepts.
(A) Mahābhārata - Viduranīti
(B) Rāmāyaṇa - Ṣaḍguṇa
(C) Arthaśāstra - Specific dialogue in the Rāmāyaṇa
(D) Bhagavadgītā - Saptāṅga

247. Consider the following elements:
1. Viṣaya
2. Saṃśaya
3. Pūrvapakṣa
4. Uttarapakṣa
5. Saṃgati
Which of the following correctly outlines the elements of the Paṃca adhikaraṇa system used for textual interpretation?
(A) 1, 2, 3, and 4 only
(B) 1, 2, 3, 4, and 5
(C) 2, 3, 4, and 5 only
(D) 1, 3, 4, and 5 only

248. A scholar applies the concept of 'Maryādāpuruṣottama' to evaluate historical figures. This demonstrates competency in:
(A) Analyzing the strategic use of deceit in warfare.
(B) Calculating the economic wealth accumulated by figures.
(C) Identifying grammatical flaws in historical documents.
(D) Evaluating adherence to supreme moral and ethical boundaries.

249. Which statement is incorrect regarding the concept of 'Rāja dharma' in the Arthaśāstra?
(A) It dictates that the king's happiness lies in the happiness of his subjects.
(B) It requires the king to be energetic and accessible to the public.
(C) It encourages the king to prioritize his personal luxury over state security.

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(D) It outlines a strict daily routine for the ruler.

250. The profound adherence to 'Dharma' by the subjects and the ruler, as prescribed in ancient texts, ultimately leads to:
(A) The establishment of a balanced and harmonious order.
(B) Widespread anarchy and rebellion in the kingdom.
(C) The immediate dissolution of the entire physical world.
(D) The transformation of the state into a monastic society.

Direction : Please read the following source carefully.

The ancient Indian educational landscape was characterized by a robust network of learning centers rooted in the Gurukula system. Scholars from various regions converged at renowned institutions such as Nālandā, Takṣaśilā, and Vikramaśilā, each specializing in distinct philosophical and academic disciplines. Furthermore, specialized centers like Valabhī, Ōdantapurī, and Mithilā contributed significantly to specific textual studies. Kāncī in the south and Nādiyā in the east emerged as formidable hubs of intellectual discourse, alongside Puṣpagiri, Nāgārjunakōṁḍā, and Śāradāpīṭha in Kāśmīra. Other prominent centers included Ujjain, Jagaddala, and Sōmapura, which collectively formed a dynamic pan-Indian network of knowledge dissemination. The texts and authors associated with these institutions laid the foundational frameworks for various academic disciplines. Within this system, students not only engaged with primary texts but also analyzed the seminal contributions of their authors. This decentralized yet interconnected pedagogical network facilitated an unparalleled exchange of ideas across the subcontinent. These ancient universities strictly adhered to a rigorous academic environment where comprehensive introductions to diverse subjects were routinely provided. The pedagogical focus seamlessly integrated the memorization of foundational texts with critical analysis of their respective authors' contributions to the broader intellectual tradition.

Based on the above source, attempt the following five questions.

251. Which centers are specifically mentioned as emerging as formidable hubs of intellectual discourse in the south and east respectively?
(A) Valabhī and Ōdantapurī
(B) Kāncī and Nādiyā
(C) Puṣpagiri and Śāradāpīṭha
(D) Ujjain and Sōmapura

252. What pedagogical focus was seamlessly integrated within the Gurukula system according to the passage?
(A) Integrating memorization of texts with author analysis.
(B) Physical training combined with study of martial arts.
(C) Vernacular translation alongside intensive philosophical debates.
(D) Artistic expression through recitation of regional folk poetry.

253. Which ancient universities are grouped together as specializing in distinct philosophical and academic disciplines?
(A) Ujjain, Jagaddala, and Sōmapura
(B) Valabhī, Ōdantapurī, and Mithilā
(C) Nālandā, Takṣaśilā, and Vikramaśilā
(D) Kāncī, Nādiyā, and Nāgārjunakōṁḍā

254. How does the passage describe the institutional network formed by centers like Ujjain, Jagaddala, and Sōmapura?
(A) A localized center focused on managing regional administration.
(B) A highly centralized and authoritative governmental structure.
(C) An exclusive repository for restricted religious ritual practices.
(D) A dynamic pan-Indian network of knowledge dissemination.

255. The academic environment of these ancient universities strictly adhered to providing what to scholars?
(A) Guaranteed administrative positions upon graduation
(B) Direct political authority over local provinces
(C) Comprehensive introductions to diverse subjects
(D) Financial autonomy from external royal patronage

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Direction : Please read the following source carefully.

The Indian philosophical tradition is broadly bifurcated into two foundational streams based on their acceptance or rejection of Vedic authority: the āstika darśana and the nāstika darśana. A scholarly examination of these systems reveals a deep methodological rigor in exploring fundamental realities. The nāstika darśana, which explicitly rejects the overarching authority of the Vedas, encompasses three primary schools: Cārvāka, Jaina, and Bauddha darśana. Conversely, the āstika darśana comprises six major orthodox systems that align with Vedic authority. These are traditionally grouped into complementary pairs: Nyāya-Vaiśēṣika, Sāṁkhya and Yōga, alongside Pūrvamīmāṁsā and Uttaramīmāṁsā, the latter being widely recognized as Vēdānta. Each school, whether heterodox or orthodox, provides a rigorous introduction to distinct metaphysical, epistemological, and ethical subjects. The texts composed by seminal authors within these traditions outline specific methodological approaches to human existence and ultimate reality. Understanding these philosophical systems requires analyzing the foundational texts and evaluating the specific contributions of their authors to the broader Indian intellectual landscape. The dynamic debates between the āstika and nāstika traditions historically catalyzed the refinement of logical arguments across all schools. By defending their core doctrines against rival perspectives, authors of these systems continuously elevated the analytical sophistication of Indian philosophical discourse.

Based on the above source, attempt the following five questions.

256. Based on the passage, what is the primary criterion for bifurcating the Indian philosophical tradition?
(A) The geographic origin of the founding scholars
(B) The acceptance or rejection of Vedic authority
(C) The timeline of the textual compositions
(D) The use of Sanskrit versus regional languages

257. Which three schools are explicitly categorized under the nāstika darśana?
(A) Nyāya, Vaiśēṣika, and Sāṁkhya
(B) Yōga, Pūrvamīmāṁsā, and Vēdānta
(C) Sāṁkhya, Jaina, and Uttaramīmāṁsā
(D) Cārvāka, Jaina, and Bauddha darśana

258. Uttaramīmāṁsā is widely recognized in the orthodox system by which alternative name?
(A) Vēdānta
(B) Nyāya logic
(C) Cārvāka view
(D) Yōga practice

259. What historical dynamic catalyzed the refinement of logical arguments across all philosophical schools?
(A) The synthesis of indigenous and foreign theologies
(B) The translation of philosophical texts into vernaculars
(C) The debates between the āstika and nāstika traditions
(D) The royal patronage exclusively given to orthodox schools

260. According to the text, what is achieved by defending core doctrines against rival perspectives?
(A) Raising the analytical sophistication of discourse.
(B) Eradicating all heterodox belief systems completely.
(C) Standardizing a single universal doctrinal system.
(D) Suppressing metaphysical and ethical investigations.

Direction : Please read the following source carefully.

Within the realm of Tarkaśāstra, the systematic investigation of valid knowledge relies heavily on a precise understanding of epistemic instruments, known as pramāṇa-s. An academic analysis of this epistemic framework identifies six primary pramāṇa-s utilized to ascertain truth: pratyakṣa (perception), anumāna (inference), upamāna (comparison), śabda (verbal testimony), arthāpatti (postulation), and anupalabdhi (non-apprehension). The cognitive process structurally involves four critical components: the pramātā

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(the epistemic subject or knower), the pramāṇa (the instrument of knowledge), the prameya (the object of knowledge), and ultimately pramā (the resultant valid knowledge). A central debate in Tarkaśāstra revolves around the validation of this knowledge, specifically distinguishing between svātaḥprāmāṇya (intrinsic validity) and parataḥ prāmāṇya (extrinsic validity). Furthermore, the validity of inferential knowledge depends on identifying the cause and avoiding fallacies. This necessitates a thorough comprehension of hetu-lakṣaṇa (characteristics of a valid reason) and hetvābhāsa lakṣaṇa (characteristics of fallacious reasoning). Accurate discernment of these logical elements ensures that philosophical debates remain anchored in valid cognition and avoid structurally flawed inferences. Mastery over these concepts allows scholars to systematically deconstruct complex arguments and isolate exact points of epistemic failure. Consequently, Tarkaśāstra functions as the indispensable foundational methodology for all higher-level philosophical inquiry within the classical Indian intellectual tradition.

Based on the above source, attempt the following five questions.

261. Which component of the cognitive process represents the instrument of knowledge?
(A) Pramātā
(B) Prameya
(C) Pramā
(D) Pramāṇa

262. In the context of valid knowledge, what does 'arthāpatti' specifically refer to?
(A) Verbal testimony
(B) Postulation
(C) Non-apprehension
(D) Comparison

263. The debate distinguishing between svātaḥprāmāṇya and parataḥ prāmāṇya revolves around what core issue?
(A) The linguistic origin of diverse philosophical vocabulary.
(B) The chronological order of complex textual commentaries.
(C) The intrinsic versus extrinsic validation of knowledge.
(D) The physical versus metaphysical nature of human reality.

264. To ensure valid inferential knowledge and avoid structurally flawed inferences, a thorough comprehension of what is necessary?
(A) Upamāna and pratyakṣa methodologies
(B) Śabda and anupalabdhi parameters
(C) Pramātā and prameya distinctions
(D) Hetu-lakṣaṇa and hetvābhāsa lakṣaṇa

265. What functions as the indispensable foundational methodology for all higher-level philosophical inquiry?
(A) Tarkaśāstra
(B) Parataḥ prāmāṇya
(C) Anupalabdhi
(D) Arthāpatti

Direction : Please read the following source carefully.

In classical Indian hermeneutics, the analysis of textual meaning requires a sophisticated understanding of the powers of words alongside a structured framework for textual interpretation. Scholars identify four distinct powers of words that determine meaning: abhidhā (primary or literal meaning), lakṣaṇā (secondary or implied meaning), vyañjanā (suggestive meaning), and tātparya (the overall intended meaning of a sentence). Utilizing these linguistic powers enables commentators to extract precise philosophical doctrines from dense verses. This linguistic analysis is typically embedded within a highly formalized dialectical method known as the paṃca adhikaraṇa system. This five-stepped analytical framework is universally applied to evaluate philosophical propositions. The process initiates with the viṣaya (the subject matter under consideration), followed immediately by the saṃśaya (the doubt or specific question arising regarding the subject). Subsequently, the pūrvapakṣa (the opponent's prima facie view) is articulated in detail before being systematically refuted by the uttarapakṣa (the established conclusion or true position). Finally, the saṃgati (relevance or contextual connection) justifies the sequence of the inquiry, ensuring structural coherence. This rigorous methodology prevents arbitrary interpretations by demanding that every intellectual assertion withstands systematic scrutiny. Together, the linguistic mastery of word

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powers and the structured progression of the paṃca adhikaraṇa system guarantee profound clarity in classical scholastic debates.

Based on the above source, attempt the following five questions.

266. Which power of a word corresponds to the suggestive meaning in classical Indian hermeneutics?
(A) Abhidhā
(B) Vyañjanā
(C) Lakṣaṇā
(D) Tātparya

267. What does the term 'tātparya' signify in the analysis of textual meaning?
(A) The primary or literal definition of a single word
(B) The overall intended meaning of a sentence
(C) The opponent's prima facie view in a debate
(D) The initial subject matter under consideration

268. In the paṃca adhikaraṇa system, what is the function of the pūrvapakṣa?
(A) Outlining an opponent's prima facie view.
(B) Stating established conclusions or true positions.
(C) Identifying the primary subject matter of texts.
(D) Explaining grammatical derivation of key terms.

269. Which step immediately follows the viṣaya in the five-stepped analytical framework?
(A) Uttarapakṣa
(B) Saṃgati
(C) Saṃśaya
(D) Pūrvapakṣa

270. According to the passage, what is the purpose of 'saṃgati' in the dialectical method?
(A) Defining the literal meaning of complex and technical Sanskrit terms.
(B) Refuting the opponent's view through the use of logical deduction.
(C) Outlining the specific doubt or inquiry regarding a chosen subject.
(D) Justifying inquiry sequence to ensure structural coherence.

Direction : Please read the following source carefully.

The socioreligious framework of classical India is fundamentally structured around the concept of four puruṣārtha-s, which represent the primary goals of human existence: dharma, artha, kāma, and mokṣa. A critical academic examination begins with the definitions of each puruṣārtha. Dharma, foundational to societal stability, possesses specific meanings derived from various pivotal texts, including the Mahābhārata, Manusmṛti, and the Vaiśeṣika Sūtra. The root and derivation of the word dharma signify that which upholds or sustains cosmic and social order. Similarly, the meaning of the word artha as a puruṣārtha, including its root and derivation, emphasizes material prosperity and purposeful acquisition. Human actions within this framework are systematically categorized to guide ethical conduct. These actions include kāmya (desire-driven actions), nitya (daily obligatory duties), niṣiddha (prohibited actions), naimittika (occasional obligatory duties), prāyaścita (expiatory actions for transgressions), and upāsanā (meditative or devotional practices). The interconnectedness of dharma, artha, and society dictates that material pursuits (artha) and desires (kāma) must remain rigorously tethered to the ethical injunctions established by dharma to facilitate eventual mokṣa. By categorizing human endeavors and prescribing specific types of actions, this comprehensive framework ensures that individual ambitions do not destabilize the broader community. Consequently, the pursuit of the four puruṣārtha-s actively promotes both personal spiritual evolution and collective societal harmony.

Based on the above source, attempt the following five questions.

271. According to the passage, the root and derivation of the word dharma signify what specific function?
(A) Meditative visualization and devotional chanting
(B) Acquiring material prosperity and purposeful wealth
(C) Upholding or sustaining cosmic and social order
(D) Renouncing all societal connections and duties

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272. Which category of human action represents occasional obligatory duties?
(A) Nitya
(B) Naimittika
(C) Niṣiddha
(D) Kāmya

273. How does the passage define 'kāmya' actions within the socioreligious framework?
(A) Expiatory actions for transgressions
(B) Daily obligatory duties
(C) Prohibited actions
(D) Desire-driven actions

274. To facilitate eventual mokṣa, material pursuits (artha) and desires (kāma) must remain rigorously tethered to what?
(A) The ethical injunctions established by dharma
(B) The acquisition of unlimited political power
(C) The renunciation of all physical activities
(D) The exclusive pursuit of meditative isolation

275. What is the resulting benefit of categorizing human endeavors and prescribing specific types of actions?
(A) Eliminating the ongoing need for governance and statecraft.
(B) Permitting the unrestricted accumulation of material artha.
(C) Preventing individual ambitions from destabilizing society.
(D) Replacing the pursuit of spiritual mokṣa with material prosperity.

Direction : Please read the following source carefully.

The societal outlook in ancient Indian texts actively cultivated a sense of pan-Indian cohesion through shared cultural and spiritual practices. Central to this unifying ethos was the institution of tīrthayātrā (pilgrimage) and the synchronized observation of regional and national festivals. The conceptual geography of the subcontinent was interwoven through networks such as the saptapurī (seven holy cities) and the twelve jyotirlinga-s, which fostered the cultural unity of India by encouraging continuous travel and interaction among diverse populations. Furthermore, the Indian Knowledge Systems (IKS) advocated specific ways for the happiness and wellbeing of all individuals within the society. A primary component of this holistic approach was the concept of svasthavṛtta, which delineates the regimen for maintaining physical, mental, and social health. By integrating spiritual itineraries with practical guidelines for daily living, the texts created a resilient societal fabric. The physical journeys undertaken during tīrthayātrā to sacred sites, including the revered saptapurī and jyotirlinga-s, were not merely religious obligations but vital mechanisms for preserving the foundational unity of India. Simultaneously, adherence to svasthavṛtta ensured that the populace remained sufficiently robust to engage in both their daily occupational duties and these demanding spiritual journeys. This dynamic interplay between health practices and cultural geography profoundly enriched the collective societal well-being.

Based on the above source, attempt the following five questions.

276. What two institutions or practices were central to cultivating a unifying ethos in ancient India?
(A) Tīrthayātrā and the synchronized observation of festivals
(B) Military conquests and the imposition of a single dialect
(C) The restriction of regional travel and localized celebrations
(D) The elimination of regional deities and forced migrations

277. Which specific network of sacred sites fostered cultural unity through continuous travel?
(A) The exclusive royal palaces and local armories
(B) Isolated monastic caves and unmapped forests
(C) The administrative capitols of neighboring empires
(D) Saptapurī and the twelve jyotirlinga-s

278. In the Indian Knowledge Systems (IKS), what does the concept of svasthavṛtta primarily delineate?
(A) The strategies for military defense and the conduct of regional warfare.
(B) Maintaining physical, mental, and social health regimens.
(C) The architectural planning of major urban

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temple sites.
(D) The financial guidelines for managing state treasuries.

279. According to the passage, the physical journeys undertaken during tīrthayātrā functioned as what beyond religious obligations?
(A) Economic missions for establishing international trade routes
(B) Mandatory conscription drives for regional armies
(C) Vital mechanisms for preserving the foundational unity of India
(D) Opportunities to permanently relocate entire communities

280. Adherence to svasthavṛtta ensured the populace was robust enough to engage in both daily occupational duties and what else?
(A) Expanding political territories
(B) Writing complex philosophical commentaries
(C) Organizing large-scale rebellions
(D) Demanding spiritual journeys

Direction : Please read the following source carefully.

The Mahābhārata is universally recognized by scholars as a monumental storehouse of knowledge, offering profound insights into sociology, ethics, and statecraft. Within its voluminous narrative, specific segments stand out for their intensive didactic value. The Viduranīti serves as a crucial ethical treatise, delivering significant preaching on rāja dharma and the pragmatic necessities of moral governance. Additionally, the Bhagavadgītā systematically addresses the psychological and ethical dichotomies of human nature. Chapter 16 of the Bhagavadgītā is particularly focused on categorizing human traits into daivī saṃpat (divine endowments) and āsurī saṃpat (demoniac endowments). The text delineates how daivī traits lead to liberation, whereas āsurī traits, characterized by arrogance, perpetually bind individuals to bondage. By studying the Mahābhārata as a comprehensive repository, researchers extract timeless paradigms of ethical conduct. The significant preaching on rāja dharma in Viduranīti, combined with the psychological categorizations in the Bhagavadgītā, forms a framework for administrative righteousness. The text explicitly contrasts these endowments to guide individuals toward righteous action in difficult circumstances. These treatises establish that effective leadership fundamentally demands the cultivation of divine virtues and the strict suppression of demonic tendencies, serving as an enduring manual for societal order.

Based on the above source, attempt the following five questions.

281. The significant preaching on rāja dharma and pragmatic necessities of moral governance are found in which specific text?
(A) Viduranīti
(B) Manusmṛti
(C) Vaiśeṣika Sūtra
(D) Vālmīki Rāmāyaṇa

282. Chapter 16 of the Bhagavadgītā focuses on categorizing human traits into which two endowments?
(A) Kāmya and nitya saṃpat
(B) Daivī saṃpat and āsurī saṃpat
(C) Sāṁkhya and Yōga saṃpat
(D) Dharma and artha saṃpat

283. According to the passage, āsurī traits are characterized by what specific quality that perpetually binds individuals?
(A) Non-violence
(B) Arrogance
(C) Humility
(D) Truthfulness

284. What is the ultimate outcome of cultivating daivī traits as outlined in the text?
(A) Liberation
(B) Material wealth
(C) Political dominance
(D) Strategic alliances

285. The Mahābhārata serves as an enduring manual for societal order by demanding what from effective leadership?
(A) Prioritizing territorial expansion over ethical conduct.
(B) Strictly avoiding all psychological trait categorizations.
(C) Cultivating divine virtues while suppressing demonic ones.

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(D) Separating personal morality from state administration.

Direction : Please read the following source carefully.

An analytical study of the Vālmīki Rāmāyaṇa reveals it as an exemplary text outlining the highest ideals of human character and governance. The central focus of the epic revolves around Rama's qualities as meticulously noted by Vālmīki. The text portrays Rama as the maryādāpuruṣottama, the supreme embodiment of righteousness who never transgresses moral and ethical boundaries. This depiction serves as a definitive behavioral blueprint for society. Beyond personal ethics, the Vālmīki Rāmāyaṇa provides a profound delineation of meaning in view of kingdom administration, particularly evident in the renowned Kaccit sarga. In this specific chapter, Rama poses a series of pointed, interrogative questions to Bharata regarding the state of Ayodhya. The Kaccit sarga systematically covers essential administrative protocols, encompassing the welfare of citizens, the payment of state officials, the maintenance of fortifications, and the proper administration of justice. Evaluating Rama's qualities alongside the rigorous inquiries found in the Kaccit sarga demonstrates that the epic integrates personal virtue with pragmatic statecraft. Through these dialogues, Vālmīki establishes that ethical governance requires continuous vigilance, defining true leadership as the perfect synthesis of strict personal morality and public administration.

Based on the above source, attempt the following five questions.

286. The Vālmīki Rāmāyaṇa depicts Rama as the supreme embodiment of righteousness using which specific term?
(A) Svasthavṛtta regimen
(B) Pramātā subject
(C) Yogakṣema welfare
(D) Maryādāpuruṣottama

287. In the Kaccit sarga, to whom does Rama pose a series of pointed, interrogative questions?
(A) Vālmīki
(B) Sugriva
(C) Bharata
(D) Hanuman

288. Which of the following is explicitly mentioned as an administrative protocol covered in the Kaccit sarga?
(A) The expansion of territorial borders
(B) The maintenance of fortifications
(C) The execution of complex philosophical debates
(D) The translation of royal decrees into diverse dialects

289. Evaluating Rama's qualities alongside the rigorous inquiries in the Kaccit sarga demonstrates what integration?
(A) Poetic composition with architectural planning
(B) Military strategy with agricultural expansion
(C) Divine mythology with regional folklore
(D) Personal virtue with pragmatic statecraft

290. According to Vālmīki, true leadership is defined as the perfect synthesis of strict personal morality and what other element?
(A) Public administration
(B) Unrestricted imperial conquest
(C) Financial autonomy
(D) Renunciation of societal duties

Direction : Please read the following source carefully.

The Arthaśāstra holds immense historical significance as a foundational text that provides a broad introduction to the subjects dealt with in ancient state administration. It systematically codifies the cultural underpinnings of modern statecraft by detailing rigorous policies for governance. A central tenet mooted in the Arthaśāstra is yogakṣema, which encompasses the comprehensive welfare measures and policy initiatives enacted by the polity to secure the prosperity of its citizens. The text structures the state through the saptānga theory, defining the seven indispensable limbs of the state that must operate synergistically. Foreign policy and diplomacy are navigated utilizing the ṣadguṇa, the six dynamic measures of statecraft designed to ensure strategic dominance. Furthermore, the Arthaśāstra emphasizes rāja dharma, strictly defining the inescapable duty of a king towards his subjects and the maintenance of dharma or universal order. Geopolitical strategy is meticulously mapped out through the concept of

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the rājamaṇḍala, a theoretical circle of kings that aids in identifying natural allies and adversaries. Together, these elements constitute an exhaustive manual for sovereign administration and geopolitical survival. By integrating the internal welfare mandated by yogakṣema with the external diplomatic strategies of the rājamaṇḍala and ṣadguṇa, the treatise ensures total state security. Consequently, the significance of the Arthaśāstra lies in its realistic approach to political science, cementing its relevance in the study of classical administrative history.

Based on the above source, attempt the following five questions.

291. In the Arthaśāstra, what term encompasses the comprehensive welfare measures enacted to secure citizens' prosperity?
(A) Rājamaṇḍala
(B) Saptānga
(C) Yogakṣema
(D) Ṣadguṇa

292. What concept maps out geopolitical strategy by forming a theoretical circle to identify allies and adversaries?
(A) Rājamaṇḍala
(B) Svasthavṛtta
(C) Rāja dharma
(D) Paṃca adhikaraṇa

293. How is the state structurally defined within the framework of the Arthaśāstra?
(A) Implementing unified command of a decentralized military.
(B) Utilizing the four distinct linguistic powers of words.
(C) Establishing isolationist policies of border control.
(D) The saptānga theory of seven indispensable state limbs.

294. Foreign policy and diplomacy in the Arthaśāstra are navigated utilizing which dynamic measures?
(A) The twelve jyotirlinga-s
(B) The ṣadguṇa
(C) The four puruṣārtha-s
(D) The six pramāṇa-s

295. The significance of the Arthaśāstra in the study of classical administrative history lies in its what?
(A) Idealistically rejecting all forms of military strategy.
(B) Exclusively focusing on religious rituals for the king.
(C) A realistic approach to integrating political strategies.
(D) Detailed descriptions of complex ancient architectural techniques.

Direction : Please read the following source carefully.

The rich tapestry of Indian Languages and Literature is fundamentally anchored in a highly scientific pronunciation system that has influenced regional linguistic developments. An academic evaluation of this linguistic landscape highlights the profound relation of the Sanskrit language to various other Indian languages. Sanskrit has historically served as a critical lexifier and structural model, heavily impacting the grammatical and phonetic frameworks of regional dialects. Furthermore, the impact of Sanskrit literature on Indian languages is overwhelmingly evident in historical literary compositions. Epics, dramas, and philosophical treatises originally composed in Sanskrit provided the thematic and structural templates for early vernacular literature. Over time, these vernaculars produced their own literary masterpieces of Indian languages, which subsequently gained global recognition. The cross-cultural transmission of knowledge was facilitated by the extensive translations of these regional masterpieces into world languages. Identifying the names of their translators and analyzing their methodologies provides deep insights into how indigenous Indian thought was introduced to international academic circles. This continuous flow of literary translation underscores the global footprint of India's linguistic heritage. Examining the pronunciation system shared across these languages reveals an underlying phonetic unity that persists despite geographic divergence. Ultimately, tracing the trajectory from foundational Sanskrit texts to translated regional masterpieces demonstrates the enduring intellectual vitality of the Indian linguistic tradition on the world stage.

Based on the above source, attempt the following

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five questions.

296. Sanskrit has historically impacted regional linguistic developments by serving as what?
(A) A localized dialect restricted to isolated communities
(B) A purely administrative code without literary function
(C) A temporary script that was completely abandoned
(D) A critical lexifier and structural model

297. The impact of Sanskrit literature on vernacular literature is most evident through providing what?
(A) Providing early thematic and structural literary templates.
(B) Establishing exact grammatical restrictions on regional expressions.
(C) Drafting military manuals for defending cultural boundaries.
(D) Imposing strict guidelines for suppressing local dialects.

298. What facilitated the cross-cultural transmission of regional literary masterpieces into global recognition?
(A) The mandatory teaching of Sanskrit in international universities
(B) Extensive translations of these masterpieces into world languages
(C) The destruction of indigenous texts by foreign scholars
(D) The standardization of a single global alphabet

299. Examining the pronunciation system shared across Indian languages reveals what phenomenon despite geographic divergence?
(A) Total phonetic incompatibility between the north and south
(B) An underlying phonetic unity
(C) A complete reliance on foreign linguistic structures
(D) The rapid disappearance of regional vowel systems

300. Analyzing the methodologies of translators of Indian literary masterpieces provides deep insights into what?
(A) How indigenous thought reached international circles.
(B) Financial compensation received by ancient scribes.
(C) Political motivations for censoring specific epics.
(D) Deliberate introduction of grammatical text errors.

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ANSWERS

1. (B) Cārvāka
The Cārvāka school is categorized as a Nāstika Darśana because it explicitly denies the supreme authority of the Vedas and the existence of an afterlife. While Nyāya, Sāṁkhya, and Yōga are Āstika schools that accept Vedic testimony, Cārvāka emphasizes materialism and direct perception as the only valid source of knowledge in the traditional framework of Indian philosophical thought.

2. (A) Mokṣa is considered the ultimate goal of human life.
Mokṣa represents the fourth and final Puruṣārtha in the traditional Indian framework, signifying the ultimate liberation of the human soul from the cycle of birth and death. Unlike Artha or Kāma, which focus on material and sensory pursuits, or Dharma, which concerns duty, Mokṣa is considered the supreme spiritual goal of human existence for attaining eternal and absolute peace.

3. (C) P-2, Q-3, R-1, S-4
Indian philosophical traditions are categorized based on their core focus. Nyāya emphasizes logical epistemology and reasoning methods, while Vaiśēṣika deals with atomism and the categorization of reality. Pūrvamīmāṁsā focuses on ritual hermeneutics and Vedic interpretation, whereas Yōga centers on mental discipline and spiritual practices. These schools provide a comprehensive understanding of various diverse and specialized aspects of human inquiry.

4. (D) Intrinsic validity of knowledge requiring no external proof for truth.
Svataḥprāmāṇya refers to the intrinsic validity of knowledge, a concept primarily advocated by the Mīmāṁsā school. This principle asserts that knowledge is true by itself and does not require external validation or subsequent practical experience to be considered valid. This contrasts with Parataḥprāmāṇya, which suggests that the truth of knowledge must be established through external conditions or successful results.

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5. (C) Takṣaśilā - Odissa
Takṣaśilā was an ancient center of learning located in the Gandhara region, which is in modern-day Pakistan, not Odisha. It was renowned for its diverse curriculum, including medicine under Jivaka and political science under Kautilya. Other centers like Nālandā in Bihar, Śāradāpīṭha in Kashmir, and Valabhī in Gujarat are correctly paired with their historical and geographical regions of prominence.

6. (A) Both A and R are true and R is the correct explanation of A.
Bauddha Darśana is classified as a Nāstika school because it explicitly rejects the infallible authority of the Vedas. In the context of Indian philosophy, the distinction between Āstika and Nāstika depends entirely on whether a school accepts or denies Vedic testimony. Therefore, the rejection of Vedic authority is the fundamental reason for categorizing Buddhism within the Nāstika philosophical tradition.

7. (D) Statement I is false but Statement II is true.
Cārvāka philosophy is strictly materialistic and accepts only direct perception as a valid means of knowledge, explicitly rejecting inference. In contrast, the Nyāya school is known for its sophisticated epistemology, which recognizes four distinct pramāṇas: perception, inference, comparison, and verbal testimony. Thus, the assertion regarding Cārvāka accepting inference is incorrect, while the description of Nyāya epistemology is accurate.

8. (A) Utsarga
The Arthaśāstra outlines the Ṣaḍguṇa, or six measures of statecraft, which guide a king's foreign policy. These measures include Sandhi, Vigraha, Yāna, Āsana, Dvaidhībhāva, and Samśraya. Utsarga is not part of this specific strategic framework. The six established measures provide a comprehensive system for managing relations with neighboring states through treaties, hostilities, expeditions, neutrality, double policy, or seeking protection.

9. (D) 1, 2, 3, and 4
In Sanskrit linguistic philosophy, the power of words is divided into four distinct categories. Abhidhā denotes the primary meaning, while Lakṣaṇā provides the secondary or implied meaning when the literal sense is obstructed. Vyañjanā conveys suggested or poetic meanings beyond the literal. Tātparya refers to the intended meaning derived from the overall syntactical context and the speaker's specific intention.

10. (A) Ensuring the welfare and security of the subjects.
Yogakṣema is a fundamental concept in Kautilya's Arthaśāstra, referring to the king's duty to ensure the welfare and security of his subjects. Yoga signifies the acquisition of new resources and prosperity, while Kṣema refers to the protection and preservation of what has already been acquired. Together, they represent the primary goal of administration in maintaining a prosperous and stable state.

11. (D) Viṣaya - The subject matter or topic of discussion
The Paṃca adhikaraṇa system is a structured method for textual interpretation and debate. Viṣaya refers to the specific subject matter or topic being examined. Saṃśaya is the doubt or problem associated with the topic. Pūrvapakṣa is the opponent's view, while Uttarapakṣa is the established conclusion. Identifying Viṣaya as the topic of discussion is correct within this systematic logical framework.

12. (A) 1, 2, 3, and 5
Ancient Indian universities had specific academic specializations. Valabhī focused on Hinayana Buddhism, while Nālandā was a major center for Mahayana studies. Vikramashila was established by the Pala king Dharmapala. Takṣaśilā was famous for medicine and statecraft. Odantapurī was located in Bihar, not Gujarat. Therefore, the statements regarding Valabhī, Nālandā, Vikramashila, and Takṣaśilā are historically accurate, while the location for Odantapurī is misplaced.

13. (C) Rāja dharma
Viduranīti consists of ethical teachings and political wisdom delivered by Vidura in the Mahābhārata. A modern administrator applying these concepts demonstrates competency in Rāja dharma, which involves the duties and moral responsibilities of a ruler. This framework emphasizes justice, welfare, and ethical governance, contrasting with paths of spiritual liberation or purely material acquisitions that do not focus on administrative ethics.

14. (D) Janapada - represents the treasury.
The Saptāṅga theory of the state identifies seven essential limbs: the king, ministers, territory and population, fortified capital, treasury, army, and allies. In this framework, Janapada refers to the territory and the people living within it. The treasury is specifically denoted by the term Kośa. Therefore, equating Janapada with the treasury is incorrect as it refers to the physical land and citizens.

15. (A) 1, 2, 3, 4
Takṣaśilā is the oldest among these universities, flourishing from the sixth century BCE. Nālandā became prominent during the Gupta period around the fifth century CE. Vikramashila was established later, in the eighth century CE, during the Pala dynasty. Jagaddala was also a Pala-era institution but was founded even later than Vikramashila, representing the final stages of ancient Buddhist monastic education.

16. (B) Anumāna
In Nyāya epistemology, Anumāna or inference is the process of gaining knowledge through a logical sign or reason. The observation of smoke on a hill serves as the reason to infer the presence of fire based on a previously established universal relationship between the two. This deductive process allows for knowledge of something not directly visible, distinguishing it from perception.

17. (B) Lakṣaṇā
Lakṣaṇā is the power of a word applied when its literal or primary meaning, known as Abhidhā, is contradictory to the context or logic of the sentence. In such cases, a secondary meaning that is connected to the literal one is adopted to make sense of the statement. This function is essential for interpreting metaphors and idiomatic expressions in classical literature.

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18. (A) 'Dhr' meaning to hold or sustain
The word Dharma is derived from the Sanskrit root 'dhr', which means to hold, uphold, support, or sustain. This etymological origin signifies that Dharma is the fundamental principle or law that maintains the order of the universe, society, and individual conduct. It represents the essential nature of things and the moral order that prevents the world from falling into chaos.

19. (C) It enumerates the divine (daivī) and demoniac (āsurī) natures.
The Bhagavadgītā, a central text of Indian philosophy, provides an extensive discussion on human nature and ethics. In its sixteenth chapter, it categorizes human qualities into two types: Daivī Saṃpat, or divine qualities leading to liberation, and Āsurī Saṃpat, or demoniac qualities leading to bondage. This discourse offers a framework for self-evaluation and moral growth, focusing on internal character development.

20. (D) P-4, Q-2, R-1, S-3
Actions are classified into four types based on their requirement and purpose. Nitya karmas are daily obligatory duties, such as prayers. Naimittika karmas are performed on special occasions or triggered by specific events. Kāmya karmas are actions undertaken to fulfill specific desires or attain worldly goals. Niṣiddha karmas are prohibited actions that are expected to be avoided to prevent spiritual demerit.

21. (C) The object of knowledge
In the terminological framework of Tarkaśāstra, Prameya denotes the object of knowledge or the reality to be known. This is part of a fourfold scheme where Pramātā is the knower, Pramāṇa is the means of knowledge, and Pramā is the resulting valid knowledge. Understanding these terms is fundamental to navigating the epistemological discussions regarding how truth is established in philosophy.

22. (B) Nyāya - Kaṇāda
In Indian philosophy, each Darśana is associated with a foundational sage. Sāṁkhya is attributed to Kapila, Yōga to Patañjali, and Uttaramīmāṁsā to Bādarāyaṇa. However, the Nyāya school was founded by Sage Gautama. Kaṇāda is the founder of the Vaiśēṣika school, which is famous for its atomic theory. Therefore, pairing Nyāya with Kaṇāda is incorrect within the historical tradition.

23. (A) Both A and R are true and R is the correct explanation of A.
In the Rāmāyaṇa, the Kaccit Sarga contains a detailed dialogue where Rama questions Bharata about the administration of Ayodhya. This section covers various aspects of governance, including taxation, justice, and the welfare of subjects. It functions as a comprehensive manual on statecraft, providing timeless principles for ideal leadership and the ethical responsibilities of a king toward his people.

24. (C) Statement I is true but Statement II is false.
Prāyaścita refers to actions or rituals undertaken to expiate sins and purify oneself from committed wrongs. However, Upāsanā is not related to Ayurvedic physical exercises; rather, it refers to meditative, devotional, and mental practices aimed at spiritual upliftment and connection with the divine. Thus, the description of Prāyaścita is correct, while the definition of Upāsanā provided is inaccurate and misplaced.

25. (C) Jaina
Indian philosophical systems are classified as Āstika or Nāstika based on their acceptance of Vedic authority. Sāṁkhya, Vaiśēṣika, and Pūrvamīmāṁsā are Āstika schools because they acknowledge the Vedas. In contrast, the Jaina tradition is categorized as Nāstika because it rejects the infallibility of the Vedas, focusing instead on its own distinct metaphysical and ethical doctrines regarding the soul, karma, and liberation.

26. (C) 1, 2, 3, and 4
The standard Nyāya syllogism consists of five essential members to complete a formal inference. These are Pratijñā (the proposition), Hetu (the reason), Udāharaṇa (the example with a universal rule), Upanaya (the application of the rule to the specific case), and Nigamana (the final conclusion). All these elements are required to provide a logically sound and complete argument in debate.

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27. (D) The ideal man who adheres to dharma and boundaries.
Maryādāpuruṣottama is a term applied to Rama, signifying the supreme man who embodies adherence to social, moral, and ethical boundaries. Maryādā refers to the limits or codes of conduct defined by Dharma. This portrayal emphasizes Rama as an ideal son, husband, and king who consistently prioritizes his duties and the established moral order over his personal desires or comfort.

28. (B) Mithilā - Known for Nyāya and Tarkaśāstra
Mithilā was a renowned center of learning, particularly famous for its contributions to Nyāya and Tarkaśāstra, producing great scholars like Gangesha Upadhyaya. In contrast, Kāncī is located in South India, and Ujjain was primarily known for astronomy and literature. Nādiyā, also called Navadvipa, was famous for the Navya-Nyāya school rather than being exclusively associated with Buddhist Tantric studies.

29. (B) 1, 2, 4, and 5
Svasthavṛtta is the preventive aspect of Ayurveda that focuses on maintaining health and well-being. It includes Dinacaryā (daily routines), Ṛtucaryā (seasonal regimens), and Sadvṛtta (ethical conduct). It is a holistic approach to preventive health, rather than a system focused solely on surgical procedures. By following these regimens, individuals can maintain physical and mental balance and prevent the onset of diseases.

30. (D) Deducing the non-existence of an object in a locus.
Anupalabdhi is a valid means of knowledge used to cognize the non-existence of an object. It involves the non-perception of an object that would be perceivable if it were present. For example, not seeing a jar on a table allows one to know the absence of the jar. This specific pramāṇa is accepted by schools like Advaita Vedānta and Mīmāṁsā.

31. (A) It strictly avoids discussions on Rāja dharma.
The Mahābhārata is an extensive epic that serves as a repository of ancient Indian wisdom, covering a wide range of subjects including philosophy, ethics, and governance. It contains the Bhagavadgītā and Viduranīti, which provide deep insights into Rāja dharma and personal conduct. The text explicitly addresses the complexities of leadership and morality, making it a comprehensive guide for human life.

32. (A) 2, 4, 1, 3
The systematic process of debate in the Paṃca adhikaraṇa system follows a logical sequence. It begins with Viṣaya, identifying the subject matter. This is followed by Saṃśaya, where a doubt or problem is raised. Then, Pūrvapakṣa presents the opponent's view or preliminary argument. Finally, Uttarapakṣa provides the established conclusion or established truth, resolving the initial doubt through logical reasoning.

33. (B) An inexplicable fact causes an explanatory hypothesis.
Arthāpatti, or postulation, is a means of knowledge where a fact is assumed to explain an otherwise inexplicable phenomenon. For instance, if a person who does not eat during the day remains healthy, one postulates that they must eat at night. This method resolves a contradiction between observed facts and known principles by introducing a necessary explanatory hypothesis or logical assumption.

34. (A) Evoking a deeper meaning beyond the literal words.
Vyañjanā is the power of words used in linguistic philosophy and poetics to suggest meanings that go beyond the literal and metaphorical senses. It allows a poet to evoke emotions, moods, and subtle suggestions that are not explicitly stated. This capacity for suggestion is considered the essence of high-quality poetry, as it provides a deeper aesthetic experience for the reader.

35. (B) A fallacy or mere appearance of a reason.
In Tarkaśāstra, Hetvābhāsa refers to a fallacious reason that appears valid but fails to establish the intended conclusion. A valid inference requires a reason that satisfies specific logical criteria. When the reason is irregular, contradictory, or unproved, it becomes a Hetvābhāsa. Identifying these fallacies is crucial in philosophical debate to ensure that only sound and logically valid arguments are accepted.

36. (C) It signifies the coherence with the context.
Saṃgati is an important element in the Paṃca adhikaraṇa framework, referring to

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the contextual relevance and coherence of a discussion. It ensures that the topic under investigation is logically connected to the preceding and succeeding sections of the text. Maintaining Saṃgati is essential for a systematic and consistent interpretation of philosophical and legal treatises, preventing fragmented or disconnected reasoning.

37. (C) P-3, Q-1, R-2, S-4
Major ancient texts are associated with specific key concepts. The Arthaśāstra details the Ṣaḍguṇa or six measures of foreign policy. The Bhagavadgītā discusses Daivī and Āsurī Saṃpat, or divine and demoniac qualities. The Mahābhārata includes the Viduranīti, providing ethical advice on governance. The Rāmāyaṇa features the Kaccit Sarga, which contains inquiries regarding the administration and welfare of the kingdom.

38. (A) Knowledge derived from comparison or analogy.
Upamāna is a pramāṇa that provides knowledge of an object through its similarity to a known object. For example, a person who knows a cow can identify a gavaya (wild ox) in a forest after being told it looks like a cow. This process establishes the relationship between a name and the object it denotes based on an analogical description.

39. (C) Kāśī - Madhya Pradesh
The Saptapurī are seven holy cities in India believed to grant spiritual liberation. While Ayodhyā and Mathurā are correctly located in Uttar Pradesh and Dvārakā in Gujarat, Kāśī is also located in Uttar Pradesh, not Madhya Pradesh. These cities represent a sacred geography that spans the subcontinent, emphasizing the cultural and spiritual unity of India across different regional and modern boundaries.

40. (A) Both A and R are true and R is the correct explanation of A.
The Cārvāka school rejects inference as a valid source of knowledge because it believes that universal concomitance, or vyāpti, cannot be established with absolute certainty. They argue that one cannot perceive every instance of a relationship in all times and places. Therefore, they maintain that only direct perception provides reliable knowledge, dismissing any truth claims that rely on logical deduction.

41. (D) Statement I is false but Statement II is true.
In the terminological framework of epistemology, Pramā refers to valid knowledge, while Pramātā refers to the knower or the subject who acquires that knowledge. The object of knowledge is denoted by the term Prameya. Therefore, describing Pramātā as the object is incorrect, but identifying Pramā as valid knowledge is accurate. These distinctions are essential for understanding how Indian schools analyze cognition.

42. (B) Kāmākhyā
The 12 Jyotirlingas are highly sacred shrines dedicated to Lord Shiva, located across different regions of India. These include Somanātha in Gujarat, Mallikārjuna in Andhra Pradesh, and Kedāranātha in Uttarakhand. Kāmākhyā, located in Assam, is a prominent Shakti Peetha dedicated to the Divine Mother, but it is not classified as one of the twelve Jyotirlingas in the Shaivite tradition.

43. (D) 1, 2, 3, and 4
Kautilya's Saptāṅga theory defines the seven limbs that constitute a sovereign state. These include the Svāmī (king), Amātya (ministers), Janapada (territory and population), Durg (fortified capital), Kośa (treasury), Daṇḍa (army), and Mitra (allies). All four elements listed—king, ministers, treasury, and allies—are fundamental components of this ancient political framework, representing the internal and external strengths of a state.

44. (D) The overall intended meaning derived from context.
Tātparya is the power of words that refers to the intended meaning of a sentence as a whole, rather than just the isolated meanings of individual words. It relies on the context, the speaker's intention, and the syntactical relationship between words. This concept is vital for accurately interpreting complex texts where literal or implied meanings alone may not convey the complete message.

45. (A) Yāna - Marching or mobilization
The Ṣaḍguṇa theory in the Arthaśāstra outlines six diplomatic measures. Yāna refers to marching

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or mobilization for an expedition. Āsana means staying quiet or maintaining neutrality, not surrendering. Dvaidhībhāva is a double policy of making peace with one and war with another, not a permanent treaty. Samśraya refers to seeking protection with a stronger king, not declaring war. Thus, only Yāna is correctly paired.

46. (A) 1, 2, and 4
Parataḥprāmāṇya is the theory of extrinsic validity accepted by the Nyāya school. It posits that the validity of knowledge is not intrinsic but is derived from external conditions, such as the excellence of the source. Furthermore, it asserts that the truth of knowledge is verified through successful practical application. This differs from the Mīmāṁsā view, which maintains that knowledge is intrinsically valid.

47. (B) Understanding the dynamics of allies and competitors.
The Rājamaṇḍala theory, or the Circle of Kings, is an ancient diplomatic framework that describes the relationships between a central conqueror and neighboring states. Applying this to modern corporate strategy involves analyzing the network of competitors, potential allies, and neutral parties in the market. It demonstrates a competency in strategic planning and understanding the competitive environment to ensure organizational success and stability.

48. (A) It is presented as a rigid, context-free set of rules.
In the Mahābhārata, Dharma is portrayed as a complex and dynamic concept, often involving difficult moral dilemmas or Dharmasaṅkaṭa. It is not a rigid, context-free set of rules; rather, it adapts to specific situations, life stages, and social duties. The epic emphasizes that Dharma sustains the social order and provides the foundation for ethical conduct in a complicated world.

49. (A) 1, 2, 3, 4
A valid reason in Nyāya logic must possess five characteristics, often summarized in a logical sequence. First is Pakṣasattva, its presence in the minor term. Second is Sapakṣasattva, its presence in positive instances. Third is Vipakṣasattva, its absence in negative instances. Finally, it must be Abādhita, not contradicted by other means of knowledge. This sequence ensures that the inference is based on a sound and reliable reason.

50. (B) The emergence of a Hetvābhāsa (fallacy).
In logical analysis, the validity of an inference depends on a proper middle term possessing specific characteristics. When these requirements, known as Hetu-lakṣaṇa, are not met, the argument results in a Hetvābhāsa, which signifies a fallacy or the mere appearance of a reason. Such logical errors prevent the establishment of absolute truth and hinder the successful resolution of a debate within the philosophical framework.

51. (B) Yogakṣema
A policy maker designing a welfare state model based on ancient texts is applying the concept of Yogakṣema. In Kautilya's Arthaśāstra, Yogakṣema represents the king's responsibility to acquire new resources and protect existing ones for the welfare of the subjects. It emphasizes that the prosperity and security of the people are the primary objectives of an ethical and effective administration.

52. (A) Vaiśeṣika Sūtra
The Vaiśeṣika Sūtra, authored by Sage Kaṇāda, provides a famous definition of Dharma. It states that Dharma is that from which both worldly prosperity, or abhyudaya, and the highest spiritual good, or nihśreyasa, are achieved. This definition highlights the holistic nature of Dharma in Indian thought, encompassing both material well-being in this world and ultimate spiritual liberation beyond it.

53. (C) It is the statement of a trustworthy person.
Śabda, or verbal testimony, is a pramāṇa defined as the statement of a trustworthy person, known as an āpta. It provides knowledge about things that cannot be directly perceived or inferred. While schools like Nyāya and Mīmāṁsā accept it as a valid source of knowledge, the materialistic Cārvāka school rejects it entirely, relying only on direct sensory perception for reliable information.

54. (C) P-3, Q-4, R-1, S-2
Ancient Buddhist learning centers were located in various historical regions. Nāgārjunakōṁḍā was a major center in modern-day Andhra Pradesh. Somapura Mahāvihāra was situated in Bengal, specifically in modern Bangladesh. Puṣpagiri

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was located in Odisha, while Odantapurī was a renowned university in Bihar. These institutions were instrumental in the development and spread of Buddhist philosophy and literature across Asia and beyond.

55. (B) Actions undertaken to fulfill personal desires.
In the framework of Dharma and Karma, Kāmya karmas are actions performed specifically to fulfill personal desires or to achieve certain worldly benefits. These contrast with Nitya karmas, which are daily obligatory duties, and Niṣiddha karmas, which are prohibited actions. While Kāmya karmas can lead to merit, they are generally considered distinct from the disinterested actions required for attaining spiritual liberation.

56. (B) Dambha - Humility
In the Bhagavadgītā, Daivī Saṃpat refers to divine qualities that lead to liberation. These include Ahiṃsā (non-violence), Satyam (truthfulness), and Śānti (peace). Dambha, meaning hypocrisy or ostentation, is categorized as an Āsurī Saṃpat, or a demoniac quality that leads to spiritual bondage. Humility, conversely, is a divine quality. Therefore, pairing Dambha with humility is incorrect within this ethical framework.

57. (A) Both A and R are true and R is the correct explanation of A.
Sanskrit literature has had a profound impact on regional Indian languages, serving as a primary source for themes, vocabulary, and poetic structures. Many regional literary masterpieces are adaptations or translations of the great Sanskrit epics, the Rāmāyaṇa and Mahābhārata. This influence has enriched the linguistic and literary traditions of the subcontinent, creating a shared cultural and ethical heritage across different regions.

58. (A) Both Statement I and Statement II are true.
The Mīmāṁsā tradition is divided into two parts. Pūrvamīmāṁsā, founded by Jaimini, focuses on the interpretation of Vedic rituals and the performance of Dharma through sacrifices. Uttaramīmāṁsā, or Vedānta, founded by Bādarāyaṇa, centers on the philosophical knowledge of Brahman and the path to spiritual liberation. Both statements accurately describe the primary focus of these two major branches of the Indian orthodox tradition.

59. (D) Hetvābhāsa
The Paṃca adhikaraṇa system is a structured methodology for textual analysis and systematic debate. Its five components are Viṣaya (the subject), Saṃśaya (the doubt), Pūrvapakṣa (the opponent's view), Uttarapakṣa (the established conclusion), and Saṃgati (relevance or coherence). Hetvābhāsa, which refers to a logical fallacy, is a concept within Nyāya epistemology and debate but is not a component of the adhikaraṇa structure.

60. (B) 1, 2, and 3 only
Artha is one of the four Puruṣārthas, representing material wealth, economic security, and political power. Kautilya's Arthaśāstra is the seminal text on this subject, detailing its importance for a stable society. Far from being prohibited, Artha is considered essential for those in the Gṛhastha āśrama, or householder stage, as it provides the means to support the family and perform social duties.

61. (C) The valid means of knowing the non-existence of an object.
Anupalabdhi is a valid pramāṇa used to cognize the non-existence of an object. It involves the non-perception of an object that would be perceivable if it were present. For example, not seeing a jar on a table allows one to know the absence of the jar. This specific means of knowledge is accepted by the Advaita Vedānta and Mīmāṁsā schools of philosophy.

62. (A) Sāṁkhya - Kapila
In Indian philosophy, each Darśana is associated with a foundational sage. Sāṁkhya is correctly attributed to Sage Kapila. Nyāya was founded by Sage Gautama, while Kaṇāda founded the Vaiśēṣika school. Yōga is associated with Sage Patañjali, and Uttaramīmāṁsā, or Vedānta, was founded by Sage Bādarāyaṇa. Therefore, the pair Sāṁkhya-Kapila is accurate, whereas the pairing of Nyāya with Kaṇāda is a historical error.

63. (A) 1, 3, and 4
During the Pala dynasty, several major centers of Buddhist learning flourished in the eastern region of India. Nālandā, Vikramashila, and

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Jagaddala were prominent universities under the patronage of the Pala kings. While Takṣaśilā was an ancient center, its prominence predated this period, and Valabhī was located in western India. Thus, Nālandā, Vikramashila, and Jagaddala are the correct combination for Pala-era institutions.

64. (D) Rāja dharma as per Viduranīti
Viduranīti emphasizes the performance of duty with moral integrity and steadfastness, even in the face of personal hardship. A leader who fulfills their responsibilities despite personal loss embodies the ethical principles of Rāja dharma as described by Vidura. This framework prioritizes public welfare and adherence to ethical codes over personal emotions, reflecting the ideal qualities of a ruler in the Mahābhārata.

65. (C) It is strictly forbidden in the Manusmṛti.
Tīrthayātrā, or pilgrimage to sacred places, is a deeply ingrained practice in Indian society that promotes cultural and geographical unity. It involves traveling to holy sites for spiritual merit and often coincides with major festivals. Contrary to being forbidden, it is a widely recognized and encouraged activity across various traditional texts, serving as a means for social integration and personal spiritual development.

66. (B) 2, 3, 4, 1
The process of acquiring knowledge in Tarkaśāstra follows a specific sequence. It begins with the Pramātā, or the knower. The knower then employs a Pramāṇa, which is the means or instrument of knowledge. This means is applied to the Prameya, the object of knowledge. The final result of this process is Pramā, which signifies the resulting valid and certain knowledge.

67. (B) Scientific articulation based on vocal organs and efforts.
Indian systems of pronunciation, known as Śikṣā, emphasize the scientific and systematic articulation of sounds. This involves understanding the Sthāna, or place of articulation in the vocal organs, and Prayatna, the internal and external effort required to produce a specific sound. This rigorous approach ensures the preservation of the phonetic integrity of oral traditions and the correct chanting of sacred texts.

68. (A) Making peace with one king while making war with another.
Dvaidhībhāva is one of the six measures of foreign policy in the Arthaśāstra. It refers to a double policy where a king simultaneously maintains peace with one neighbor while engaging in hostility or war with another. This strategic maneuver allows a ruler to manage multiple external threats or opportunities effectively, ensuring the security and expansion of the state through flexible diplomacy.

69. (C) Gautama
Sage Gautama, also known as Akṣapāda, is traditionally regarded as the author of the Nyāya Sūtras, the foundational text of the Nyāya school. This Darśana specializes in logic, epistemology, and the methodology of systematic reasoning. Gautama's work established the framework for formal debate and the four means of valid knowledge, which became central to the entire tradition of Indian philosophical discourse.

70. (D) P-1, Q-2, R-2, S-1
In the Bhagavadgītā, qualities are categorized as Daivī Saṃpat, which are divine, or Āsurī Saṃpat, which are demoniac. Dama (self-control) and Tyāga (renunciation) are considered divine qualities that lead to spiritual liberation. Conversely, Krodha (anger) and Ahimkāra (egoism) are classified as demoniac qualities that lead to spiritual bondage and moral degradation. These distinctions provide an ethical guide for personal conduct.

71. (D) To sustain or uphold.
The word Dharma is derived from the Sanskrit root 'dhr', which literally means to hold, uphold, support, or sustain. This etymological root indicates that Dharma is the essential principle that maintains the order of the cosmos, the stability of society, and the integrity of individual character. It represents the underlying moral law that sustains existence and prevents chaos.

72. (A) Śabda - Vaiśeṣika
Different schools of Indian philosophy recognize various means of knowledge or pramāṇas. While the Cārvāka school accepts only perception and the Buddhist school accepts perception and inference, the Vaiśeṣika school traditionally recognizes only perception and inference,

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reducing verbal testimony to inference. Therefore, classifying verbal testimony as a primary pramāṇa for Vaiśeṣika is incorrect. Conversely, schools like Pūrvamīmāṁsā accept advanced means such as Arthāpatti.

73. (A) Both A and R are true and R is the correct explanation of A.
Advaita Vedānta accepts six pramāṇas, including Anupalabdhi, to provide a comprehensive epistemology. Anupalabdhi is considered necessary to cognize the non-existence of an object. Since non-existence is not a physical object, it cannot be perceived through the senses. Therefore, the absence of a perceivable object in a specific locus is recognized through this distinct means of knowledge, resolving the cognitive gap.

74. (C) Statement I is true but Statement II is false.
Jaina Darśana advocates both Syādvāda and Anekāntavāda. Anekāntavāda is the metaphysical doctrine of the manifoldness of reality, while Syādvāda is the epistemological theory of conditioned predication. Bauddha Darśana, however, does not advocate Anekāntavāda; it focuses on doctrines like momentariness and non-self. Therefore, the assertion regarding Jaina philosophy is correct, but the statement attributing Anekāntavāda to Buddhism is incorrect.

75. (C) Krodha
The Puruṣārtha framework defines the four legitimate goals of human life. These are Dharma (righteous duty), Artha (material prosperity), Kāma (emotional and sensory fulfillment), and Mokṣa (spiritual liberation). Krodha, meaning anger, is not a goal but is often described in ethical texts as an internal enemy or a demoniac quality that hinders the pursuit of these four essential objectives.

76. (D) 1, 2, 3, and 4
A valid inference in Nyāya requires several key logical components. Pakṣa is the minor term or locus where the property is inferred. Sādhya is the major term or the property being inferred. Hetu is the middle term or the reason. Vyāpti is the universal and invariable concomitance between the reason and the inferred property. All these elements must be present to ensure logical soundness.

77. (D) Acts of expiation for committed wrongs.
Prāyaścita refers to actions, rituals, or penances undertaken to expiate sins and purify oneself from the negative consequences of committed wrongs. It is an essential concept in Dharmashastra, providing a means for individuals to rectify moral lapses and restore their ethical standing. This process emphasizes accountability and the possibility of spiritual purification through sincere effort and the performance of prescribed corrective acts.

78. (A) Nālandā - Founded by Kumaragupta I
Nālandā University, a world-renowned center of learning, was founded during the Gupta period, with Kumaragupta I traditionally recognized as its patron. In contrast, Vikramashila was established by the Pala king Dharmapala, not Ashoka. Takṣaśilā is much older than the period of Harsha, and Odantapuri was founded by the Pala dynasty rather than Chandragupta Maurya. Thus, only the Nālandā pairing is historically accurate.

79. (C) 1, 2, 3, 4, and 5
Epistemology in Indian philosophy, known as Pramāṇa-śāstra, deals with the nature and means of knowledge. This discourse includes Pramāṇa (means of knowledge), Prameya (objects of knowledge), Svataḥprāmāṇya (intrinsic validity), and Parataḥprāmāṇya (extrinsic validity). It also encompasses the study of Hetvābhāsa, or logical fallacies. All these concepts are central to understanding how different schools establish truth and validate cognitive processes.

80. (B) Pūrvapakṣa
In the Paṃca adhikaraṇa system, Pūrvapakṣa represents the prima facie view or the opponent's argument. A systematic thinker or judge first presents this opposing perspective fairly before proceeding to refute it and establish the final conclusion. This method ensures that the final verdict or established truth accounts for potential objections, demonstrating a comprehensive and balanced approach to resolving disputes and seeking truth.

81. (B) It entirely replaced the indigenous Dravidian linguistic roots.
Sanskrit has had a profound impact on Indian languages, providing a vast vocabulary and

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influencing phonetic and literary structures. However, it did not replace the indigenous linguistic roots of Dravidian languages. Instead, it coexisted with them, leading to a significant borrowing of words and concepts while the original Dravidian grammatical and linguistic foundations remained distinct, creating a rich and diverse linguistic landscape.

82. (A) 3, 4, 1, 2
The traditional sequence of the Puruṣārthas reflects the progression of human life. It begins with Dharma, which provides the ethical foundation for all pursuits. This is followed by Artha, the acquisition of wealth, and Kāma, the fulfillment of desires. Finally, the sequence concludes with Mokṣa, the ultimate spiritual liberation. This order emphasizes that material and emotional goals must be pursued within a moral framework to lead to liberation.

83. (A) The failure to establish the intended inference.
A Hetvābhāsa is a logical fallacy where the middle term only appears to be a valid reason but lacks the necessary characteristics for a sound inference. In a philosophical debate, the presence of such a fallacy renders the argument invalid and results in the failure to establish the intended proposition. Identifying these fallacies is essential for maintaining the integrity and logical rigor of philosophical inquiry.

84. (A) Adopting preventive measures and a balanced routine.
Svasthavṛtta is the branch of Ayurveda that focuses on maintaining health through preventive measures and a balanced lifestyle. Applying this to a modern context involves following daily and seasonal routines, maintaining a proper diet, and adhering to ethical conduct. This proactive approach aims to prevent disease by ensuring physical and mental harmony, rather than relying solely on treatments after an illness has occurred.

85. (C) It is dualistic, positing Puruṣa and Prakṛti as realities.
Sāṁkhya is one of the oldest schools of Indian philosophy, characterized by its dualistic metaphysics. It posits two fundamental and independent realities: Puruṣa, the pure consciousness, and Prakṛti, the primordial material nature. The interaction between these two leads to the manifestation of the universe. This dualism is central to its explanation of existence, suffering, and the path to spiritual liberation.

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86. (A) P-3, Q-2, R-1, S-4
The 12 Jyotirlingas are sacred Shiva shrines located across India. Mahākāleśvara is in Ujjain, Madhya Pradesh. Viśvanātha is in Varanasi, Uttar Pradesh. Somanātha is situated in Gujarat. Mallikārjuna is located in Srisailam, Andhra Pradesh. These sites represent a sacred network that spans the subcontinent, reflecting the cultural and spiritual integration of different geographical regions within the Indian Shaivite tradition.

87. (A) Demoniac qualities that lead to spiritual bondage.
In the Bhagavadgītā, Āsurī Saṃpat refers to a set of negative or demoniac qualities, such as hypocrisy, arrogance, and anger. These traits are described as leading to spiritual bondage and moral degradation, as they focus on the ego and material gratification. Recognizing and overcoming these qualities is essential for ethical growth and for progressing toward spiritual liberation and divine nature.

88. (A) Mitra - Enemy state
The Saptāṅga theory of the state identifies seven essential limbs: king, ministers, territory, fortified capital, treasury, army, and allies. In this framework, Mitra refers to the ally of the state, who provides support and security. Describing Mitra as an enemy state is incorrect, as the enemy is typically denoted by the term Ari in political treatises like the Arthaśāstra.

89. (A) Both A and R are true and R is the correct explanation of A.
Festivals and Tīrthayātrās serve as powerful agents of cultural unity in India. By establishing a network of shared sacred sites across the entire subcontinent, they encourage people from diverse linguistic and regional backgrounds to interact. This shared sacred geography transcends local political boundaries, fostering a sense of common identity and contributing to the historical and spiritual integration of the Indian people.

90. (C) Statement I is true but Statement II is false.
Nitya karmas are obligatory daily duties, such as prayers and cleaning, which are performed as a matter of discipline. Naimittika karmas, however, are not forbidden acts; they are duties triggered by specific occasions or events, such as rituals during an eclipse or birth. Actions that are forbidden and cause harm are classified as Niṣiddha karmas. Thus, the first statement is correct, while the second is incorrect.

91. (C) Amātya
The Ṣaḍguṇa, or six measures of foreign policy in the Arthaśāstra, include Sandhi (peace), Vigraha (war), Yāna (marching), Āsana (neutrality), Dvaidhībhāva (double policy), and Samśraya (seeking protection). Amātya, meaning the council of ministers, is one of the seven limbs of the state in the Saptāṅga theory but is not part of the Ṣaḍguṇa policy framework, which specifically addresses international relations and diplomacy.

92. (D) 1, 2, 3, and 4
The Nyāya school of philosophy is known for its detailed epistemology and accepts four distinct pramāṇas, or means of valid knowledge. These are Pratyakṣa (perception), Anumāna (inference), Upamāna (comparison), and Śabda (verbal testimony). By recognizing these four sources, Nyāya provides a comprehensive framework for acquiring and validating knowledge, which has significantly influenced the development of logical reasoning in the Indian tradition.

93. (B) The established conclusion or final answer.
In the Paṃca adhikaraṇa system of systematic debate and textual interpretation, Uttarapakṣa refers to the final established conclusion or the definitive answer to the problem being investigated. It follows the presentation of the opponent's view and provides the logically sound resolution that establishes the final truth. This component represents the culmination of the logical process within the fivefold structure of analysis.

94. (B) Lakṣaṇā - Secondary, implied meaning
In Sanskrit poetics and linguistic philosophy, Lakṣaṇā is the power of a word that provides a secondary or implied meaning when the primary literal meaning is obstructed. Abhidhā refers to the literal meaning, while Vyañjanā provides suggested or poetic meanings. Tātparya refers to the intended meaning of the whole sentence. Therefore, the pair identifying Lakṣaṇā with secondary meaning is the correct description.

95. (D) 1, 2, 3, 4, and 5
The concept of Dharma is central to Indian thought and is extensively discussed across various types of literature. Epics like the Rāmāyaṇa and Mahābhārata, political treatises like the Arthaśāstra, legal texts like the Manusmṛti, and even philosophical works like the Vaiśeṣika Sūtra provide prominent definitions and discourses on Dharma. Together, these texts offer a comprehensive understanding of Dharma as a moral, social, and cosmic principle.

96. (A) Identifying the cognizing subject or knower.
In Indian epistemology, the process of knowledge involves four components: Pramātā, Pramāṇa, Prameya, and Pramā. Pramātā refers to the knower or the subject who is engaged in the act of cognition. Understanding this term is essential for analyzing the role of the observer in the acquisition of knowledge. It distinguishes the subject from the object of knowledge and the means used to acquire it.

97. (C) The Madhyama is the weakest king who always surrenders.
The Rājamaṇḍala theory in Kautilya's Arthaśāstra describes the dynamic relationships between states. The Vijigīṣu is the central king seeking conquest, while the Ari is the immediate neighbor and natural enemy. The Madhyama is not a weak king who surrenders; instead, he is a powerful king situated near both the conqueror and the enemy, capable of helping or resisting either party or maintaining a balance of power.

98. (A) 1, 2, 4, 3
The chronological development of Indian literature begins with the Early Vedic texts. This was followed by the epic period, including the Mahābhārata. The early philosophical Sūtras, such as those of Nyāya and Vaiśeṣika, were compiled around the late centuries BCE to early centuries CE. Kautilya's Arthaśāstra is generally considered to have been finalized during the Mauryan period or slightly later, fitting into this broad historical sequence.

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99. (A) Discontent among the subjects leading to instability.
Yogakṣema refers to the king's duty to ensure the welfare, security, and prosperity of the people. According to the Arthaśāstra, a ruler's primary responsibility is the well-being of the subjects. If a king fails to implement this, it leads to widespread discontent, economic hardship, and social unrest. Such conditions ultimately destabilize the state and threaten the ruler's authority, as the king's power is fundamentally linked to public welfare.

100. (A) Righteous conduct, ethics, and the welfare of people.
Viduranīti emphasizes the importance of ethical governance and moral integrity for a successful administrator. According to these principles, a ruler should prioritize righteous conduct and the welfare of the people over personal gain. This approach advocates for self-control, justice, and transparency, asserting that a stable and prosperous state can only be maintained through the ethical application of power and the protection of subjects.

101. (C) Vaiśēṣika
The Vaiśēṣika school of Indian philosophy is distinguished by its systematic categorization of reality and its proponent of Paramāṇuvāda, or the atomic theory of matter. It posits that the physical universe is composed of eternal, indivisible atoms that combine to form complex objects. This focus on the fundamental constituents of the material world separates it from schools like Sāṁkhya or Vedānta, which have different metaphysical foundations.

102. (A) P-3, Q-4, R-1, S-2
Indian philosophy uses specific terms to categorize schools and the process of knowledge. Āstika schools accept the authority of the Vedas, while Nāstika schools reject it. Pramā refers to valid and certain knowledge, and Prameya denotes the object of that knowledge. Understanding these fundamental terms is essential for navigating the debates regarding truth and reality across the different schools of Indian philosophical thought.

103. (B) The duties, ethics, and responsibilities of a ruler.
Rāja dharma, as discussed in the Mahābhārata, specifically concerns the ethical and moral duties of a king. It covers a wide range of responsibilities, including the protection of subjects, the administration of justice, and the maintenance of social order. This framework emphasizes that a ruler's power must be exercised for the welfare of the people and in accordance with the principles of Dharma.

104. (C) Pāṭaliputra
The Saptapurī are seven holy cities in India believed to grant spiritual liberation or Mokṣa. These cities include Ayodhyā, Mathurā, Māyā (Haridwar), Kāśī, Kāncī, Avantika (Ujjain), and Dvārakā. Pāṭaliputra, while historically significant as a political capital, is not included in this specific traditional list of seven sacred cities that define the spiritual geography of the subcontinent across different regions.

105. (A) Both A and R are true and R is the correct explanation of A.
The ancient Gurukula system was designed to provide a holistic education that integrated intellectual learning with moral and spiritual development. Character building and the practice of Sadvṛtta, or good conduct, were considered just as important as the acquisition of knowledge. This approach ensured that students developed not only their mental faculties but also the ethical foundation necessary to become responsible and virtuous members of society.

106. (C) Statement I is true but Statement II is false.
Upāsanā refers to meditative and devotional practices aimed at spiritual upliftment and mental discipline. In contrast, Niṣiddha karmas are prohibited actions that are expected to be avoided because they lead to spiritual demerit or social harm. They are certainly not prescribed for the attainment of Mokṣa; rather, it is their avoidance that is recommended for spiritual progress. Thus, the first statement is correct, while the second is false.

107. (D) Harappa
Traditional centers of Sanskrit and Shastric learning in India include Kāncī in the south, Mithilā in the north, and Nādiyā in the east. These cities were renowned for producing great scholars in philosophy, logic, and literature. Harappa, while a major archaeological site of the Indus Valley Civilization, was not a center of

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Sanskrit or Shastric learning, which developed in later historical periods of Indian intellectual history.

108. (A) 1, 2, and 4 only
The concept of Maryādāpuruṣottama describes Rama as the ideal man who adheres to established moral and social boundaries. This includes his unwavering commitment to truth, his strict adherence to Dharma, and his role as an ideal son and ruler. Ruthlessness without cause is contradictory to this concept, as Rama's actions were always governed by ethical considerations and the requirements of justice, rather than arbitrary violence or cruelty.

109. (A) Spiritual liberation from the cycle of birth and death.
Mokṣa is the ultimate Puruṣārtha, or human goal, representing the liberation of the soul from the cycle of birth, death, and rebirth. It signifies a state of eternal peace and freedom from suffering, achieved through spiritual knowledge and the transcendence of individual ego. This goal represents the highest aspiration in Indian philosophy, going beyond material prosperity and emotional fulfillment to reach ultimate spiritual realization.

110. (D) Savyabhicāra - Irregular middle term
Hetvābhāsa refers to various types of logical fallacies that occur when the reason, or Hetu, fails to meet the criteria for a sound inference. Savyabhicāra is one such fallacy, occurring when the middle term is irregular and not exclusively related to the major term. Identifying these fallacies is crucial for ensuring logical rigor in debate, as they distinguish apparent reasons from truly valid ones.

111. (B) 1, 2, 4, and 5
Kautilya's Arthaśāstra is a comprehensive political treatise that discusses the Saptāṅga theory of the state and the Ṣaḍguṇa measures of foreign policy. It also outlines the Rājamaṇḍala concept and advocates for Yogakṣema, the welfare of the people. Far from rejecting Dharma, it considers the maintenance of social and ethical order as essential for a prosperous state, though it focuses primarily on the practical aspects of governance.

112. (B) The direct, conventional meaning of the word used.
Abhidhā is the power of a word that conveys its primary and direct conventional meaning, as typically found in a dictionary. A scholar recognizing this indicates a competency in understanding the literal sense of the language used in a text. This is the first level of linguistic interpretation, providing the basic foundation upon which more complex metaphorical or suggested meanings may be built during further analysis.

113. (C) Sanskrit vocabulary is absent in Dravidian languages.
Sanskrit has had a profound impact on the linguistic landscape of India, including South Indian languages. While the Dravidian family has distinct roots, its languages have extensively borrowed vocabulary from Sanskrit, especially in the realms of philosophy, religion, and science. This linguistic exchange has enriched these languages, contradicting the idea that Sanskrit vocabulary is entirely absent. Instead, it highlights the shared cultural and intellectual history of the subcontinent.

114. (A) 1, 2, 3, 4
The traditional lifecycle of a Gurukula education begins with Upanayana, the initiation ceremony. This is followed by the Brahmacarya period, dedicated to study and discipline under the Guru. Upon completion, the student performs the Samāvartana ceremony, marking graduation and their return home. Finally, the individual enters the Gṛhastha āśrama, or householder stage, where they apply their learning to fulfill social and familial responsibilities.

115. (A) Social and personal disharmony.
The Puruṣārtha framework emphasizes a balanced pursuit of Dharma, Artha, Kāma, and Mokṣa. According to traditional texts, focusing excessively on material gains or sensory pleasures while ignoring ethical duties leads to social and personal disharmony. Dharma serves as the moral guide that ensures wealth and desire are pursued in ways that do not cause harm, thereby maintaining the stability and well-being of individuals and society.

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116. (B) Seeking the protection of a more powerful king.
Samśraya is one of the six measures of statecraft, or Ṣaḍguṇa, detailed in the Arthaśāstra. It refers to the strategy of seeking protection or shelter with a more powerful king when a state is threatened by a formidable enemy. This defensive move ensures the survival of the state and its resources during times of vulnerability, allowing the ruler to consolidate power and wait for a more favorable situation.

117. (B) Rāmāyaṇa
The Kaccit Sarga is a prominent section of the Rāmāyaṇa, specifically found in the Ayodhya Kanda. It contains a detailed dialogue where Rama questions Bharata about various aspects of the administration of Ayodhya. This section serves as a comprehensive manual on statecraft and ethical governance, covering topics such as justice, taxation, and the welfare of subjects, making it a foundational source for administrative wisdom.

118. (A) P-3, Q-4, R-1, S-2
Ancient Indian learning centers were situated in different geographical regions. Takṣaśilā is located in modern-day Pakistan. Jagaddala was a major university in the Bengal region, specifically in modern Bangladesh. Valabhī was a renowned center in Gujarat, particularly famous for Buddhist studies. Kāncī, a great seat of learning for multiple traditions, is located in Tamil Nadu. These locations reflect the widespread distribution of higher education in ancient India.

119. (B) Sāṁkhya
The concepts of Prakṛti and Puruṣa are the dualistic foundation of the Sāṁkhya school of philosophy. Prakṛti represents the primordial material nature that is active and composed of the three gunas, while Puruṣa represents pure, eternal, and inactive consciousness. The interaction between these two principles explains the manifestation of the universe and the experience of individual souls, providing the theoretical basis for spiritual liberation.

120. (C) Niṣiddha karma - Recommended spiritual practices
Karmas are classified into different types based on their moral and ritual significance. Nitya karmas are daily obligatory duties, and Kāmya karmas are performed for specific worldly desires. Naimittika karmas are occasional duties. However, Niṣiddha karmas are prohibited actions that lead to spiritual demerit or social harm. Describing them as recommended spiritual practices is incorrect, as they are specifically meant to be avoided in the pursuit of righteousness.

121. (A) Both A and R are true and R is the correct explanation of A.
Mīmāṁsā philosophy defends Svataḥprāmāṇya, the doctrine that knowledge is intrinsically valid. They argue that if validity were extrinsic, or Parataḥprāmāṇya, every piece of knowledge would require a separate verification. This would lead to an infinite regress, as each verification would itself need to be verified. Therefore, they maintain that knowledge must be accepted as true by its very nature, unless it is later contradicted.

122. (C) Statement I is true but Statement II is false.
Śāradāpīṭha was a highly prominent center of learning and a sacred site located in Kashmir, renowned for its association with wisdom and the goddess Saraswati. Somapura Mahāvihāra, however, was a major Buddhist educational center located in Bengal, modern-day Bangladesh, not a Jain center in Gujarat. Thus, while the first statement accurately identifies the location of Śāradāpīṭha, the second statement incorrectly identifies the tradition and location of Somapura.

123. (D) Hetvābhāsa
Advaita Vedānta recognizes six distinct pramāṇas, or means of valid knowledge: Pratyakṣa (perception), Anumāna (inference), Upamāna (comparison), Śabda (verbal testimony), Arthāpatti (postulation), and Anupalabdhi (non-apprehension). Hetvābhāsa, which refers to a logical fallacy or the mere appearance of a reason, is a concept used to identify errors in an argument but is not itself a valid means of acquiring knowledge in this tradition.

124. (B) 1, 2, and 3 only
Dharma is derived from the root 'dhr', meaning to sustain or uphold, signifying its role in maintaining social and cosmic order. It is defined in traditional texts as leading to both worldly prosperity and spiritual liberation. Far from being detached from Artha, Dharma provides

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the ethical framework within which wealth and power should be pursued to ensure a harmonious society, making the fourth statement incorrect in this context.

125. (A) The state of doubt or ambiguity requiring resolution.
In the Paṃca adhikaraṇa system for systematic debate and analysis, Saṃśaya represents the state of doubt or ambiguity concerning the subject matter. It is a necessary step that prompts further investigation and logical reasoning to reach a clear conclusion. By identifying the specific point of uncertainty, the debater or analyst can move toward refuting incorrect views and establishing the final truth or Siddhānta.

126. (B) Sandhi - Peace or treaty
The Ṣaḍguṇa theory in the Arthaśāstra defines six measures of foreign policy. Sandhi refers to making a peace treaty with another king. Vigraha means hostilities or war, not marching. Yāna refers to marching on an expedition, not neutrality. Āsana means staying quiet or maintaining neutrality, not war. Therefore, identifying Sandhi as peace or treaty is the only correct pair within this strategic framework for international relations.

127. (A) 1, 2, 3, and 4
The 12 Jyotirlingas are highly sacred Shiva shrines located across India. Somanātha in Gujarat, Mallikārjuna in Andhra Pradesh, Mahākāleśvara and Oṃkāreśvara in Madhya Pradesh are all recognized as part of this traditional list. Badrinath, while a very important pilgrimage site in Uttarakhand, is dedicated to Lord Vishnu and is part of the Char Dham, rather than being one of the twelve Jyotirlingas.

128. (C) Anumāna
Anumāna, or inference, is a pramāṇa where knowledge is derived from a logical sign or reason. Deducing fire from the observation of smoke is the classic example of this process. It relies on the universal and invariable relationship between smoke and fire. By applying this previously known relationship to a specific observed sign, one can gain certain knowledge about something that is not directly visible.

129. (B) Translations have played an insignificant role in the IKS.
The translation of Indian literary masterpieces has played a crucial role in disseminating Indian Knowledge Systems globally. Works like the Pañcatantra and Bhagavadgītā have been translated into numerous world languages, influencing international thought and philosophy. These translations are significant because they bridge cultural gaps and provide access to ancient wisdom, contradicting the idea that they played an insignificant role in historical or contemporary contexts.

130. (A) 1, 2, 3, 4
A formal debate or Vāda follows a logical progression. It starts with Pratijñā, the proposition of a thesis. This leads to Saṃśaya, raising doubt about the thesis. Then, Pūrvapakṣa presents the opposing view. Finally, the debate concludes with Uttarapakṣa or Nirṇaya, the establishment of the final conclusion. this sequence ensures a systematic examination of the topic, allowing for a sound and comprehensive resolution of the initial proposition.

131. (B) Bondage to the cycle of Saṃsāra and suffering.
In Indian philosophy, Avidyā or ignorance refers to a fundamental lack of spiritual knowledge regarding the true nature of reality and the self. This ignorance is considered the root cause of personal bondage to the cycle of Saṃsāra, which involves birth, death, and suffering. Overcoming Avidyā through spiritual realization is the essential path to achieving liberation and escaping the continuous cycle of worldly existence.

132. (B) Ethical, compassionate, and transparent leadership.
Daivī Saṃpat refers to a set of divine qualities, such as fearlessness, purity of mind, and compassion, as described in the Bhagavadgītā. Applying these principles in corporate leadership would naturally lead to an ethical, transparent, and compassionate management style. Such leaders prioritize integrity and the well-being of their employees and stakeholders, creating a harmonious and sustainable organizational culture that rejects exploitation and arrogance.

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133. (A) Jaimini Sūtras
The Jaimini Sūtras, also known as the Mīmāṁsā Sūtras, are the foundational text for the Āstika school of Pūrvamīmāṁsā. This school focuses on the analysis and interpretation of Vedic rituals and the performance of Dharma as prescribed in the Brahmanas. Sage Jaimini established the principles for understanding Vedic commands, making this work central to the orthodox tradition of ritual hermeneutics in Indian philosophy.

134. (A) P-2, Q-1, R-3, S-4
Major ancient Indian texts focus on distinct core themes. The Manusmṛti is a primary work on Dharmashastra and social laws. The Arthaśāstra is a seminal treatise on statecraft and economy. The Bhagavadgītā provides a deep philosophy of action and devotion. The Vaiśeṣika Sūtra is known for its categorization of reality and early atomic theory. Together, these texts cover the diverse aspects of human knowledge and society.

135. (B) Preventive medicine and healthy lifestyle regimens.
Svasthavṛtta is the branch of Ayurveda dedicated to the maintenance of health and the prevention of disease. It emphasizes daily and seasonal regimens, proper nutrition, and ethical conduct as the primary means to achieve physical and mental well-being. By focusing on a healthy lifestyle, this ancient science aims to preserve the balance of the body and mind, thereby preventing the onset of illnesses before they require medical intervention.

136. (B) Pramā - Invalid knowledge
In Indian epistemology, Pramā signifies valid and certain knowledge, which is the desired outcome of the cognitive process. Pramāṇa is the means used to acquire this knowledge, Pramātā is the subject who knows, and Prameya is the object to be known. Describing Pramā as invalid knowledge is incorrect, as the term for invalid or erroneous knowledge is typically Apramā or Bhrama.

137. (A) Both A and R are true and R is the correct explanation of A.
The Cārvāka school rejects Mokṣa as a valid goal because its philosophy is strictly materialistic. They believe only in the observable physical world and maintain that consciousness is a byproduct of material elements. Consequently, they view death as the final end of existence, dismissing concepts like an eternal soul or liberation from a cycle of rebirth. This perspective leads them to prioritize immediate sensory pleasure over spiritual pursuits.

138. (C) Statement I is true but Statement II is false.
Traditional sources assert that the Mahābhārata is an exhaustive storehouse of knowledge covering the four Puruṣārthas: Dharma, Artha, Kāma, and Mokṣa. Far from ignoring Rāja dharma, the epic contains extensive discourses on statecraft and the duties of a king, most notably in the Shanti Parva. Therefore, while the first statement accurately reflects the traditional view, the second statement is incorrect regarding the epic's content on governance.

139. (D) Hetvābhāsa (Fallacy)
Śikṣā, the science of pronunciation in Indian languages, includes several essential components to ensure phonetic accuracy. These include Sthāna (place of articulation), Prayatna (effort in articulation), and Kāla (duration of sound). These elements are fundamental to linguistic and oral traditions. Hetvābhāsa, however, refers to a logical fallacy in an argument and belongs to the field of Tarkaśāstra or logic, rather than the science of phonetics.

140. (B) 1, 2, and 3 only
In the traditional framework of actions, Nitya karmas (daily duties), Naimittika karmas (occasional rituals), and Kāmya karmas (actions for specific goals) are generally encouraged or required for a householder. These actions allow an individual to fulfill their social, familial, and religious responsibilities while pursuing legitimate desires. Niṣiddha karmas, being prohibited or sinful acts, are expected to be avoided by everyone to maintain moral and spiritual integrity.

141. (B) A dialogue containing inquiries about administration.
The Kaccit Sarga is a specific chapter in the Rāmāyaṇa that features a dialogue where Rama asks Bharata series of questions starting with the word "Kaccit" (I hope that...). These questions cover various aspects of kingdom administration, including the welfare of subjects, justice, and state

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security. It serves as an important text on Rāja dharma, providing a framework for analyzing the effectiveness and ethics of a ruler's governance.

142. (B) Ṣaḍguṇa - Six methods of foreign policy
The Arthaśāstra contains several key frameworks for statecraft. The Ṣaḍguṇa refers to the six methods or measures of foreign policy used to manage relations with neighboring states. Saptāṅga refers to the seven limbs of the state, not taxation forms. Yogakṣema refers to the welfare and security of subjects, not just military training. Rājamaṇḍala is the circle of kings and their strategic relationships, not a system of circular taxation.

143. (B) 3, 4, and 5
Mithilā, Ujjain, and Nādiyā were significant centers of traditional Sanskrit learning in later historical periods. Mithilā was renowned for its expertise in Nyāya and Tarkaśāstra, while Nādiyā became a famous hub for the New Logic school. Ujjain served as a major center for astronomy and classical literature. These institutions maintained the continuity of Shastric traditions, contrasting with the primarily Buddhist monastic framework of centers like Odantapurī and Somapura.

144. (B) Understanding the 'Tātparya' and socio-cultural context.
Translating a text while preserving its cultural nuances requires a deep understanding of Tātparya, or the intended meaning within its specific socio-cultural context. It involves looking beyond individual words to grasp the overall message and intent of the author. This competency ensures that the translation accurately reflects the spirit of the original work, making it accessible to a different audience without losing its fundamental ethical and philosophical essence.

145. (B) The network of Jyotirlingas is confined solely to the Himalayan region.
The concept of India's cultural unity is deeply rooted in its sacred geography. Sites like the Saptapurī and the twelve Jyotirlingas are distributed throughout the subcontinent, from the northern Himalayas to the southern parts of the country. This wide distribution, along with the practice of Tīrthayātrā and the use of Sanskrit as a link language, fostered a sense of shared identity and unity that transcended regional and modern political boundaries.

146. (A) Savyabhicāra (Inconstant reason)
In Nyāya logic, a valid reason must be present in the minor term and positive instances, but absent in negative instances. If the middle term, or Hetu, is found in both positive and negative instances, it becomes irregular and inconstant. This logical error results in the fallacy of Savyabhicāra, which prevents the establishment of a certain and valid inference, as the reason does not exclusively lead to the intended conclusion.

147. (B) Delusion, conflict, and societal degradation.
According to the Bhagavadgītā, the consistent pursuit of Āsurī Saṃpat, or demoniac qualities like arrogance, greed, and hypocrisy, leads to negative outcomes. These traits create a society characterized by delusion, internal conflict, and moral degradation. Such qualities focus on the ego and material gratification at the expense of others, ultimately causing spiritual bondage for individuals and the decline of ethical standards and harmony within the broader civilization.

148. (A) Arthaśāstra
The Arthaśāstra, authored by Kautilya, is the seminal Indian work on statecraft, economic policy, and military strategy. It provides a detailed and practical framework for the administration of a kingdom, covering topics such as law, taxation, diplomacy, and warfare. This comprehensive treatise aims to ensure the stability and prosperity of the state, serving as a foundational text for understanding ancient Indian political and administrative thought.

149. (A) P-2, Q-3, R-4, S-1
The four Puruṣārthas represent the essential goals of human life in the Indian tradition. Dharma refers to righteous duty and moral conduct. Artha signifies the pursuit of wealth and political power. Kāma represents the fulfillment of emotional and sensory desires. Mokṣa is the ultimate spiritual liberation from the cycle of rebirth. Together, these goals provide a balanced framework for a meaningful and complete life, integrating material and spiritual pursuits.

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150. (B) The subject matter to be investigated.
In the Paṃca adhikaraṇa framework for systematic analysis and debate, Viṣaya refers to the subject matter or the specific topic that is to be investigated. It is the first step in the fivefold process, defining the scope of the discussion. Clearly identifying the Viṣaya is essential for a focused and logical examination of any philosophical, legal, or administrative problem, providing the basis for subsequent doubt and resolution.

151. (C) Durg - Market
The Saptāṅga theory identifies seven essential elements of the state: the king, ministers, territory, fortified capital, treasury, army, and allies. In this framework, the Durg represents the fortified capital or strategic strongholds necessary for defense. Defining Durg as a market is incorrect because commercial activities fall under other categories, while the fort specifically ensures the physical security and administrative center of the kingdom from external threats.

152. (A) Both A and R are true and R is the correct explanation of A.
Viduranīti emphasizes that a king's effectiveness in Rāja dharma depends on his self-control and mastery over his own senses. By practicing Dama, a ruler can maintain the mental clarity and impartiality necessary for just administration. This internal discipline is considered the foundation for external success, as a king who cannot govern himself is deemed unfit to govern others or to protect the welfare of his subjects effectively.

153. (D) Statement I is false but Statement II is true.
The ancient Gurukula system was indeed a holistic educational model that included spiritual and moral instruction alongside intellectual learning. Furthermore, universities like Nālandā were world-renowned centers that attracted international scholars from across Asia, including famous travelers from China and Tibet. Therefore, both statements accurately reflect historical facts about the comprehensive nature of ancient Indian education and its significant global influence during that period.

154. (D) Upamāna
Sanskrit poetics identifies three primary word powers, or Śabdaśakti: Abhidhā (literal meaning), Lakṣaṇā (metaphorical/implied meaning), and Vyañjanā (suggested/poetic meaning). Upamāna, however, is not a word power but a pramāṇa, or means of knowledge, referring to comparison or analogy. While Upamāna is fundamental to epistemology and reasoning, it is distinct from the linguistic categories used to analyze the different layers of meaning in literary texts.

155. (D) 1, 2, 3, and 4
Major ancient Indian learning centers were situated in historically significant regions. Takṣaśilā was located in Gandhara. Nālandā was a prominent university in the Magadha region. Valabhī was a renowned center for Buddhist studies in Saurashtra. Kāncī was a great seat of learning in Tondaimandalam. All these institution-region matches are historically correct, reflecting the widespread development of higher education across various provinces of the Indian subcontinent.

156. (C) Hostility or war.
In the Ṣaḍguṇa theory of the Arthaśāstra, Vigraha refers to the diplomatic measure of hostility or war. It is one of the six strategies a king can employ in foreign policy to manage relations with neighboring states. Unlike Sandhi, which involves making peace, Vigraha is used when a ruler believes that engaging in conflict or maintaining an antagonistic stance is necessary for the security or expansion of the state.

157. (B) Artha - Economic and political pursuits
The Puruṣārthas define the four legitimate aims of human life. Dharma refers to moral duty, and Artha signifies economic and political pursuits necessary for social stability. Kāma represents emotional and sensory fulfillment, not asceticism. Mokṣa refers to ultimate spiritual liberation, not sensory gratification. Therefore, pairing Artha with economic and political pursuits is the only correct description within this traditional framework for personal and social development.

158. (A) 1, 2, 3, and 5
Śabda, or verbal testimony, is a valid pramāṇa in Nyāya and must come from a reliable person, or āpta. A meaningful sentence requires ākāṅkṣā

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(expectancy), yogyatā (compatibility), and sannidhi (proximity) between words. It is used to understand things beyond sensory perception. Cārvākas, however, reject verbal testimony entirely. Thus, the first, second, third, and fifth statements are correct, while the fourth statement regarding Cārvāka is incorrect.

159. (B) Grasping the holistic, intended contextual meaning.
Tātparya is the power of words used to understand the overall intended meaning of a sentence or text based on its context. A scholar who employs Tātparya demonstrates competency in moving beyond the literal dictionary meaning (Abhidhā) to grasp the author's specific intent. This holistic approach is essential for accurately interpreting complex philosophical or literary works where the meaning depends on situational factors and the relationship between multiple statements.

160. (B) It relies solely on individualistic wealth accumulation, disregarding social duty.
The Indian approach to societal happiness is based on a balanced pursuit of material and spiritual goals. It emphasizes the well-being of all through the concept of "Sarve bhavantu sukhinaḥ" and incorporates ethical conduct and health regimens like Svasthavṛtta. Contrary to relying solely on individualistic wealth, it stresses that material pursuits must be guided by social duty and Dharma to ensure a harmonious and prosperous society for everyone.

161. (B) The ruin of the sovereign king and the entire state.
According to ancient Indian political and ethical texts, a ruler who pursues wealth and pleasure while violating Dharma faces disastrous consequences. Such an imbalance leads to corruption, discontent among the subjects, and the eventual ruin of both the king and the state. Dharma serves as the necessary moral check that ensures power is used for the public good, maintaining the stability and long-term prosperity of the kingdom.

162. (B) An object does not exist in a specific place.
Anupalabdhi is a valid means of knowledge used to cognize the non-existence of an object. In a practical scenario, if someone looks for a specific item in a place where it should be visible and does not find it, they deduce its non-existence in that locus. This process allows for the certain knowledge of absence, which is not possible through direct perception alone, as perception can only cognize existing objects.

163. (A) Jaina
Syādvāda is a central epistemological doctrine of the Jaina Darśana. It is the theory of conditioned predication, which asserts that all knowledge and statements are true only from a certain perspective and under certain conditions. This approach, along with Anekāntavāda, encourages a multi-faceted and non-dogmatic understanding of reality, emphasizing that no single human viewpoint can capture the absolute and complete truth of any complex phenomenon.

164. (A) P-3, Q-1, R-2, S-4
Tarkaśāstra employs several technical terms to define the process of reasoning. Āptavākya is the statement of a reliable person. Hetu is the reason or middle term in a syllogism. Vyāpti is the universal and invariable concomitance between the reason and the property to be inferred. Saṃgati refers to the coherence and contextual relevance of a discussion. Together, these concepts provide the logical foundation for systematic philosophical inquiry and debate.

165. (C) Marching or an offensive military expedition.
In the Ṣaḍguṇa framework of the Arthaśāstra, Yāna refers to marching or launching an offensive military expedition against an enemy. It is a strategic measure employed when a king feels strong enough to advance and achieve a specific political or territorial goal. This mobilization of forces is one of the six ways a ruler can interact with other states to ensure the security and growth of his own kingdom.

166. (D) Jaimini - Yōga Sūtras
Each major Indian text is associated with a specific author. Vālmīki wrote the Rāmāyaṇa, Vyāsa compiled the Mahābhārata, and Kautilya authored the Arthaśāstra. Jaimini is the author of the Mīmāṁsā Sūtras, not the Yōga Sūtras. The Yōga Sūtras were authored by Sage Patañjali. Therefore, the pair Jaimini-Yōga Sūtras is incorrect within the established historical and literary tradition of Indian philosophical systems.

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167. (A) Both A and R are true and R is the correct explanation of A.
The concept of Svasthavṛtta in Ayurveda emphasizes that human health is inextricably linked to natural rhythms. It includes Dinacaryā (daily routines) and Ṛtucaryā (seasonal regimens) to ensure that the individual stays in harmony with environmental changes. By adapting diet and activities to these natural cycles, one can maintain physical and mental balance, reflecting the ancient scientific understanding that well-being depends on a rhythmic connection with nature.

168. (B) Both Statement I and Statement II are false.
In the Arthaśāstra's Saptāṅga theory, Amātya refers to the council of ministers or high-ranking officials, not the fortified capital. Conversely, Durg refers to the fortified capital or defensive strongholds of the state, not the ministers. Since both statements swap the definitions of these two essential limbs of the state, they are both historically and terminologically incorrect within the framework of Kautilya's political philosophy.

169. (D) Mokṣa
The Saptāṅga theory defines the seven limbs of a sovereign state: Svāmī (king), Amātya (ministers), Janapada (territory), Durg (fort), Kośa (treasury), Daṇḍa (army), and Mitra (allies). While Mokṣa is a primary goal of human life in the Puruṣārtha framework, it is not a component of the political structure of the state. The Saptāṅga theory focuses on the practical and structural requirements for stable and effective governance.

170. (D) 1, 2, 3, and 4
Sanskrit literature and grammar have significantly influenced Indian and global culture. Pāṇini's Aṣṭādhyāyī standardized the language, while regional epics were often inspired by the Sanskrit originals. The historical translation of Indian texts into world languages and the profound influence of Sanskrit literature on Southeast Asian cultures are also well-documented. All these statements are correct, reflecting the extensive linguistic and literary heritage of the Indian subcontinent across various regions.

171. (B) An apparent reason that looks valid but is fallacious.
In Tarkaśāstra, a Hetvābhāsa is a fallacy where a middle term only appears to satisfy the criteria for a sound inference but is actually flawed. This "mere appearance of a reason" can mislead the debater or analyst into an incorrect conclusion. Identifying Hetvābhāsas is a vital skill in logical analysis, as it ensures that only robust and valid reasons are used to establish truth during a formal debate.

172. (C) Dvārakā - Gujarat
The Tīrthayātrā tradition includes several holy destinations across India. Dvārakā is correctly located in Gujarat. In contrast, Kāśī is in Uttar Pradesh, not Tamil Nadu. Kāncī is located in Tamil Nadu, not Uttar Pradesh. Puri is a major pilgrimage site in Odisha, not Punjab. These sites form a sacred network that reflects the geographical and cultural unity of the subcontinent, encouraging travel and spiritual exchange between different regional populations.

173. (A) 1, 2, 3, and 4
Viduranīti provides a comprehensive set of ethical and political principles for ideal conduct and governance. It advocates that forgiveness is a strength, a king should act as a father to his subjects, and wealth must be acquired through righteous means. It also encourages a wise person to remain steady in the face of inevitable events. All these principles are central to Vidura's teachings on morality, justice, and effective leadership in the Mahābhārata.

174. (A) Yogakṣema
A modern state that provides comprehensive welfare, security, and social services is reflecting the ancient concept of Yogakṣema. In the Arthaśāstra, Yogakṣema represents the ruler's fundamental duty to ensure the acquisition of new prosperity and the protection of the existing well-being of the subjects. This principle emphasizes that the primary goal of any administration is the holistic welfare and security of all the citizens within the state.

175. (A) It accepts the authority of the Vedas.
The Bauddha Darśana is classified as a Nāstika school precisely because it explicitly rejects the authority of the Vedas. It emphasizes the Four

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Noble Truths and the doctrine of momentariness, building its philosophical system on personal experience and meditative insight rather than on scriptural testimony. While it is a major Indian tradition, its rejection of Vedic supremacy is its defining characteristic within the Āstika-Nāstika classification system.

176. (C) Knowledge by postulating a fact to resolve conflict.
Arthāpatti, or postulation, is a means of knowledge where a fact is assumed to explain a contradiction between two observed phenomena. For instance, if a living person is not at home, one postulates that they must be elsewhere. This method provides valid knowledge by introducing a necessary hypothesis to resolve an otherwise inexplicable situation, showing how logical necessity can be a source of truth in Indian epistemology.

177. (B) Misinterpretation or confusion of the intended message.
Tātparya is the power of words that refers to the intended meaning of a sentence within its specific context. Failing to align the meaning with this syntactical and situational intention leads to misinterpretation and confusion. Since individual words can have multiple meanings, it is the overall context and the speaker's intent that determine the correct message. Without this alignment, the true meaning of the communication is lost or distorted.

178. (B) Adhering strictly to moral and ethical boundaries.
Applying the concept of Maryādāpuruṣottama to interpersonal relations means consistently following established moral and ethical boundaries. This involves fulfilling one's duties, being committed to truth, and respecting social codes of conduct, even when it is difficult. By modeling Rama's adherence to Dharma and boundaries, individuals can maintain integrity and build trust in their personal and professional relationships, ensuring that their actions are governed by righteousness rather than expediency.

179. (C) Arthāpatti
The Paṃca adhikaraṇa framework is a structured method for textual interpretation consisting of five parts: Viṣaya (subject), Saṃśaya (doubt), Pūrvapakṣa (opponent's view), Uttarapakṣa (conclusion), and Saṃgati (relevance). Arthāpatti, or postulation, is a pramāṇa, or means of knowledge, used in epistemology. While both are part of Indian philosophical inquiry, Arthāpatti is not a component of the fivefold adhikaraṇa system used to analyze and interpret texts systematically.

180. (A) P-3, Q-4, R-2, S-1
Ancient Indian cities were centers of culture and learning across various regions. Mithilā is located in modern-day Bihar. Ujjain, also known as Avantika, is situated in Madhya Pradesh. Kāncī is a renowned city in Tamil Nadu. Nādiyā, or Navadvipa, is located in Bengal. These cities represent the widespread distribution of intellectual and spiritual life throughout the subcontinent, highlighting the cultural integration of different geographical areas within the Indian tradition.

181. (B) Valid and certain knowledge.
In the framework of Indian epistemology, Pramā denotes valid and certain knowledge that accurately represents reality. It is the successful outcome of the cognitive process involving a knower (Pramātā), an object (Prameya), and a means of knowledge (Pramāṇa). Distinguishing valid knowledge from error or doubt is the primary focus of epistemological inquiry, as it provides the foundation for certain understanding and effective action in the world.

182. (C) Kāma - Dispassion and renunciation
The Puruṣārthas represent the four legitimate aims of human life. Dharma is moral duty, Artha is economic security, and Mokṣa is ultimate liberation. Kāma refers to the fulfillment of emotional and sensory desires within the bounds of Dharma. Describing Kāma as dispassion and renunciation is incorrect, as those concepts are associated with the path toward Mokṣa and the practice of Vairāgya, rather than the pursuit of emotional gratification.

183. (A) Both A and R are true and R is the correct explanation of A.
In the Arthaśāstra, Kautilya advocates for a comprehensive spy network to ensure state security and internal stability. By understanding

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the intentions of the Circle of Kings and the needs of the subjects, a ruler can effectively manage threats and maintain Yogakṣema. This intelligence is crucial for making informed diplomatic and administrative decisions, illustrating that successful governance and the welfare of the people rely on a thorough knowledge of both internal and external dynamics.

184. (B) Both Statement I and Statement II are false.
In the Bhagavadgītā, Daivī Saṃpat refers to divine qualities like fearlessness and purity of mind, which lead to liberation. Conversely, Āsurī Saṃpat includes demoniac qualities such as hypocrisy, arrogance, and anger, which lead to bondage. Since both statements swap the qualities between these two categories—labeling negative traits as divine and positive traits as demoniac—they are both fundamentally incorrect according to the ethical teachings of the Gītā.

185. (D) Yōga Sūtras
Teachings on Rāja dharma, or the duties of a ruler, are prominently found in texts like the Mahābhārata, the Arthaśāstra, and the Manusmṛti. These works cover topics such as justice, governance, and the ethical use of power. The Yōga Sūtras, however, focus on individual mental discipline, meditation, and the path to spiritual realization. While they provide moral guidelines like the Yamas, they do not offer a systematic discourse on statecraft or kingship.

186. (B) 1, 3, and 4 only
Nālandā, Vikramashila, and Valabhī were world-renowned universities primarily known for their association with Buddhist monastic education. They attracted students from across Asia and were centers for the study of Mahayana and Hinayana Buddhist philosophy. Takṣaśilā, while an ancient center that included Buddhist students, was equally famous for a much broader curriculum, including medicine and statecraft under teachers like Kautilya, and had a less exclusive monastic focus.

187. (B) The practice of meditation and spiritual dedication.
Upāsanā refers to the practice of meditation, devotion, and spiritual dedication aimed at attaining a higher state of consciousness or connecting with the divine. It involves mental discipline and focus, forming an essential part of the spiritual path in Indian philosophy. This practice is distinct from the acquisition of material wealth or political administration, as its primary goal is inner transformation and spiritual upliftment rather than external or worldly achievements.

188. (B) Hetu - The reason
In the five-membered Nyāya syllogism used for inference, or Anumāna, Hetu refers to the middle term or the reason that supports the proposition. Pratijñā is the proposition, Udāharaṇa is the example, Upanaya is the application, and Nigamana is the final conclusion. Identifying Hetu as the reason is the only correct pair among the options, as it is the logical sign that allows the knower to infer the presence of the property.

189. (D) 1, 2, 3, and 4
The Rāmāyaṇa, traditionally attributed to Maharshi Vālmīki, is a foundational text that portrays Rama as the ideal man, or Maryādāpuruṣottama. It places a heavy emphasis on the concept of Dharma and contains significant discourses on statecraft, such as the Kaccit Sarga. All these statements are correct, reflecting the epic's multifaceted role as a literary masterpiece, a moral guide, and a source of administrative wisdom in the Indian tradition.

190. (A) Viṣaya
In the Paṃca adhikaraṇa system for systematic analysis, identifying the exact point of dispute or the topic under investigation is the first step, known as Viṣaya. By clearly defining the subject matter, a judge or debater can establish the scope of the inquiry. This is followed by raising doubt and considering opposing views, eventually leading to a final conclusion or Siddhānta, but the entire logical process begins with the Viṣaya.

191. (C) Kāmya karmas are mandatory for seekers of Mokṣa.
Karma is categorized based on its nature and timing. Nitya karmas are daily obligatory duties, while Naimittika karmas are performed on special occasions. Niṣiddha karmas are prohibited actions that lead to negative consequences. Kāmya karmas are rituals performed to fulfill specific worldly desires. Since seekers of Mokṣa

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aim to transcend personal desires to achieve liberation, these desire-driven actions are not mandatory for them but are actually considered obstacles in their path.

192. (B) The principle that holds society and nature together.
Applying the concept of Dharma according to its root 'dhr' implies that it is the fundamental principle that sustains and holds together all existence. This includes the natural laws governing the universe and the moral codes governing human society. Dharma is not restricted to temples or arbitrary royal decrees; it is the essential order that maintains harmony in both the physical world and the social realm, ensuring stability and well-being.

193. (B) Spiritual bondage and moral degradation of the soul.
In the Bhagavadgītā, the consistent pursuit of Āsurī Saṃpat, which includes qualities like arrogance, greed, and hypocrisy, leads to negative spiritual outcomes. These demoniac traits focus on the ego and material gratification, resulting in spiritual bondage and the moral degradation of the soul. By prioritizing personal desires over ethical duties, individuals distance themselves from their true nature and from the possibility of attaining ultimate truth and spiritual liberation.

194. (A) P-3, Q-1, R-4, S-2
In Sanskrit linguistics, four powers of words are recognized to define different layers of meaning. Abhidhā provides the literal or primary meaning. Lakṣaṇā offers the implied or secondary meaning when the literal sense is obstructed. Vyañjanā conveys suggested or poetic meanings beyond the literal. Tātparya refers to the intended meaning derived from the overall syntactical intention and context of the sentence. These concepts are essential for advanced textual interpretation.

195. (A) Neutrality or waiting for a favorable opportunity.
Āsana is one of the six measures of foreign policy, or Ṣaḍguṇa, outlined in the Arthaśāstra. it refers to the strategy of staying quiet, maintaining neutrality, or waiting for a favorable moment before taking further action. This measure is employed when a ruler believes that neither war nor peace is currently advantageous, allowing the state to conserve its resources and carefully observe the strategic movements of neighboring kings.

196. (C) Vedānta - Dualistic materialism
Indian philosophical schools are categorized by their core outlooks. Nyāya and Vaiśēṣika are often paired due to their logical foundations, and Yōga provides a practical discipline. Mīmāṁsā focuses on ritual duty and Dharma. Vedānta is known for its non-dualistic or monistic interpretation of ultimate reality, focusing on Brahman. Describing it as dualistic materialism is entirely inaccurate, as materialism is the hallmark of the Cārvāka school, not the spiritual Vedānta.

197. (A) Both A and R are true and R is the correct explanation of A.
The Cārvāka school accepts only direct perception as a valid pramāṇa and rejects inference. They argue that inference relies on universal concomitance, which cannot be established with absolute certainty through perception alone. Since one cannot perceive all instances of a relationship across all times and places, they maintain that vyāpti is unprovable. Therefore, they dismiss inference and any knowledge that cannot be directly observed by the sensory organs.

198. (A) Both Statement I and Statement II are true.
The 12 Jyotirlingas are highly sacred shrines dedicated to Lord Shiva, distributed across various regions of India. Similarly, the Saptapurīs are seven holy cities—such as Ayodhyā, Kāśī, and Dvārakā—believed to grant spiritual liberation or Mokṣa to pilgrims. Both concepts are integral to the sacred geography of India, reflecting the religious and cultural integration of the subcontinent through a network of significant spiritual sites across different regions.

199. (C) Exclusive reliance on written examinations.
The ancient Gurukula system was characterized by residential learning with a Guru, focusing on character building and Sadvṛtta. It heavily emphasized the oral transmission and memorization of texts, with a deep connection between teacher and student. It did not rely on exclusive written examinations; instead, knowledge was evaluated through continuous observation, debate, and the practical application

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of learning in daily life and various intellectual challenges.

200. (D) 1, 2, 3, and 4
The Saptapurī, or seven holy cities believed to grant Mokṣa, include Ayodhyā, Mathurā, Māyā (Haridwar), and Kāśī. These four cities, along with Kāncī, Avantika (Ujjain), and Dvārakā, form a sacred network spanning different regions of India. All four cities listed are correctly identified as part of this traditional group, highlighting the cultural and spiritual unity of the subcontinent through its widely distributed centers of pilgrimage and learning.

201. (C) The prima facie view or the opponent's argument.
In the Paṃca adhikaraṇa system of systematic debate, Pūrvapakṣa refers to the prima facie view or the opponent's initial argument. Presenting the Pūrvapakṣa is a necessary step that allows for a comprehensive examination of the subject by acknowledging potential objections. This is followed by a refutation and the establishment of the final conclusion, or Uttarapakṣa, ensuring that the resulting truth is robust and accounts for diverse perspectives.

202. (A) Dara Shikoh - Translated Upanishads into Persian
Dara Shikoh, the Mughal prince, is famously known for his work in translating fifty Upanishads from Sanskrit into Persian, a collection titled Sirr-i-Akbar. This project aimed to find commonalities between Indian and Islamic mystical traditions. This translation later influenced Western philosophy when it was translated into Latin. Other pairs listed, such as Max Müller with Arthaśāstra or William Jones with Arabic Vedas, are historically incorrect descriptions of their contributions.

203. (A) 1, 2, and 4
Indian philosophical schools are classified as Āstika or Nāstika based on their acceptance of Vedic authority. Āstika darśanas, such as Sāṁkhya, Nyāya, and Vedānta, acknowledge the Vedas. Nāstika darśanas, including Buddhism and Jainism, reject this authority. Sāṁkhya is indeed considered an Āstika school. Therefore, the first, second, and fourth statements are correct, while the third statement is redundant or incomplete in its definition of Āstika compared to the others.

204. (B) Diplomatic negotiation and peacemaking.
Sandhi is one of the six measures of statecraft in the Arthaśāstra, referring to the strategy of making a peace treaty or forming an alliance with another state. Employing Sandhi indicates a ruler's competency in diplomatic negotiation and the use of non-violent means to ensure state security and stability. This pragmatic approach allows a king to manage external threats through mutually beneficial agreements, preserving resources for internal growth and prosperity.

205. (C) It is considered inherently evil and must be avoided.
Artha is one of the four Puruṣārthas, representing material wealth, economic security, and political stability. Far from being considered evil, it is viewed as a necessary and legitimate goal of human life, particularly for those in the Gṛhastha āśrama. Artha provides the material foundation for supporting family and performing social duties. However, it must be pursued according to the principles of Dharma to ensure a balanced and ethical life.

206. (B) The literal meaning is obstructed or contradictory.
Lakṣaṇā is the power of a word applied when its literal or primary meaning, known as Abhidhā, is obstructed or makes no sense in the given context. In such cases, an implied or secondary meaning that is connected to the literal one is adopted to resolve the contradiction. This linguistic tool is essential for interpreting metaphors, idioms, and figurative language in classical Indian texts and literature.

207. (B) The inference to be rendered invalid.
In logical analysis, a Hetvābhāsa is a fallacy that occurs when the reason, or Hetu, fails to satisfy the necessary criteria for a sound inference. The presence of such a fallacy means that the logical sign does not correctly lead to the intended conclusion, thus rendering the entire inference invalid. Identifying these errors is crucial in debate to ensure that only logically sound arguments are accepted as valid knowledge.

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208. (A) P-3, Q-4, R-1, S-2
Tarkaśāstra uses specific terms to define the components of knowledge. Pramāṇa is the means or instrument of knowledge. Pramātā is the knower or subject who acquires knowledge. Pramā is the resulting valid and certain knowledge. Prameya denotes the object or reality to be known. Understanding these distinctions is fundamental to analyzing the cognitive process and validating truth claims across different schools of Indian philosophical thought and logical analysis.

209. (B) The army or physical force of the sovereign state.
In the Saptāṅga theory of the state, Daṇḍa refers to the army or the physical force used to maintain order and defend the kingdom. It is one of the seven essential limbs that constitute a sovereign state. Daṇḍa serves to enforce laws, protect subjects, and deter external enemies, ensuring that the ruler has the necessary power to uphold Rāja dharma and maintain the stability of the kingdom.

210. (C) Kāmya - Prohibited sins
Actions are classified into different categories based on their moral and ritual significance. Nitya karmas are daily duties, Naimittika are occasional, and Upāsanā refers to devotional practices. Prāyaścita involves expiatory rites. Kāmya karmas, however, are actions performed to fulfill specific worldly desires. Describing them as prohibited sins is incorrect; the term for prohibited actions is Niṣiddha karma, which are expected to be avoided to prevent spiritual demerit.

211. (A) Both A and R are true and R is the correct explanation of A.
The Mahābhārata is traditionally honored as the Fifth Veda because of its immense depth and the wide range of subjects it covers. It encompasses exhaustive discourses on Dharma, statecraft, ethics, and philosophy, making it a comprehensive guide for human life. By integrating these diverse topics into its epic narrative, the Mahābhārata serves as a vital source of ancient wisdom that complements and expands upon the knowledge found in the four Vedas.

212. (D) Statement I is false but Statement II is true.
In the Ṣaḍguṇa policy, Samśraya refers to seeking protection or shelter with a more powerful king, not declaring war on a weaker state. Conversely, Dvaidhībhāva is correctly described as a double policy of making peace with one king while simultaneously making war with another. Therefore, the first statement incorrectly identifies Samśraya, while the second statement accurately defines the strategic measure of Dvaidhībhāva in international relations.

213. (D) Brahmacarya
The Rājamaṇḍala theory, or Circle of Kings, describes the strategic relationships between different states. It includes components like the Vijigīṣu (conqueror), Ari (enemy), and Mitra (ally). Brahmacarya, however, is a stage of life or āśrama focused on study and celibacy. It belongs to the personal and social framework of life stages rather than the political and diplomatic framework of the Rājamaṇḍala theory in statecraft.

214. (B) 1 and 3 only
In the Bhagavadgītā, Daivī Saṃpat refers to divine qualities that lead to spiritual liberation and moral growth. Purity of mind and non-violence are two such qualities that reflect a higher nature. Hypocrisy and cruelty, on the other hand, are classified as Āsurī Saṃpat, or demoniac qualities that lead to spiritual bondage. Therefore, only the first and third attributes represent the divine qualities described in the ethical teachings of the Gītā.

215. (B) The state treasury or finances.
Kośa is one of the seven essential limbs of the state in the Saptāṅga theory. It refers to the state treasury or financial reserves accumulated through taxation and other legitimate means. A robust Kośa is considered vital for the stability and defense of the kingdom, as it provides the resources needed to maintain the army, undertake public works, and ensure the welfare of the subjects during times of crisis.

216. (B) Śāradāpīṭha - Located in Kashmir
Śāradāpīṭha was a highly prominent and sacred center of learning located in Kashmir, traditionally associated with the goddess of wisdom, Saraswati. In contrast, Nāgārjunakōṁḍā

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was primarily a Buddhist center in Andhra Pradesh. Jagaddala was located in the Bengal region, and Odantapurī was a major university in Bihar. Therefore, identifying Śāradāpīṭha with Kashmir is the only correct institution-location pair among the options provided in the question.

217. (D) 1, 2, 3, and 4
The concept of Dharma is central to Indian intellectual history and is discussed across various genres of literature. The Manusmṛti provides legal and social codes, the Mahābhārata and Rāmāyaṇa explore ethical dilemmas and Rāja dharma through narratives, and the Vaiśeṣika Sūtra offers a philosophical definition. All these texts are foundational sources that contribute to a comprehensive and multi-faceted understanding of Dharma as a moral and cosmic principle.

218. (A) Dvaidhībhāva
Dvaidhībhāva is one of the six measures of foreign policy in the Arthaśāstra. It literally means "double policy" or "duplicity," where a king maintains different stances with different parties or divides his resources to manage multiple objectives. A military leader dividing his forces to simultaneously defend and attack is a practical application of this strategic principle, allowing for flexibility and the effective management of complex military situations.

219. (B) They are all geographically located within a single modern Indian state.
The Saptapurī refers to seven sacred cities believed to grant spiritual liberation or Mokṣa. These cities, including Ayodhyā, Mathurā, Haridwar, and Dvārakā, are distributed across different modern Indian states such as Uttar Pradesh, Uttarakhand, Gujarat, and Tamil Nadu. Their wide geographical distribution highlights a unified sacred geography across the subcontinent, contradicting the idea that they are confined to a single regional or modern administrative province.

220. (B) The standardization and flourishing of regional tongues.
The integration of regional linguistic pronunciations with Sanskrit grammatical rules, known as Śikṣā, led to the standardization and flourishing of regional languages across India. This scientific approach to phonetics and grammar provided a robust framework for regional tongues to develop their own literature and formal structures while maintaining a shared intellectual heritage. This process enriched the linguistic diversity of the subcontinent rather than leading to the extinction of local languages.

221. (C) Metaphorical and suggestive poetry of high quality.
Vyañjanā is the power of words that conveys suggested or poetic meanings that go beyond literal and metaphorical senses. It is most crucial when interpreting high-quality poetry, where the primary aim is to evoke subtle emotions and deeper layers of meaning. Unlike scientific or legal texts that prioritize directness, poetic works rely on suggestion to create an aesthetic experience, making Vyañjanā the essential tool for advanced literary interpretation.

222. (C) Nyāya
The Nyāya and Vaiśēṣika schools are traditionally paired together as a syncretic tradition due to their shared focus on logic, epistemology, and a realistic metaphysics. While Vaiśēṣika provides the categorization of the physical world and the atomic theory, Nyāya provides the detailed methodology for reasoning and validating knowledge. Together, they form a comprehensive framework for logical inquiry and have profoundly influenced the development of Indian philosophical thought.

223. (A) P-3, Q-4, R-1, S-2
Actions are classified into four types based on their requirement and purpose. Nitya karmas are daily obligatory duties, such as prayers. Naimittika karmas are performed on special occasions or triggered by specific events. Kāmya karmas are actions undertaken to fulfill specific desires. Niṣiddha karmas are prohibited actions that lead to spiritual demerit. These categories help individuals understand their ethical and ritual responsibilities within the traditional framework of Indian life.

224. (A) Direct sensory perception.
Pratyakṣa is the pramāṇa that refers to direct sensory perception, where knowledge is acquired through the contact of the senses with an object. It is considered the most fundamental source of knowledge by almost all schools of

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Indian philosophy, including the materialistic Cārvāka. This method provides immediate and certain information about the external world, distinguishing it from indirect means like inference, comparison, or verbal testimony.

225. (B) Janapada - The enemy alliance
The Saptāṅga theory identifies seven essential limbs of the state: Svāmī (king), Amātya (ministers), Janapada (territory and population), Durg (fort), Kośa (treasury), Daṇḍa (army), and Mitra (ally). In this framework, Janapada refers to the physical territory and the people residing within it, which are fundamental to a state's existence. Describing Janapada as an enemy alliance is incorrect, as it is an internal and vital component of the kingdom.

226. (A) Both A and R are true and R is the correct explanation of A.
Viduranīti and the Mahābhārata both emphasize that Rāja dharma is fundamentally about the welfare and protection of the subjects. The ethical foundation of governance in these texts views power not as an end in itself, but as a tool for the public good, encapsulated in the concept of Yogakṣema. This duty requires the ruler to be energetic, just, and compassionate, ensuring that the king's success is tied to the prosperity of his people.

227. (D) Statement I is false but Statement II is true.
Cārvāka Darśana is classified as a Nāstika school because it explicitly rejects the authority of the Vedas and focuses on materialism. Conversely, Uttaramīmāṁsā is indeed another name for Vedānta, which is one of the most prominent Āstika schools. Therefore, the first statement incorrectly labels Cārvāka as Āstika, while the second statement accurately identifies the relationship between Uttaramīmāṁsā and the Vedānta tradition.

228. (C) Tirupati
The 12 Jyotirlingas are highly sacred Shiva shrines located throughout India, including Rāmeśvaram in Tamil Nadu, Kāśī Viśvanātha in Uttar Pradesh, and Kedāranātha in Uttarakhand. Tirupati, however, is one of the most famous Hindu temples dedicated to Lord Venkateswara, a form of Vishnu. While it is a major spiritual center, it is not part of the twelve Jyotirlingas, which are specifically dedicated to the worship of Shiva.

229. (C) 1, 2, 3, and 4
The Paṃca adhikaraṇa system is a structured method for textual analysis and debate. Its elements include Viṣaya (subject), Saṃśaya (doubt), Pūrvapakṣa (opponent's view), and Uttarapakṣa (final conclusion). Saṃgati (relevance) is also frequently included as a critical component to ensure contextual coherence. All these elements are used to systematically examine and interpret a text, allowing for a logically sound and comprehensive resolution of any philosophical or legal problem.

230. (B) Acquiring and protecting what is possessed.
Yogakṣema is a fundamental principle in Indian administration and philosophy. Yoga refers to the acquisition of new resources, wealth, and prosperity, while Kṣema refers to the protection, preservation, and secure enjoyment of what has already been acquired. Together, they represent the complete duty of a ruler or a state to ensure the continuous well-being, security, and holistic prosperity of all the subjects within their jurisdiction.

231. (B) Prayatna - Internal and external effort in articulation
In the science of phonetics, known as Śikṣā, Prayatna refers to the internal and external effort required by the vocal organs to produce a specific sound. Sthāna refers to the place of articulation, and Kāla refers to the duration or time taken to pronounce a sound. Abhidhā is a linguistic power of words, not a phonetic error. Therefore, identifying Prayatna with the effort in articulation is the correct pair in this system.

232. (A) 1, 3, 4, and 5
Several ancient and medieval learning centers were located in the eastern part of the Indian subcontinent, specifically in the regions of modern Bihar, Odisha, and Bengal. These include Nālandā, Vikramashila, Odantapurī, and Somapura. Takṣaśilā, however, was located in the far northwest, in the Gandhara region. Therefore, the combination of Nālandā, Vikramashila, Odantapurī, and Somapura correctly identifies the institutions that were centers of learning in the eastern region.

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233. (A) Implementing wellness programs and balanced routines.
Svasthavṛtta is the branch of Ayurveda that focuses on preventive health through daily and seasonal regimens, proper diet, and ethical conduct. A modern corporation adopting these principles would demonstrate competency by implementing wellness programs and encouraging balanced routines for its employees. This proactive approach aims to maintain the physical and mental health of the workforce, thereby preventing illness and fostering a more productive and harmonious organizational environment.

234. (B) It promotes corruption as an ideal form of governance.
The discourses on statecraft in the Rāmāyaṇa, particularly the Kaccit Sarga in the Ayodhya Kanda, provide deep insights into ethical and effective administration. They address topics such as justice, taxation, and military preparedness, and involve Rama questioning Bharata about these responsibilities. Far from promoting corruption, these teachings advocate for the king's commitment to truth and the welfare of subjects, emphasizing that corruption and ethical lapses lead to the downfall of a kingdom.

235. (A) The knowledge of its non-existence (Abhāva) in that specific locus.
In epistemology, Anupalabdhi is the means of knowledge used to cognize the absence of an object. When an object that is capable of being perceived is not found in a specific locus despite appropriate conditions, it lead to the knowledge of its non-existence, or Abhāva. This process allows for certain knowledge regarding the absence of something, which is a distinct and valid form of cognition in schools like Vedānta and Mīmāṁsā.

236. (A) Abstaining from actions that are explicitly prohibited.
In the framework of Dharma and legal ethics, Niṣiddha karmas are actions that are explicitly prohibited because they are harmful or unethical. Applying this concept today means abstaining from forbidden activities, such as corruption or professional misconduct, that violate established legal and moral codes. By avoiding these prohibited acts, an individual maintains their integrity and contributes to the ethical stability of their profession and the broader society.

237. (A) Knowledge of relation between name and object.
Upamāna, or comparison, is a pramāṇa in Nyāya philosophy that provides knowledge of an object through its similarity to a known object. Specifically, it establishes the relationship between a name and the object it denotes based on an analogical description. For example, knowing that a gavaya looks like a cow allows one to identify the gavaya when it is seen, thereby gaining valid knowledge through comparison.

238. (A) P-2, Q-1, R-4, S-3
The Arthaśāstra's Rājamaṇḍala theory describes several types of kings in a strategic circle. The Vijigīṣu is the ambitious king or conqueror at the center. The Ari is the immediate neighbor and natural enemy. The Mitra is the ally. The Madhyama is an intermediary king situated near both the conqueror and the enemy, capable of influencing the balance of power. Understanding these roles is essential for navigating the complex dynamics of international relations.

239. (A) The council of ministers and administrative officials.
In the Saptāṅga theory of the state, Amātya refers to the council of ministers and the collective administrative officials of the kingdom. They represent one of the seven essential limbs of the state, responsible for advising the king and executing the policies of the administration. A competent and loyal body of Amātyas is considered vital for the effective governance, justice, and overall stability of the sovereign kingdom.

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240. (B) Nyāya Sūtras - Nāstika
Indian philosophical traditions are categorized based on their acceptance of Vedic authority. The Brahma Sūtras (Vedānta), Yōga Sūtras (Yōga), and Sāṁkhya Kārikā (Sāṁkhya) are all parts of the Āstika tradition. The Nyāya Sūtras are also a foundational text for the Nyāya school, which is an Āstika darśana. Therefore, labeling the Nyāya Sūtras as part of a Nāstika tradition is a terminological error, as Nyāya is a major orthodox school.

241. (A) Both A and R are true and R is the correct explanation of A.
The translation of Indian literary and philosophical masterpieces into world languages has significantly enhanced the global appreciation of Indian Knowledge Systems. These translations act as a cultural bridge, making the profound ethical and metaphysical nuances accessible to people worldwide. By sharing ancient wisdom in various languages, these works have influenced global thought and fostered a deeper understanding of India's intellectual heritage across different civilizations and historical periods.

242. (A) Both Statement I and Statement II are true.
Tīrthayātrā, or the practice of pilgrimage, has historically played a crucial role in creating social and cultural links across various regions of India. By establishing a network of sacred sites throughout the subcontinent, it encouraged people to travel and interact beyond their local boundaries. This network of Tīrthas significantly contributed to the idea of the geographical and cultural unity of India, fostering a shared sense of identity and tradition.

243. (D) Durg
The four Puruṣārthas, or legitimate goals of human life, are Dharma (moral duty), Artha (material prosperity), Kāma (fulfillment of desires), and Mokṣa (spiritual liberation). These goals provide a balanced framework for personal and social development. Durg, which refers to a fortified capital, is one of the seven limbs of the state in the Saptāṅga theory, but it is not a part of the Puruṣārtha framework that defines human aspirations.

244. (A) 1 and 2 only
Different schools of Indian philosophy recognize various means of valid knowledge. The Vaiśēṣika school traditionally recognizes only two pramāṇas: Pratyakṣa (perception) and Anumāna (inference). While it accepts the information provided by comparison and verbal testimony, it reduces these to inference rather than granting them the status of independent pramāṇas. Thus, identifying only perception and inference as the valid means for Vaiśēṣika is the correct epistemological position.

245. (A) The validity of knowledge determined by external conditions.
Parataḥprāmāṇya is the theory of extrinsic validity primarily accepted by the Nyāya school of philosophy. It posits that the validity of knowledge is not inherent but is determined by external conditions, such as the excellence of the cognitive instrument or the reliability of the source. Furthermore, it asserts that the truth of knowledge is verified through successful practical results, distinguishing it from theories of intrinsic validity found in other schools.

246. (A) Mahābhārata - Viduranīti
Major Indian texts are associated with specific ethical and political discourses. The Mahābhārata includes the Viduranīti, which provides deep wisdom on personal conduct and governance. In contrast, the Ṣaḍguṇa is a core concept of the Arthaśāstra, not the Rāmāyaṇa. The specific administrative dialogue is in the Rāmāyaṇa, and the Saptāṅga theory belongs to the Arthaśāstra rather than the Bhagavadgītā. Thus, only the Mahābhārata-Viduranīti pair is correct.

247. (B) 1, 2, 3, 4, and 5
The Paṃca adhikaraṇa system is a structured methodology used for the systematic analysis and interpretation of texts. Its five essential elements are Viṣaya (subject matter), Saṃśaya (doubt), Pūrvapakṣa (opponent's view), Uttarapakṣa (established conclusion), and Saṃgati (relevance or contextual coherence). By employing all five components, a scholar can ensure a comprehensive and logically sound examination of any philosophical, legal, or administrative topic within the traditional framework.

248. (D) Evaluating adherence to supreme moral and ethical boundaries.
Maryādāpuruṣottama is a term applied to Rama, signifying the supreme man who embodies adherence to social and moral boundaries defined by Dharma. A scholar using this concept to evaluate historical figures demonstrates competency in identifying and assessing their commitment to ethical conduct and righteousness. This evaluative framework prioritizes moral integrity and the fulfillment of duty over material success or military conquest, reflecting the core values of the Indian tradition.

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249. (C) It encourages the king to prioritize his personal luxury over state security.
In Kautilya's Arthaśāstra, Rāja dharma emphasizes that the king's happiness and welfare are inextricably linked to the happiness and welfare of his subjects. A ruler is required to be energetic, accessible to the public, and to follow a strict daily routine focused on administrative duties. Far from encouraging personal luxury, the text asserts that a king must prioritize state security and public service to maintain a prosperous and stable kingdom.

250. (A) The establishment of a balanced and harmonious order.
In the ancient Indian framework, Dharma acts as the foundational principle that sustains both social and natural order. When both the ruler and the subjects strictly adhere to their respective duties and ethical guidelines, it leads to the establishment of a balanced and harmonious society. This collective adherence ensures the well-being of all citizens and maintains the integrity of the state, fostering long-term stability and holistic prosperity within the kingdom.

251. (B) Kāncī and Nādiyā
Ancient Indian education featured a decentralized network of institutions. In the southern region, Kāncī became a prominent center for intellectual discourse. Simultaneously, Nādiyā emerged as a formidable hub in the eastern part of the subcontinent. These centers facilitated high-level scholarly exchanges and contributed to the diverse academic landscape of the period alongside other specialized regional learning institutions.

252. (A) Integrating memorization of texts with author analysis.
The Gurukula pedagogical framework followed a rigorous academic approach to learning. It seamlessly combined the memorization of foundational primary texts with a deep critical analysis of the authors' specific contributions. This method ensured students gained a comprehensive understanding of diverse subjects while engaging with the broader intellectual traditions established by seminal thinkers within the decentralized educational network.

253. (C) Nālandā, Takṣaśilā, and Vikramaśilā
The ancient Indian educational landscape consisted of renowned universities that specialized in various philosophical and academic disciplines. Institutions like Nālandā, Takṣaśilā, and Vikramaśilā served as major hubs where scholars from different regions converged. These specific centers were instrumental in the dissemination of knowledge and the development of foundational frameworks for many distinct academic fields of study.

254. (D) A dynamic pan-Indian network of knowledge dissemination.
Prominent educational centers including Ujjain, Jagaddala, and Sōmapura collectively functioned as a vibrant and interconnected system. This arrangement formed a dynamic pan-Indian network dedicated to the widespread dissemination of knowledge across the subcontinent. This decentralized structure allowed for an unparalleled exchange of ideas, facilitating deep intellectual engagement with primary texts and their respective authors' unique contributions.

255. (C) Comprehensive introductions to diverse subjects
Ancient Indian universities maintained a strict and rigorous academic environment for their students. These institutions were dedicated to providing scholars with comprehensive introductions to a wide range of diverse subjects. By focusing on both the memorization of foundational texts and critical analysis, the pedagogical system ensured that every student received a well-rounded and deeply thorough intellectual training.

256. (B) The acceptance or rejection of Vedic authority
The Indian philosophical tradition is fundamentally divided into two main categories based on their stance toward the Vedas. Schools that accept Vedic authority are classified as āstika darśana, while those that explicitly reject it are known as nāstika darśana. This methodological distinction serves as the primary criterion for organizing and analyzing the various orthodox and heterodox philosophical systems.

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257. (D) Cārvāka, Jaina, and Bauddha darśana
Within the Indian philosophical landscape, the nāstika darśana represents the heterodox stream that rejects the overarching authority of the Vedas. This specific category explicitly encompasses three primary schools: Cārvāka, Jaina, and Bauddha darśana. Each of these systems provides a rigorous introduction to its own metaphysical and ethical doctrines while defending its core positions against rival orthodox perspectives.

258. (A) Vēdānta
The āstika darśana consists of six major orthodox systems grouped into complementary pairs. One of these pairs includes Pūrvamīmāṁsā and Uttaramīmāṁsā. In the broader Indian intellectual landscape, the system of Uttaramīmāṁsā is widely recognized and referred to as Vēdānta. This school focuses on the metaphysical and epistemological subjects outlined in the later sections of the Vedic texts.

259. (C) The debates between the āstika and nāstika traditions
Intellectual progress in Indian philosophy was historically driven by the dynamic interactions between differing viewpoints. Continuous debates between the āstika and nāstika traditions functioned as a catalyst for refining logical arguments across all schools. By engaging in rigorous analytical discourse, authors from both traditions were able to elevate the sophistication of their doctrines and better defend their philosophical positions.

260. (A) Raising the analytical sophistication of discourse.
Defending core doctrines against rival perspectives is a fundamental aspect of Indian philosophical methodology. This process of intellectual competition and defense serves to elevate the analytical sophistication of philosophical discourse. Authors within these systems were required to develop rigorous logical arguments to support their metaphysical and ethical positions, thereby enriching the overall intellectual landscape of the subcontinent's traditions.

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261. (D) Pramāṇa
Tarkaśāstra defines a structured cognitive process involving four essential components to ascertain valid knowledge. Within this framework, the pramāṇa specifically represents the instrument or means through which knowledge is acquired. It is distinct from the pramātā, who is the knower, and the prameya, which is the object being known, ultimately resulting in the state of valid knowledge.

262. (B) Postulation
In the systematic investigation of truth within Indian epistemology, six primary epistemic instruments are identified. These instruments, known as pramāṇa-s, include perception, inference, comparison, verbal testimony, postulation, and non-apprehension. Among these, the term arthāpatti specifically refers to postulation. This method is utilized to resolve apparent contradictions by assuming a fact that makes the observed phenomenon logically possible.

263. (C) The intrinsic versus extrinsic validation of knowledge.
A central debate in the field of Tarkaśāstra concerns how knowledge is validated as true. This scholarly discussion distinguishes between svātaḥprāmāṇya, which refers to intrinsic validity, and parataḥ prāmāṇya, which denotes extrinsic validity. Understanding whether the validity of knowledge is inherent or depends on external factors is crucial for establishing the reliability of various epistemic instruments and cognitive processes.

264. (D) Hetu-lakṣaṇa and hetvābhāsa lakṣaṇa
To ensure that inferential knowledge is valid and free from structural flaws, scholars must possess a thorough understanding of logical reasoning. This requires mastering the characteristics of a valid reason, known as hetu-lakṣaṇa. Additionally, one must identify and avoid the characteristics of fallacious reasoning, termed hetvābhāsa lakṣaṇa. Such discernment is essential for maintaining the integrity of philosophical debates.

265. (A) Tarkaśāstra
Tarkaśāstra serves as the indispensable foundational methodology for all higher-level philosophical inquiry in the classical Indian

tradition. By providing a precise understanding of epistemic instruments and the cognitive process, it allows for the systematic investigation of valid knowledge. Its rigorous framework for logic and reasoning enables scholars to deconstruct complex arguments and ensure that philosophical discourse remains anchored in truth.

266. (B) Vyañjanā
Classical Indian hermeneutics identifies four distinct powers of words used to determine textual meaning. These powers include abhidhā for literal meaning and lakṣaṇā for secondary meaning. The term vyañjanā specifically refers to the suggestive power of a word, which allows for deeper layers of meaning beyond the surface. Tātparya represents the overall intended meaning of the entire sentence.

267. (B) The overall intended meaning of a sentence
In the analysis of linguistic meaning, tātparya is one of the four essential powers of words. While other powers focus on literal, secondary, or suggestive meanings of individual terms, tātparya signifies the overall intended meaning of a complete sentence. This concept is vital for commentators to accurately interpret philosophical doctrines and understand the structural coherence of complex textual passages.

268. (A) Outlining an opponent's prima facie view.
The paṃca adhikaraṇa system is a formalized five-stepped dialectical method used to evaluate philosophical propositions. Within this framework, the third step is the pūrvapakṣa. Its specific function is to articulate the opponent's prima facie view or counter-argument in detail. This ensures that the subsequent established conclusion, known as the uttarapakṣa, addresses and refutes the opposing perspective systematically.

269. (C) Saṃśaya
The structured progression of the paṃca adhikaraṇa system begins with the identification of the viṣaya, which is the subject matter. Immediately following the viṣaya is the saṃśaya. This second step involves articulating the specific doubt or question that arises concerning the subject. This systematic approach ensures that the subsequent dialectical debate is focused on a clearly defined intellectual problem.

270. (D) Justifying inquiry sequence to ensure structural coherence.
Saṃgati is the final step in the five-stepped analytical framework known as the paṃca adhikaraṇa system. Its primary purpose is to establish the relevance or contextual connection of the inquiry. By justifying the sequence of the debate, saṃgati ensures structural coherence within the text. This prevents arbitrary interpretations and confirms that each intellectual assertion fits logically within the broader discussion.

271. (C) Upholding or sustaining cosmic and social order
Dharma is a foundational concept in the socioreligious framework of classical India, essential for maintaining societal stability. The root and derivation of the word dharma indicate its core function of upholding or sustaining both the cosmic and social order. Various pivotal texts define it as the ethical and moral principle that guides individual conduct and ensures the harmony of society.

272. (B) Naimittika
Human actions are systematically categorized within the Indian ethical framework to guide proper conduct. Among these categories, naimittika refers to occasional obligatory duties. These are actions performed on specific occasions or under particular circumstances, distinguishing them from nitya, which are daily obligatory duties. This classification helps individuals understand their various responsibilities toward their family, community, and the broader spiritual order.

273. (D) Desire-driven actions
In the categorization of human actions, the term kāmya identifies those deeds that are driven by personal desire or specific worldly goals. These actions are performed with the expectation of obtaining a particular result or fruit. This category is distinct from obligatory duties or expiatory acts, highlighting the different motivations that guide human behavior within the framework of the four puruṣārtha-s.

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274. (A) The ethical injunctions established by dharma
The pursuit of the four puruṣārtha-s requires a balance between material acquisition and spiritual goals. To facilitate the eventual attainment of mokṣa, or liberation, both material pursuits (artha) and personal desires (kāma) must be managed properly. They must remain rigorously tethered to the ethical injunctions established by dharma. This alignment ensures that individual ambitions support rather than hinder spiritual evolution.

275. (C) Preventing individual ambitions from destabilizing society.
By categorizing human endeavors and prescribing specific types of actions, the classical Indian framework creates a comprehensive guide for ethical living. A primary benefit of this system is that it prevents individual ambitions from destabilizing the broader community. Ensuring that personal pursuits remain within the bounds of dharma promotes collective societal harmony while simultaneously allowing for individual spiritual and material growth.

276. (A) Tīrthayātrā and the synchronized observation of festivals
Ancient Indian society cultivated pan-Indian cohesion through shared spiritual and cultural practices. Two institutions were central to this unifying ethos: the practice of tīrthayātrā, or pilgrimage, and the synchronized observation of regional and national festivals. These activities encouraged continuous interaction among diverse populations, weaving together the subcontinent's conceptual geography and fostering a strong sense of collective cultural identity.

277. (D) Saptapurī and the twelve jyotirlinga-s
Cultural unity across the Indian subcontinent was significantly enhanced by networks of sacred sites that encouraged travel. The saptapurī, or seven holy cities, and the twelve jyotirlinga-s formed a geographical grid that connected different regions. By undertaking journeys to these revered locations, people from diverse backgrounds interacted, thereby preserving the foundational unity of India through a shared spiritual landscape.

278. (B) Maintaining physical, mental, and social health regimens.
Within the Indian Knowledge Systems (IKS), the concept of svasthavṛtta provides a holistic approach to wellbeing. It primarily delineates the regimens necessary for maintaining physical, mental, and social health. By integrating these practical guidelines into daily life, the system ensured that individuals remained robust and capable of fulfilling their occupational duties as well as engaging in demanding spiritual practices.

279. (C) Vital mechanisms for preserving the foundational unity of India
The physical journeys undertaken during tīrthayātrā to sites like the saptapurī and jyotirlinga-s were more than just religious obligations. They served as vital mechanisms for preserving the foundational unity of India. These pilgrimages facilitated the exchange of ideas and cultural practices across vast distances, reinforcing a shared identity and maintaining a resilient societal fabric through continuous travel and interaction.

280. (D) Demanding spiritual journeys
Adherence to the svasthavṛtta regimen was essential for ensuring the health and robustness of the populace. This physical and mental vitality allowed individuals to effectively engage in their daily occupational responsibilities. Furthermore, it provided the necessary strength to undertake demanding spiritual journeys, such as pilgrimages to distant sacred sites. This interplay between health and spirituality enriched both personal wellbeing and society.

281. (A) Viduranīti
The Mahābhārata contains specific segments that offer profound ethical and administrative guidance. The Viduranīti is a crucial ethical treatise within this epic that delivers significant preaching on rāja dharma. It focuses on the pragmatic necessities of moral governance and the duties of a leader, providing a framework for administrative righteousness that remains a central part of India's intellectual tradition.

282. (B) Daivī saṃpat and āsurī saṃpat
Chapter 16 of the Bhagavadgītā systematically categorizes human traits into two distinct types of endowments. These are daivī saṃpat, which

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traditions of numerous regional languages throughout India's history.

300. (A) How indigenous thought reached international circles.
Analyzing the methodologies used by translators of Indian literary masterpieces provides deep insights into the global footprint of the country's heritage. This study reveals how indigenous thought was introduced to international academic circles through the flow of translated works. Identifying the specific translators and their approaches helps scholars understand the historical processes that facilitated the global transmission of knowledge.

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291. (C) Yogakṣema
The Arthaśāstra introduces the concept of yogakṣema as a central tenet of ancient state administration. This term encompasses the comprehensive welfare measures and policy initiatives enacted by the polity. The goal of yogakṣema is to secure the prosperity and well-being of the state's citizens. It reflects the government's responsibility to proactively manage resources and social systems for the common good.

292. (A) Rājamaṇḍala
Geopolitical strategy in the Arthaśāstra is meticulously mapped out through the concept of the rājamaṇḍala. This theoretical circle of kings serves as a framework for identifying natural allies and adversaries in a complex political landscape. By understanding the relative positions and motivations of neighboring states, a ruler can navigate foreign relations and ensure the strategic security and survival of the kingdom.

293. (D) The saptānga theory of seven indispensable state limbs.
The Arthaśāstra provides a structural definition of the state through the saptānga theory. This framework identifies seven indispensable limbs of the state that must operate synergistically for effective governance. These limbs include the king, ministers, territory, fortifications, treasury, army, and allies. Together, they form the essential components of a robust political entity capable of maintaining internal order and external security.

294. (B) The ṣadguṇa
Foreign policy and diplomacy in the Arthaśāstra are navigated using the ṣadguṇa. These are the six dynamic measures of statecraft designed to ensure strategic dominance. They include policies such as peace, war, neutrality, marching, alliance, and double policy. By utilizing these measures, a king can adapt to changing geopolitical circumstances and effectively manage relations with both allies and adversaries.

295. (C) A realistic approach to integrating political strategies.
The significance of the Arthaśāstra in the study of classical administrative history lies in its realistic approach to political science. It provides a comprehensive manual for sovereign administration by integrating internal welfare through yogakṣema with external diplomatic strategies like the rājamaṇḍala and ṣadguṇa. This practical focus on the actual mechanics of statecraft cements its relevance for understanding ancient governance.

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296. (D) A critical lexifier and structural model
Sanskrit has played a foundational role in the development of Indian languages. Historically, it has served as a critical lexifier and structural model, profoundly impacting the grammatical and phonetic frameworks of various regional dialects. This linguistic relationship has fostered a deep underlying connection between Sanskrit and the diverse vernaculars of the subcontinent, influencing their literary and scientific evolution.

297. (A) Providing early thematic and structural literary templates.
The impact of Sanskrit literature on regional Indian languages is most evident in the way it provided early thematic and structural templates. Historical literary compositions in vernacular languages often drew inspiration from Sanskrit epics, dramas, and philosophical treatises. These foundational works established the forms and subjects that would later be adapted and expanded upon by regional authors.

298. (B) Extensive translations of these masterpieces into world languages
The cross-cultural transmission of knowledge from India to the rest of the world was facilitated by extensive translations. Regional literary masterpieces, originally produced in various vernaculars, were translated into major world languages. This process allowed indigenous Indian thought and literary achievements to gain global recognition, introducing international academic circles to the rich heritage of the subcontinent's linguistic traditions.

299. (B) An underlying phonetic unity
Despite the geographic divergence of Indian languages, examining their shared pronunciation system reveals a significant phenomenon. There exists an underlying phonetic unity that persists across these diverse linguistic groups. This unity is rooted in the highly scientific pronunciation system characteristic of Sanskrit, which has influenced the phonetic development and oral

4. Lunar months aligned with solar seasons

(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-1, Q-2, R-3, S-4

9. Which mode of reckoning time is best suited for performing daily civil and secular activities according to traditional Indian timekeeping?
(A) Cāndra (Lunar day)
(B) Saura (Solar day)
(C) Sāvana (Civil day)
(D) Nākṣatra (Sidereal day)

10. If an astronomer is calculating the exact time of eclipses, which specific astronomical computation from the Siddhāntic texts provides the most essential baseline data?
(A) True longitudes of the Sun and the Moon
(B) Vāra and Yoga determined for that specific day
(C) Śīghrasaṃskāra of Jupiter and the superior planets
(D) Jovian year cycle used in the historical inscriptions

11. In the context of Siddhāntic astronomy, given below are two statements:
Statement I: Ahargaṇa refers to the total number of civil days elapsed since a designated epoch.
Statement II: Calculating Ahargaṇa is an essential first step in finding the mean longitudes of planets in Siddhāntic astronomy.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

12. A historian is reading an inscription dated 1000 Śaka era. They need to find the equivalent Kaliyuga year to correlate with another text. What is the Kaliyuga year?
(A) 3044
(B) 4179
(C) 3179
(D) 4000

13. Consider the following statements regarding the elements of the Pañcāṅga:
I. Tithi is based on the elongation of the Moon from the Sun.
II. Vāra represents the weekday.
III. Yoga is the sum of the longitudes of the Sun and the Moon.
IV. Karaṇa is twice the duration of a Tithi.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, II, and III only
(D) I, III, and IV only

14. Applying the concept of Karaṇa, if a Tithi lasts exactly 24 hours, what will be the duration of one Karaṇa during that Tithi?
(A) 24 hours
(B) 6 hours
(C) 48 hours
(D) 12 hours

15. What is the primary effect of applying Mandasaṃskāra in planetary computations?
(A) Corrects the mean position for the elliptical nature of the orbit.
(B) It converts the geocentric position to a heliocentric one for all planets.
(C) It corrects the planetary latitude based on its distance from the ecliptic.
(D) It accounts for the precession of the equinoxes over long historical periods.

16. Identify the incorrect statement regarding texts and their authors:
(A) Āryabhaṭīya - Āryabhaṭa
(B) Grahalāghava - Vararuci
(C) Tantrasaṅgraha - Nīlakaṇṭha
(D) Karaṇakutūhala - Bhāskara II

17. The quasi-heliocentric model of planetary motion, which represented an evolution from Āryabhaṭa's models, was notably proposed by which astronomer?
(A) Bhāskara I, the commentator of Āryabhaṭa
(B) Nīlakaṇṭha Somayājī
(C) Brahmagupta, author of Brāhmasphuṭasiddhānta
(D) Mādhava, the founder of the Kerala School

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CHAPTER 03
Astronomy

1. Which of the following defines the duration of a lunar year according to the early Vedic divisions of time?
(A) 360 days
(B) 354 days
(C) 365 days
(D) 366 days

2. Identify the correct statement regarding the intercalary month in Indian astronomy.
(A) Introduced to align the 354-day lunar year with the solar year.
(B) It is inserted to align the lunar year with the sidereal day and the planetary positions.
(C) It occurs exactly once every four years to maintain the leap day synchronization perfectly.
(D) It is an extra day added to the lunar calendar to match the Gregorian civil cycle.

3. In the context of the lunar calendar, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.
Assertion (A): An intercalary month (Adhimāsa) is added to the lunar calendar periodically.
Reason (R): The lunar year is shorter than the solar year by approximately 11 days.
In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

4. Identify the incorrect statement regarding the names of the 13 months mentioned in the Taittirīya-Brāhmaṇa.
(A) The texts mention specific names for twelve standard months.
(B) A specific name is designated for the thirteenth, or intercalary, month.
(C) The divisions of time were heavily structured around ritual requirements.
(D) The intercalary month is permanently fixed between Phālguna and Caitra.

5. Identify the correct pair representing the conversion of eras.
(A) Vikrama to Kali: Subtract 3044
(B) Kollam to Kali: Add 3000
(C) Śaka to Kali: Add 3179
(D) Śaka to Jovian: Multiply by 12

6. What is the precise definition of a "Lunar day" (Tithi) in Indian astronomy?
(A) The time taken by the moon to complete one full revolution around the Earth relative to stars.
(B) Moon's longitudinal angle over the Sun increasing by exactly 12 degrees.
(C) The time taken by the Moon to move from one Nakṣatra to the next in its orbital path.
(D) The duration between one moonrise and the next moonrise at a specific terrestrial location.

7. Which of the following is an exception to the five standard elements (Pañcāṅga) of the Indian calendar?
(A) Vāra
(B) Karaṇa
(C) Tithi
(D) Ahargaṇa

8. Match List-I with List-II:
List I: (Time measure)
P. Solar day
Q. Civil day
R. Lunar day
S. Luni-solar year
List II: (Definition)
1. Sunrise to next sunrise
2. Moon gaining 12 degrees over Sun
3. Sun's transit of one degree of longitude

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(CE).
(B) It is synonymous with the Śaka era.
(C) It aligns precisely with the Gregorian leap year system.
(D) It starts 57 years before the Common Era (BCE).

28. In the context of astronomical texts, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.
Assertion (A): The Grahalāghava is classified as a Karaṇa text.
Reason (R): Karaṇa texts provide simplified algorithms and an epoch closer to the author's time for easier planetary computations.
In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. Identify the incorrect statement concerning the revolution numbers of planets in a Mahāyuga.
(A) They are central to calculating the mean positions of planets in the Āryabhaṭīya.
(B) They denote integer cycles completed by a planet in 4.32 million years.
(C) They are identical for all superior and inferior planets.
(D) They allow the derivation of daily mean motion when divided by the Ahargaṇa in a Yuga.

30. Identify the correct pair representing astronomical concepts:
(A) Nakṣatra - Solar day
(B) Yoga - Half of a Tithi
(C) Karaṇa - Sum of solar and lunar longitudes
(D) Tithi - Lunar day

31. What defines the astronomical term 'Ayanāṃśa'?
(A) Shift between the tropical and sidereal zodiacs.
(B) The specific angle of the Moon's orbital inclination to ecliptic.
(C) The eccentricity of the Earth's orbit around the center of mass.
(D) The daily apparent motion of the Sun as seen from a location.

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32. Which of the following is an exception to the computation tools provided in traditional Karaṇa texts?
(A) Finding Ahargaṇa from a recent epoch
(B) Calculating the exact distance of distant galaxies
(C) Simplified sine table derivations
(D) Determining daily planetary positions

33. Match List-I with List-II:
List I: (Text)
P. Āryabhaṭīya
Q. Karaṇakutūhala
R. Grahalāghava
S. Candravākyas
List II: (Author/Association)
1. Bhāskara II
2. Gaṇeśa Daivajña
3. Āryabhaṭa
4. Vararuci
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

34. What is the most appropriate reason for implementing error-correction procedures in the Candravākyas over time?
(A) Accumulated orbital changes and equinoctial precession required updates.
(B) The original texts were physically destroyed during regional conflicts.
(C) To convert them into a purely solar system with fixed year lengths.
(D) To translate them from Sanskrit to regional languages for wider access.

35. Based on the requirement of calculating longitudes accurately without extensive geometry, what competency did the Vākya system demand from astronomers?
(A) Solving high-degree polynomial equations for planetary orbits.
(B) Constructing large mechanical telescopes for star observation.
(C) Memorization of mnemonics (vākyas) representing numerical values.
(D) Reciting the entire Rigveda for performing the ritual steps.

18. Consider the following statements about Vākya systems:
I. Candravākyas give the true longitude of the Moon.
II. Vararuci and Mādhava contributed significantly to Candravākyas.
III. Māsavākyas are used to determine daily solar motion.
IV. Saṅkrānti-vākyas are critical for solar calendar transitions.
V. The Vākya system originated primarily in North India.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) Both I and II are correct
(C) II, III, and V only
(D) I, IV, and V only

19. What defines a Solar Calendar system?
(A) It relies on the moon's phases strictly for defining the months.
(B) It completely ignores the concept of days and uses only solar years.
(C) Measures time by the Sun's transit through the zodiac (Rāśis).
(D) It defines a year as exactly 354 days without any intercalary months.

20. Identify the correct statement about the Indian National Calendar (Rāṣṭrīya Dinadarśikā).
(A) It is exclusively based on the Vikrama Saṃvat era system.
(B) It has no concept of leap years in its standard structure.
(C) It sets Caitra as the final month of the secular year.
(D) Uses the Śālivāhana Śaka era as its baseline.

21. In the context of planetary corrections, given below are two statements:
Statement I: Śīghrasaṃskāra is primarily applied to correct the positions of the superior and inferior planets.
Statement II: Mandasaṃskāra alone is sufficient to find the true longitude of Mercury and Venus.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

22. Which of the following is NOT an algorithm or element used in determining Ayanāṃśa?
(A) Trepidation model
(B) Chāyā (Shadow) length on an ordinary civil day
(C) Precession of the equinoxes
(D) Observation of solstitial points over centuries

23. Regarding the history of Indian astronomy, arrange the following astronomers in the correct chronological order:
1. Āryabhaṭa
2. Bhāskara II
3. Mādhava
4. Nīlakaṇṭha Somayājī
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 1, 2, 4, 3

24. Which computation most effectively streamlines the daily generation of traditional almanacs without complex trigonometric calculations?
(A) The Vākya system
(B) Ahargaṇa based Mahāyuga models
(C) Pure heliocentric planetary integration
(D) Continuous epicycle alterations

25. If the true longitude of a planet is found by applying corrections to its mean longitude, what is the sequence of these corrections for superior planets in standard Siddhāntic astronomy?
(A) Mean longitude → Śīghra → Manda
(B) Mean longitude → Manda → Śīghra
(C) Manda → Mean longitude → Śīghra
(D) Śīghra → Manda → Mean longitude

26. Which traditional Indian time measure refers specifically to the time from one sunrise to the next?
(A) Sāvana dina
(B) Saura dina
(C) Cāndra dina
(D) Nākṣatra dina

27. Identify the correct statement regarding Vikrama Saṃvat.
(A) It starts 78 years after the Common Era

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lunar year cycle.

45. Identify the correct statement regarding the Nakṣatra computation.
(A) It relies solely on the Sun's position relative to the local horizon.
(B) A Nakṣatra is strictly defined as a 30-degree segment of the zodiac.
(C) A 27/28-part division of the ecliptic for longitudinal tracking.
(D) Nakṣatras have no relation to the moon's daily motion through stars.

46. Regarding historical eras in India, given below are two statements:
Statement I: The Śālivāhana-saṃvat and the Śaka era refer to different calendrical epochs.
Statement II: The National Calendar of India officially adopted the Śaka era.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is false but Statement II is true
(D) Statement I is true but Statement II is false

47. Which element of the Pañcāṅga is strictly non-dependent on the Sun's longitude?
(A) Vāra
(B) Tithi
(C) Yoga
(D) Karaṇa

48. In the context of Indian timekeeping, arrange the following time measures from shortest to longest duration:
1. Civil Day (Sāvana)
2. Lunar Month
3. Lunar Year
4. Solar Year
(A) 1, 2, 3, 4
(B) 1, 2, 4, 3
(C) 2, 1, 3, 4
(D) 1, 3, 2, 4

49. In the context of Vākya systems, what is the most appropriate description of Māsavākyas?
(A) Statements providing the daily longitude of the Moon in orbit.
(B) Mnemonics for Sun positions or anomalies over solar months.
(C) The total number of civil days in a Mahāyuga cycle calculation.
(D) The duration of a lunar eclipse as seen from the equator region.

50. If an astronomer applies Mādhava's error-correction procedure to Candravākyas, what specific physical reality are they adjusting for?
(A) Gradual shift in the Moon's mean anomaly and node over time.
(B) The changing color of the moon during different seasonal cycles.
(C) The increase in the Earth's rotation speed over thousands of years.
(D) The changing distance between the Earth and the Sun in the orbit.

51. Which of the following is defined as the time taken by the Sun to complete one apparent revolution around the Earth, returning to the same starting point on the ecliptic?
(A) Lunar year
(B) Jovian year
(C) Solar year
(D) Civil year

52. Identify the correct statement about the Jovian year (Bārhaspatya Varṣa).
(A) It is exactly equal to 365 civil days.
(B) It forms a 100-year cycle.
(C) It is utilized primarily for computing the lunar phases.
(D) It is based on the movement of Jupiter through the zodiac.

53. In the context of planetary corrections, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.
Assertion (A): The Śīghrasaṃskāra is not applied to the Sun and the Moon in Siddhāntic astronomy.
Reason (R): The Sun and the Moon do not exhibit retrograde motion, which Śīghrasaṃskāra primarily models for other planets.
In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.

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36. In the context of Vedic time divisions, given below are two statements:
Statement I: The names of the 12 half-months (Pakṣas) are uniform across all Vedic schools.
Statement II: A lunar month consists of exactly one Pakṣa.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

37. In the context of astronomical computation, an astronomer determines the total Ahargaṇa to be 100,000 days. To find the current weekday (Vāra), what operation must be applied to the Ahargaṇa?
(A) Multiply by 7 to find the total lunar cycle
(B) Add 12 and divide by 30 to find the month
(C) Divide by 7 and find the remainder
(D) Divide by 365 to find the total solar years

38. Consider the following statements about Siddhāntic astronomy:
I. Mahāyuga consists of 4,320,000 years.
II. All planetary positions are assumed to be in conjunction at the beginning of a Mahāyuga.
III. Mandasaṃskāra corrects for the equation of the center.
IV. Ahargaṇa represents the number of solar years.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

39. Applying the principles of the Śaka to Kali era conversion, if the current Śaka year is 1945, what is the corresponding Kali era year?
(A) 4989
(B) 1945
(C) 3179
(D) 5124

40. What is the primary effect of adopting the quasi-heliocentric model by Nīlakaṇṭha?
(A) Recognized that interior planets orbit the Sun, which orbits the Earth.
(B) It eliminated the need for intercalary months in the lunar cycle.
(C) It placed the Sun at the center for all celestial bodies including stars.
(D) It proved that the Earth is flat and immobile according to local tradition.

41. Identify the incorrect pair regarding the divisions of time in the Veda:
(A) Lunar year - 354 days
(B) Intercalary month - Adhimāsa
(C) Solar year - exactly 300 days
(D) Savana day - Civil day

42. How are the 13 months characterized in the Taittirīya-Brāhmaṇa?
(A) Names 12 regular months and a specific 13th intercalary month.
(B) It states all 13 months have an equal length of 30 days in a year.
(C) It completely discards the concept of lunar phases for time tracking.
(D) It aligns them with 13 distinct seasons occurring in the Vedic area.

43. Consider the following statements regarding planetary positions:
I. Mean longitude is derived directly from the revolution numbers and Ahargaṇa.
II. True longitude requires corrections known as Saṃskāras.
III. Śīghrasaṃskāra accounts for the relative motion between the Earth and the planet.
IV. Karaṇa texts utilize complex integration instead of simplified algorithms.
V. Grahalāghava provides a simplified method for planetary longitudes.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, III, and V only

44. What defines a 'Saṅkrānti' in the context of the Indian solar calendar?
(A) The transit of the Moon into a new Nakṣatra during the night.
(B) The Sun's transit from one zodiac sign (Rāśi) to the next.
(C) The occurrence of a solar eclipse during the new moon period.
(D) The addition of an intercalary month to the

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represents divine qualities, and āsurī saṃpat, which represents demoniac tendencies. This classification is used to explain the psychological and ethical dichotomies of human nature, guiding individuals to cultivate virtues that lead to liberation while avoiding those that cause bondage.

283. (B) Arrogance
The Bhagavadgītā describes āsurī saṃpat as a collection of demoniac endowments that negatively impact an individual's spiritual path. A primary characteristic of these traits is arrogance, which perpetually binds individuals to worldly bondage. By identifying such qualities, the text warns against the psychological pitfalls that prevent liberation and lead to a life characterized by ignorance and ethical failure in difficult circumstances.

284. (A) Liberation
Cultivating daivī saṃpat, or divine endowments, is presented in the Bhagavadgītā as a path toward a specific ultimate outcome. The text delineates how these positive human traits lead directly to liberation. By focusing on virtues such as truthfulness and humility, individuals can transcend the psychological dichotomies of human nature and achieve spiritual freedom, which is the highest goal within this ethical framework.

285. (C) Cultivating divine virtues while suppressing demonic ones.
The Mahābhārata functions as an enduring manual for societal order by outlining the requirements for effective leadership. It demands that those in power cultivate divine virtues, known as daivī saṃpat, while strictly suppressing demonic tendencies, or āsurī saṃpat. This internal ethical discipline is considered essential for maintaining rāja dharma and ensuring that administrative actions remain righteous and beneficial.

286. (D) Maryādāpuruṣottama
In the Vālmīki Rāmāyaṇa, Rama is depicted as the supreme embodiment of righteousness. The text uses the specific term maryādāpuruṣottama to characterize him as one who never transgresses moral or ethical boundaries. This portrayal establishes Rama as a definitive behavioral blueprint for society, representing the ideal synthesis of personal virtue and adherence to the highest standards of human conduct.

287. (C) Bharata
The Kaccit sarga is a renowned chapter in the Vālmīki Rāmāyaṇa that focuses on the principles of kingdom administration. In this segment, Rama poses a series of pointed, interrogative questions to his brother Bharata. These inquiries concern the governance of Ayodhya, ensuring that the state is being managed according to strict ethical protocols and pragmatic administrative standards for citizen welfare.

288. (B) The maintenance of fortifications
The Kaccit sarga in the Vālmīki Rāmāyaṇa systematically outlines various essential administrative protocols for a well-governed state. Among the specific duties mentioned is the maintenance of fortifications. Other protocols include ensuring the welfare of citizens, the timely payment of state officials, and the proper administration of justice. These elements demonstrate the epic's focus on the pragmatic aspects of sovereign statecraft.

289. (D) Personal virtue with pragmatic statecraft
An evaluation of the Vālmīki Rāmāyaṇa reveals that the text integrates high moral ideals with practical governance. By examining Rama's qualities as the maryādāpuruṣottama alongside the rigorous administrative inquiries found in the Kaccit sarga, one sees the seamless integration of personal virtue with pragmatic statecraft. This combination defines the epic's approach to leadership and the maintenance of societal order.

290. (A) Public administration
According to the Vālmīki Rāmāyaṇa, true leadership is not defined by personal morality alone. Instead, it is the perfect synthesis of strict personal virtue and effective public administration. The text establishes that ethical governance requires continuous vigilance over state affairs. This holistic view ensures that a ruler's inner righteousness is reflected in the external welfare and justice provided to all citizens.

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(C) A is true but R is false.
(D) A is false but R is true.

54. Identify the incorrect statement regarding the Ahargaṇa.
(A) It is literally the 'collection of days'.
(B) It helps in finding the current mean position of celestial bodies.
(C) It requires knowing the elapsed years, months, and days since the epoch.
(D) It is always calculated starting from the beginning of the Gregorian calendar.

55. Match List-I with List-II:
List I: (Era conversion)
P. Vikrama to CE
Q. Śaka to CE
R. Kollam to CE
S. Śaka to Kali
List II: (Formula factor)
1. Add 78
2. Subtract 57
3. Add 3179
4. Add 824/825
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

56. What defines 'Yoga' in the computation of the Pañcāṅga?
(A) Sum of solar and lunar longitudes divided into 27 equal parts.
(B) The difference between the longitudes of the Sun and Moon at noon.
(C) The product of the longitudes of the Sun and Jupiter in the sky.
(D) The alignment of three planets in a straight line during a transit.

57. Which of the following is an exception to the bodies considered 'Planets' (Grahas) in classical Indian Siddhāntic texts for revolution computation?
(A) Mangala (Mars)
(B) Śani (Saturn)
(C) Varuṇa (Neptune)
(D) Budha (Mercury)

58. Consider the following statements about the Nakṣatra of the Sun:
I. It denotes the solar longitude translated into the 27-division lunar mansion framework.
II. It is used to determine specific seasonal and agricultural markers.
III. It changes approximately every 13.3 to 14 days.
IV. It remains fixed throughout the entire solar year.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and IV only

59. What is the most appropriate reason for the creation of Karaṇa texts like Karaṇakutūhala?
(A) To reject the Siddhāntic system entirely for ritual calendar use.
(B) To strictly compute astrological charts for kings and noble families.
(C) To introduce the Gregorian calendar to India for secular governance.
(D) Providing updated epochs to minimize Ahargaṇa calculations.

60. An astronomer finds a discrepancy between the calculated planetary longitude and the observed position. Based on error-correction in traditional Indian astronomy, what is the best competency-based approach to resolve this?
(A) Discarding observational evidence completely in favor of texts.
(B) Applying bīja (corrections) based on long-term observations.
(C) Changing the number of days in a week to match lunar cycles now.
(D) Reverting to older texts without verification of the new data points.

61. In the context of Vākya systems, given below are two statements:
Statement I: Nakṣatra-vākyas are concise mnemonics used to recall the longitudinal positions of the stars.
Statement II: The Vākya system uses complex spherical trigonometry for daily calculations.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false

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80. Match List-I with List-II:
List I: (Text/Concept)
P. Ahargaṇa
Q. Adhimāsa
R. Mandasaṃskāra
S. Sāvana dina
List II: (Description)
1. Intercalary month
2. Equation of center
3. Days elapsed since epoch
4. Sunrise to sunrise
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

81. What defines 'Nākṣatra dina' (Sidereal day)?
(A) The time elapsed between two successive risings of the Sun.
(B) The time elapsed between two successive risings of the same star.
(C) The time elapsed between two full moons.
(D) The time taken by the Sun to complete one cycle.

82. Which of the following is an exception to the uses of the Indian National Calendar?
(A) Determining exact Islamic festival dates
(B) Official Government of India communications
(C) Broadcasts by All India Radio
(D) Calendars issued by the Government of India

83. Consider the following statements about Mahāyuga computations:
I. A Mahāyuga contains exactly 1,577,917,500 civil days.
II. All planets complete an integer number of revolutions in a Mahāyuga.
III. The Moon completes exactly 12 revolutions in a Mahāyuga.
IV. It is a fundamental cycle used in the Āryabhaṭīya.
Which of the above statement(s) is/are correct?
(A) I, III, and IV only
(B) II, III, and IV only
(C) I, II, and IV only
(D) I, II, and III only

84. If an astronomer is calculating a Tithi, and the Moon is at 100 degrees longitude while the Sun is at 80 degrees longitude, which Tithi is currently running?
(A) Pratipat (1st)
(B) Dvitīyā (2nd)
(C) Tritīyā (3rd)
(D) Caturthī (4th)

85. What causes the difference in the number of days between a lunar year and a solar year?
(A) The Earth's tilt on its axis causing seasonal variation in day length.
(B) Lunar months total ~354 days while the Earth's orbit is ~365.25.
(C) The elliptical nature of the moon's orbit making it slower in summer.
(D) The precession of the equinoxes over long cycles of thousands of years.

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86. Identify the correct pair regarding lunar months and seasons:
(A) Caitra - Autumn
(B) Śrāvaṇa - Monsoon
(C) Māgha - Summer
(D) Phālguna - Monsoon

87. Which text features the prominent use of Candravākyas formulated by Vararuci?
(A) Sūrya Siddhānta
(B) Siddhānta Śiromaṇi
(C) Bṛhat Saṃhitā
(D) Vākyakaraṇa

88. Consider the following statements regarding the computation of True Longitudes:
I. True longitude requires knowing the mean longitude.
II. It requires knowing the position of the mandocca (apogee).
III. It completely disregards the concept of a Yuga.
IV. True longitude represents the actual observable position of the planet.
V. Sine functions (jyā) are generally used in these corrections.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

(D) It was introduced by Āryabhaṭa in the 5th century CE.

71. In the context of Vedic timekeeping, given below are two statements:
Statement I: The names of the months in the Taittirīya-Brāhmaṇa differ from the classical Caitra-Vaiśākha system.
Statement II: The Taittirīya-Brāhmaṇa recognizes a 13th intercalary month to adjust the lunar and solar cycles.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

72. Which of the following is an exception to the standard algorithms used for finding Ayanāṃśa?
(A) Rāhu-Ketu Ayanāṃśa
(B) Citrā-pakṣa Ayanāṃśa
(C) Revatī-pakṣa Ayanāṃśa
(D) Śūnya-pakṣa Ayanāṃśa

73. Regarding Siddhāntic astronomy, arrange the following computational steps in standard sequence to find a planet's true longitude:
1. Find the Ahargaṇa
2. Apply Śīghrasaṃskāra (if applicable)
3. Calculate the Mean Longitude
4. Apply Mandasaṃskāra

(A) 1, 3, 4, 2
(B) 1, 4, 3, 2
(C) 3, 1, 2, 4
(D) 1, 2, 3, 4

74. What is the primary purpose of the Saṅkrānti-vākyas?
(A) Gives the time of the Sun's entry into a new Rāśi.
(B) To dictate the rules of lunar eclipses for the general public.
(C) To measure the size of the Earth using gnomon shadow lengths.
(D) To track the movements of comets through the zodiacal signs.

75. A historian calculates the Jovian year based on the Śaka era. What primary celestial cycle governs this conversion?
(A) The 29.5-day synodic month.
(B) The 365-day solar cycle.
(C) The 18-year eclipse cycle.
(D) The 12-year orbital cycle of Jupiter.

76. Which time measure is specifically used to regulate Vedic rituals that depend strictly on the Moon's phases?
(A) Sāvana months
(B) Cāndra months
(C) Saura months
(D) Nākṣatra months

77. Identify the correct statement regarding the 12 half-months (Pakṣas).
(A) They total 365 days in a solar year according to the calendar.
(B) Each half-month lasts exactly 14 solar days in the Vedic system.
(C) Divided into Kṛṣṇa Pakṣa (dark) and Śukla Pakṣa (bright).
(D) They are solely determined by the Sun's motion across the zodiac.

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78. In the context of planetary models, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.
Assertion (A): The quasi-heliocentric model of Nīlakaṇṭha solved the problem of planetary latitudes more accurately than Āryabhaṭa's model.
Reason (R): It correctly recognized that the interior planets Mercury and Venus orbit the Sun, meaning their mean longitudes equal the Sun's true longitude.
In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

79. Identify the incorrect statement regarding the Vākya system.
(A) It relies on simple memorized phrases.
(B) It allowed quick generation of almanacs.
(C) It completely replaces the need for any initial planetary observation.
(D) It was immensely popular in South India.

116. Which of the following refers to the specific half-month characterized by the waning of the moon?
(A) Śukla Pakṣa
(B) Pūrṇimā
(C) Amāvasyā
(D) Kṛṣṇa Pakṣa

117. Identify the incorrect statement regarding the Lunar year of 354 days.
(A) It consists of 12 lunar months totaling exactly 354 civil days.
(B) It falls short of the solar year by about 11 days every year cycle.
(C) Permanently synchronized with agricultural seasons.
(D) It requires intercalation to match the solar cycle accurately now.

118. In the context of official Indian calendars, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.
Assertion (A): The National Calendar of India uses the Śaka era alongside the Gregorian calendar for official purposes.
Reason (R): The Calendar Reform Committee under Meghnad Saha recommended the Śaka era due to its historical and widespread pan-Indian astronomical use.
In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

119. Identify the incorrect pair regarding texts and their core methodology:
(A) Āryabhaṭīya - Epicyclic theory
(B) Tantrasaṅgraha - Quasi-heliocentric model
(C) Vākyakaraṇa - Mnemonic phrases (Vākyas)
(D) Grahalāghava - High-order integral calculus

120. Match List-I with List-II:
List I: (Vākya type)
P. Candravākyas
Q. Māsavākyas
R. Saṅkrānti-vākyas
S. Nakṣatra-vākyas
List II: (Function)
1. Daily solar motion/anomaly
2. Solar transitions into zodiacs
3. Stellar longitudes/positions
4. Lunar true longitude
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

121. What defines 'Ucca' (Apogee/Aphelion) in standard planetary computation?
(A) The point in a planet's orbit closest to the Earth at that time.
(B) The exact center of the Earth as defined by the geocentric model.
(C) Point in an orbit farthest from the Earth (or mean center).
(D) The point of a solar eclipse occurring during the new moon period.

122. Which of the following is an exception to the parameters computed in a traditional Indian Pañcāṅga?
(A) Solar mass
(B) Tithi
(C) Vāra
(D) Karaṇa

123. Consider the following statements about the Āryabhaṭīya:
I. It introduces the concept of Ahargaṇa.
II. It defines the number of civil days in a Yuga.
III. It lacks any method for planetary corrections (Saṃskāras).
IV. It presents a geocentric computational model with epicycles.
Which of the above statement(s) is/are correct?
(A) II, III, and IV only
(B) I, III, and IV only
(C) I, II, and III only
(D) I, II, and IV only

124. If the Śaka era is 1900, what is the corresponding Vikrama Saṃvat?
(A) 1978
(B) 2035
(C) 1843
(D) 2000

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89. What defines a 'Civil day' according to traditional Indian timekeeping?
(A) Midnight to Midnight
(B) Moonrise to Moonrise
(C) Sunrise to Sunrise
(D) Noon to Noon

90. Identify the correct statement regarding the error-correction in Candravākyas by Mādhava.
(A) He adjusted vākyas for lunar anomaly shifts over centuries.
(B) Mādhava introduced a heliocentric model for all the planets.
(C) He mandated the use of Greek mathematical tables for navigation.
(D) He proved that Vākyas were entirely useless for predicting eclipses.

91. In the context of Vedic calendars, given below are two statements:
Statement I: The names of the 13 months in the Taittirīya-Brāhmaṇa indicate a well-developed understanding of luni-solar intercalation.
Statement II: The 13th month is called 'Adhimāsa' in later classical texts, but the Brāhmaṇa uses specific ritualistic names for it.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

92. Which of the following is an exception to the required inputs for finding Ahargaṇa?
(A) Number of years passed since epoch
(B) The physical distance to the Sun
(C) Number of intercalary months passed
(D) Number of omitted lunar days (kṣaya tithis)

93. Regarding the computation of a Tithi, arrange the following steps in chronological order of calculation:
1. Obtain the true longitude of the Sun.
2. Obtain the true longitude of the Moon.
3. Find the difference between Moon's and Sun's longitudes.
4. Divide the difference by 12 degrees.

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 3, 1, 2, 4

94. What is the most appropriate description of a 'Yuga' in the context of astronomical revolution numbers?
(A) A period of 100 civil years according to standard regional records.
(B) The time it takes for the Moon to orbit the Earth once in its path.
(C) The gap between two total solar eclipses seen from the same place.
(D) Period where planets finish integer orbits and return to the start.

95. In applying the concepts of Karaṇa texts to find the current planetary positions, why would an astronomer prefer Grahalāghava over the Sūrya Siddhānta?
(A) Avoids complex trigonometry and uses a more contemporary epoch.
(B) Sūrya Siddhānta is strictly for astrology, not actual astronomy.
(C) Grahalāghava is the only text that uses Ahargaṇa for calculations.
(D) Grahalāghava denies the existence of retrograde motion in planets.

96. Which time division is defined as 1/30th of a lunar month?
(A) Nakṣatra
(B) Tithi
(C) Karaṇa
(D) Vāra

97. Identify the incorrect statement regarding the Śālivāhana-saṃvat.
(A) It begins in 78 CE.
(B) It is heavily used in North India exclusively.
(C) It is synonymous with the Śaka era.
(D) It forms the basis of the Indian National Calendar.

98. In the context of planetary corrections, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.
Assertion (A): The Śīghrasaṃskāra correction in Indian astronomy effectively accounts for the heliocentric nature of the solar system.
Reason (R): Śīghrasaṃskāra calculates the relative parallax caused by the Earth's orbit

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(D) Statement I is false but Statement II is true

62. In a scenario where an astronomer needs to calculate the precise moment of sunrise for a civil calendar, which parameter is fundamentally required?
(A) Ahargaṇa calculated from the start of the epoch
(B) The revolution number of Saturn in a Mahāyuga
(C) The distance to the Moon relative to the Earth
(D) Local latitude and solar declination

63. Consider the following statements about Luni-solar calendars:
I. They track both the lunar phase and the solar year.
II. They ignore the solar year entirely.
III. Adhimāsa is the primary mechanism to keep them synchronized.
IV. Vikrama Saṃvat functions as a luni-solar calendar.
V. They require no intercalation.
Which of the above statement(s) is/are correct?
(A) I, III, and IV only
(B) I, II, and III only
(C) III, IV, and V only
(D) II, IV, and V only

64. If a planetary text mentions computing the mean longitude, what mathematical operation is primarily employed after finding the Ahargaṇa?
(A) Ahargaṇa added to the number of revolutions in the Mahāyuga.
(B) (Ahargaṇa × revolutions in a Yuga) ÷ civil days in a Yuga.
(C) Ahargaṇa divided by 360 to find the total years of the period.
(D) Ahargaṇa multiplied by the velocity of light in the vacuum space.

65. What causes the necessity of applying Ayanāṃśa in Indian calendar making?
(A) The difference in mass between the Sun and the Moon in the system.
(B) Precession of Earth's rotational axis relative to fixed stars.
(C) The gravitational pull of Jupiter on the lunar orbit during nodes.
(D) The variation in the speed of the Earth's rotation on its own axis.

66. Identify the correct statement regarding astronomical models:
(A) Interior planets orbit Sun, which orbits the Earth.
(B) Geocentric - Sun at the absolute center of the planetary system.
(C) Heliocentric - Earth at the absolute center of the solar system.
(D) Topocentric - Stars orbit the Moon relative to the observer location.

67. Which term correctly refers to the 'true longitude' of a planet after all corrections (Saṃskāras) are applied?
(A) Madhyama Graha
(B) Ucca
(C) Spaṣṭa Graha
(D) Nīca

68. Consider the following statements about the Grahalāghava:
I. It was authored by Gaṇeśa Daivajña.
II. It eliminates the need for complex trigonometric sines by using arithmetical equivalents.
III. It computes positions based exclusively on the Āryabhaṭīya without modifications.
IV. It was widely used in Western and Central India.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and IV only

69. What defines a 'Karaṇa' in the Pañcāṅga system?
(A) Exactly twice a Tithi.
(B) A quarter of a Nakṣatra.
(C) Exactly half of a Tithi.
(D) One entire solar day.

70. Identify the correct statement regarding the Kollam era.
(A) It is primarily used in North India for ritual dates.
(B) Solar calendar used predominantly in Kerala.
(C) It starts from 3102 BCE during the start of Kaliyuga.

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I. It was developed by Nīlakaṇṭha Somayājī.
II. It states that Mercury, Venus, Mars, Jupiter, and Saturn orbit the Earth directly.
III. It states that the planets orbit the Sun, which in turn orbits the Earth.
IV. It provided superior calculations for planetary latitudes compared to earlier models.
V. It was detailed in the text Tantrasaṅgraha.

Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, IV, and V only

109. What is the fundamental definition of a 'Saura (Solar) month'?
(A) 30 civil days exactly according to the standard Vedic division.
(B) The time between two full moons as seen from the Earth's surface.
(C) Time taken by Sun to pass through one Zodiac sign (Rāśi).
(D) 28 civil days representing the average motion of the moon nodes.

110. Identify the correct statement regarding 'Vāra'.
(A) It is dependent on the moon's position relative to the local stars.
(B) There are 8 Vāras in a standard Indian week following ritual needs.
(C) It is an angular measurement calculated from the start of the epoch.
(D) Weekday running continuously independent of solar/lunar longitudes.

111. In the context of the Vākya system, given below are two statements:
Statement I: Obtaining longitudes using the Vākya system requires continuous, complex trigonometric integrations on a daily basis.
Statement II: The Vākya system was designed to bypass complex daily calculations by using pre-computed mnemonic phrases.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is false but Statement II is true
(D) Statement I is true but Statement II is false

112. Which of the following is an exception to the standard algorithms used to determine Ayanāṃśa?
(A) Zero Ayanāṃśa year determination (e.g., 285 CE)
(B) Lunar phase measurement
(C) Rate of precession estimation (e.g., 50.2 seconds per year)
(D) Calculation based on the longitudinal difference between Chitrā star and the Vernal Equinox

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113. Regarding historical timekeeping in India, arrange the following calendars/eras in chronological order of their start epochs:
1. Kaliyuga
2. Vikrama Saṃvat
3. Śaka Era
4. Kollam Era

(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 4, 3, 2, 1

114. What is the most appropriate reason for an astronomer to compute Ahargaṇa?
(A) Finding total days since an epoch to calculate planetary longitudes.
(B) To find the exact local time of sunrise for daily civil activities.
(C) To measure the shadow length at noon for finding the local latitude.
(D) To find the exact distance of the Moon during the lunar phase cycle.

115. An astronomer using the Grahalāghava computes planetary positions using purely arithmetical steps. What fundamental principle makes this text highly competent for almanac makers?
(A) It lacks accuracy completely for finding the positions of stars.
(B) It relies heavily on Greek geometry for the planetary orbit models.
(C) Replaces sine tables with linear and quadratic algebraic approximations.
(D) It only calculates positions for the Moon relative to the observer.

around the Sun, bringing the geocentric mean position to the true geocentric position.
In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

99. Identify the incorrect pair regarding Pañcāṅga elements and their metrics:
(A) Tithi - 12 degrees
(B) Nakṣatra - 13 degrees 20 minutes
(C) Karaṇa - 12 degrees
(D) Yoga - 13 degrees 20 minutes

100. Match List-I with List-II:
List I: (Astronomer)
P. Āryabhaṭa
Q. Nīlakaṇṭha Somayājī
R. Mādhava
S. Gaṇeśa Daivajña
List II: (Contribution/Model)
1. Grahalāghava
2. Candravākyas correction
3. Quasi-heliocentric model
4. Ahargaṇa epoch at start of Kaliyuga
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-2, R-3, S-4

101. What defines 'Ayanāṃśa' calculation based on the Chitrā-pakṣa?
(A) It aligns the vernal equinox with the star Aldebaran in the sky.
(B) It assumes zero precession throughout the history of observations.
(C) Fixes the star Spica (Chitrā) opposite to the vernal equinox.
(D) It measures Ayanāṃśa using lunar eclipses only during full moon.

102. Which of the following is an exception to the parameters found in a standard Pañcāṅga?
(A) Tithi
(B) Ahargaṇa
(C) Vāra
(D) Yoga

103. Consider the following statements about Lunar and Solar years:
I. A lunar year is roughly 354 days.
II. A solar year is roughly 365.25 days.
III. The difference is about 11 days.
IV. This difference is resolved by adding an intercalary day every 4 years.
Which of the above statement(s) is/are correct?
(A) II, III, and IV only
(B) I, III, and IV only
(C) I, II, and IV only
(D) I, II, and III only

104. If the Kollam era year is 1198, approximately what is the corresponding Common Era (CE) year?
(A) 2022/2023
(B) 1900/1901
(C) 1198/1199
(D) 2100/2101

105. What physical phenomenon causes the necessity of the Mandasaṃskāra correction in planetary longitude calculations?
(A) The planet's orbit is a perfect circle in the geocentric model.
(B) The Earth's rotation on its axis during a standard civil day cycle.
(C) Elliptical orbits causing varying planetary speeds.
(D) The precession of the equinoxes over long cycles of human history.

106. Identify the correct statement regarding periods in standard Siddhāntic astronomy:
(A) Mahāyuga - 4,320,000 years
(B) Kaliyuga - 1,000,000 years
(C) Manvantara - 12,000 years
(D) Kalpa - 100 years

107. Which text provides the specific names for the 13 months, including the intercalary month, highlighting the early Vedic understanding of luni-solar tracking?
(A) Sūrya Siddhānta
(B) Āryabhaṭīya
(C) Grahalāghava
(D) Taittirīya-Brāhmaṇa

108. Consider the following statements about the Quasi-heliocentric model:

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125. What causes a 'Kṣaya Tithi' (omitted lunar day) in the civil calendar?
(A) The lunar day is longer than the civil day in the standard calculation.
(B) Two sunrises occur within a single Tithi according to the observer.
(C) A Tithi beginning after one sunrise and ending before the next.
(D) The moon stands still in the sky for an extended period of time now.

126. Which time measure primarily determines the celebration dates of traditional Indian festivals like Diwali or Holi?
(A) Solar months
(B) Sidereal days
(C) Jovian years
(D) Lunar dates (Tithis)

127. Identify the correct statement regarding Mandasaṃskāra.
(A) Corrects the mean longitude for the eccentricity of the orbit.
(B) It applies only to the Sun and Moon positions in the celestial sky.
(C) It is synonymous with the heliocentric correction for all planets.
(D) It requires no knowledge of the planet's apogee (Ucca) parameters.

128. In the context of lunar months, given below are two statements:
Statement I: The names of the months in the traditional calendar (Caitra, Vaiśākha, etc.) are derived from the Nakṣatras in which the full moon occurs.
Statement II: A lunar month named Caitra implies the full moon is typically near the Chitrā Nakṣatra.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is false but Statement II is true
(D) Statement I is true but Statement II is false

129. Which of the following is NOT an attribute of Karaṇa texts like Karaṇakutūhala?
(A) They use contemporary epochs.
(B) They provide approximate, simplified constants.
(C) They make almanac making computationally efficient.
(D) They dictate cosmic geography and philosophy.

130. Match List-I with List-II:
List I: (Era)
P. Kaliyuga
Q. Vikrama Saṃvat
R. Śaka Era
S. Kollam Era
List II: (Base Epoch Year CE/BCE)
1. 3102 BCE
2. 57 BCE
3. 78 CE
4. 824 CE
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-3, R-2, S-1

131. What defines the 'Mean longitude' of a planet?
(A) The apparent position seen from Earth by an observer on the ground.
(B) The latitude of the planet relative to the ecliptic plane at noon.
(C) Planet's position if it moved uniformly in a circular orbit.
(D) The position of the planet during retrograde motion in its cycles.

132. Which of the following is an exception to the rules of Śīghrasaṃskāra?
(A) It corrects for the relative motion of the Earth and the planet.
(B) It is applied to superior planets.
(C) It is applied to inferior planets.
(D) It is applied to the Sun and the Moon.

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133. Consider the following statements about the Jovian year:
I. It is linked to the movement of Jupiter.
II. It takes approximately 12 years for Jupiter to complete one revolution.
III. The Jovian 60-year cycle (Saṃvatsara) is widely used in traditional calendars.
IV. It precisely equals one solar year.
V. Converting Śaka to Jovian years requires tracking Jupiter's mean longitude.
Which of the above statement(s) is/are correct?
(A) I, III, IV, and V only

(B) II, III, IV, and V only
(C) I, II, III, and V only
(D) I, II, IV, and V only

134. If the mean longitude of a planet is 90 degrees and the correction from Mandasaṃskāra is +2 degrees, what is the Mandaspaṣṭa (true mean) longitude?
(A) 88 degrees
(B) 92 degrees
(C) 90 degrees
(D) 180 degrees

135. What physical necessity drove Mādhava to develop an error-correction procedure for Candravākyas?
(A) The Vākyas were written in an outdated language and were hard to use.
(B) He wanted to convert lunar calendars to solar calendars for the King.
(C) He disbelieved in the existence of Nakṣatras as defined in the Veda.
(D) Lunar apogee and node shifts made older constants inaccurate.

136. Which term is used for a solar calendar predominantly followed in Kerala that starts in 824 CE?
(A) Kollam Era
(B) Vikrama Saṃvat
(C) Śālivāhana Saṃvat
(D) Saptarṣi Era

137. Identify the correct pair regarding lunar cycles:
(A) Synodic month duration
(B) Sidereal month duration
(C) Intercalary month
(D) Added intercalary month

138. In the context of calendar systems, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.
Assertion (A): Intercalary months (Adhimāsa) are never added to a purely solar calendar.
Reason (R): Solar calendars strictly follow the Sun's transit and do not need to synchronize with lunar phases.
In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

139. Identify the incorrect statement regarding the National Calendar of India.
(A) It begins on Caitra 1, equivalent to March 22 (or March 21 in a leap year).
(B) It uses the Śaka era.
(C) It was officially adopted in 1957.
(D) Its months have variable lengths dependent entirely on actual lunar sightings.

140. Match List-I with List-II:
List I: (Text)
P. Āryabhaṭīya
Q. Tantrasaṅgraha
R. Karaṇakutūhala
S. Vākyakaraṇa
List II: (Core Feature)
1. Epicyclic geocentric theory
2. Quasi-heliocentric theory
3. Almanac-making via simple math
4. Mnemonic phrase system
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-3, Q-4, R-1, S-2

141. What defines 'Ahargaṇa' calculation?
(A) Summing the longitudes of the Sun and Moon for finding the yoga value.
(B) Measuring the shadow of a gnomon at noon to find the solar declination.
(C) Total civil days elapsed since a specific astronomical epoch.
(D) Calculating the eclipse magnitude using the diameter of the moon disk.

142. Which of the following is an exception to the data found in a Saṅkrānti-vākya?
(A) Time of Sun's entry into a Zodiac sign.
(B) The specific Zodiac sign.
(C) The day of the month the transition occurs.
(D) The exact distance to the Moon.

143. Consider the following statements about Ayanāṃśa algorithms:
I. They calculate the longitudinal difference between the Sāyana (tropical) and Nirayaṇa

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(sidereal) zodiacs.
II. Various algorithms exist depending on the fixed star chosen as a reference point.
III. They are completely irrelevant to Indian astrology.
IV. Ayanāṃśa increases roughly by 50.2 seconds of arc every year.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, and III only

144. If an astronomer uses the Candravākyas to find the moon's position, what intermediate step is entirely avoided compared to Siddhāntic methods?
(A) Finding the Ahargaṇa for the current day since the epoch began.
(B) Using sine tables and applying Mandasaṃskāra geometrically.
(C) Knowing the current day of the week for scheduling ritual events.
(D) Knowing the epoch from which the calculations are initially made.

145. What effect does the Śīghrasaṃskāra have on the computed motion of a superior planet in a geocentric model?
(A) It accounts for the planet's elliptical orbit in the Siddhānta.
(B) Explains apparent retrograde motion of the planet from Earth.
(C) It changes the planet's mass relative to the solar mass center.
(D) It aligns the lunar calendar with the solar calendar seasons now.

146. Which Vākya text system focuses specifically on tracking the Sun's daily motion throughout the month?
(A) Māsavākyas
(B) Candravākyas
(C) Nakṣatra-vākyas
(D) Saṅkrānti-vākyas

147. Identify the correct statement regarding revolution numbers in a Mahāyuga.
(A) They are arbitrary numbers chosen for calculation convenience.
(B) They are only applicable to the Moon in its monthly revolution.
(C) Integer orbits a planet makes in 4,320,000 years.
(D) They were first introduced by modern western astronomers lately.

148. In the context of lunar calendars, given below are two statements:
Statement I: The lunar year in Indian astronomy consistently has exactly 360 days.
Statement II: A lunar year of 354 days requires an intercalary month roughly every 2.5 to 3 years to align with the solar year.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is false but Statement II is true
(D) Statement I is true but Statement II is false

149. Which of the following does NOT represent a valid mode of reckoning time (Māna) in traditional Indian astronomy?
(A) Saura (Solar)
(B) Sāvana (Civil)
(C) Bhautika (Physical)
(D) Cāndra (Lunar)

150. Regarding the history of planetary models, arrange the following astronomers chronologically based on their contributions:
1. Āryabhaṭa
2. Brahmagupta
3. Bhāskara II
4. Nīlakaṇṭha Somayājī
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 1, 2, 4, 3

151. What defines a 'Nakṣatra' in terms of solar calendar computation?
(A) The exact moment of sunrise for the local observer on Earth.
(B) A lunar eclipse occurring at the nodes of the moon's orbit.
(C) The 12th part of a day used for calculating standard time units.
(D) 13° 20' ecliptic segment occupied by Sun or Moon.

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152. Which of the following is an exception to the characteristics of Vikrama Saṃvat?
(A) Purely solar calendar with no lunar considerations.
(B) It starts in 57 BCE according to the traditional dating system.
(C) It is widely used in Northern and Western India for ritual dates.
(D) Its months are primarily lunar (Amānta or Pūrṇimānta) in nature.

153. Consider the following statements about the quasi-heliocentric model:
I. It places the Earth at the center of the celestial sphere.
II. It places the Sun orbiting the Earth.
III. It accurately models Mercury and Venus orbiting the Sun.
IV. It was proposed in the Āryabhaṭīya.
Which of the above statement(s) is/are correct?
(A) I, III, and IV only
(B) II, III, and IV only
(C) I, II, and III only
(D) I, II, and IV only

154. If a planetary text calculates the mean longitude of Mars, what specific data from the Mahāyuga parameters is essential?
(A) Revolution number of Mars
(B) Revolution number of the Moon
(C) The exact distance to Mars
(D) The size of Mars

155. What is the fundamental competency demonstrated by the use of Karaṇa texts by traditional Indian almanac makers?
(A) The ability to ignore empirical data for the ritual calendar use.
(B) The ability to memorize Greek texts translated into local scripts.
(C) The skill of carving stone observatories for astronomical research.
(D) Rapid, accurate calendrical math without complex Yuga integrations.

156. Which term describes the correction applied to a planet's position to account for the eccentricity of its orbit (equation of the center)?
(A) Śīghrasaṃskāra
(B) Mandasaṃskāra
(C) Ayanāṃśa
(D) Ahargaṇa

157. Identify the incorrect statement regarding the Veda's divisions of time.
(A) The year, months, and days were clearly categorized.
(B) The necessity of a 13th month was understood early on.
(C) Time was strictly linear and never cyclical.
(D) Half-months were a common division.

158. In the context of the Vākya system, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.
Assertion (A): Obtaining longitudes using the Vākya system is significantly faster than using standard Siddhāntic methods.
Reason (R): The Vākya system utilizes pre-calculated numerical mnemonics, bypassing the need to compute sine values and apply sequential corrections daily.
In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

159. Identify the incorrect pair regarding the Pañcāṅga elements:
(A) Nakṣatra - Solar Eclipse
(B) Tithi - Lunar Day
(C) Vāra - Weekday
(D) Karaṇa - Half-Tithi

160. Match List-I with List-II:
List I: (Time measure)
P. Lunar year
Q. Solar year
R. Civil day
S. Tithi (average duration)
List II: (Length in days)
1. ~365.25 days
2. ~354 days
3. 1 day (sunrise to sunrise)
4. ~0.94 to 1.03 days
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-1, S-4

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(D) P-3, Q-1, R-4, S-2

161. What defines the computation of 'Karaṇa' in the calendar?
(A) It is exactly equal to one Tithi in the lunar calendar system.
(B) Half a Tithi, with 11 names repeating in a cycle.
(C) It is a division of a solar day used for calculating civil time.
(D) It is a measure of planetary latitude relative to the ecliptic.

162. Which of the following is an exception to the required components for finding the true longitude of a planet?
(A) Planet's relative size
(B) Mean longitude
(C) Apogee (Ucca) position
(D) Epicycle dimensions (or equivalent correction parameters)

163. Consider the following statements about the Śaka era:
I. It begins in 78 CE.
II. It is the basis for the Indian National Calendar.
III. Converting it to Kaliyuga requires adding 3179.
IV. It begins in 57 BCE.
Which of the above statement(s) is/are correct?
(A) I, III, and IV only
(B) II, III, and IV only
(C) I, II, and III only
(D) I, II, and IV only

164. If an astronomer is calculating the 'Nakṣatra of the Sun', what specific calculation are they performing?
(A) Finding the distance from the Sun to the nearest star in the galaxy.
(B) Calculating the time of a solar eclipse for a specific location now.
(C) Determining the Sun's mass relative to the Earth and other planets.
(D) Converting solar longitude to 27-division lunar mansions.

165. What causes the phenomenon that the Vākyas of Vararuci eventually needed error-correction by Mādhava?
(A) The Earth stopped rotating due to cosmic influences in the past.
(B) The invention of the telescope changed the way we see the stars.
(C) Precession and long-term lunar anomaly variations.
(D) The adoption of the Gregorian calendar for all the ritual events.

166. Which text is a classical example of a Karaṇa text that simplified calculations using an epoch of 1183 CE?
(A) Āryabhaṭīya
(B) Karaṇakutūhala
(C) Sūrya Siddhānta
(D) Taittirīya Saṃhitā

167. Identify the correct statement regarding 'Saṅkrānti'.
(A) It marks the end of a lunar month in the standard calendar system.
(B) It marks the exact moment of midnight for the civil time keeping.
(C) It occurs roughly every 27 days relative to the lunar nodal points.
(D) Transit of the Sun from one Rāśi (Zodiac sign) to another.

168. In the context of Vedic timekeeping, given below are two statements:
Statement I: The names of the 13 months in the Taittirīya-Brāhmaṇa are identical to the Gregorian calendar months.
Statement II: Early Vedic texts recognized the need for an intercalary month to align lunar and solar cycles.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is false but Statement II is true
(D) Statement I is true but Statement II is false

169. Which of the following is NOT an advantage of Karaṇa texts over standard Siddhāntas?
(A) Reduced volume of calculations for the daily almanac preparation.
(B) Avoidance of large Ahargaṇa numbers from the start of the epoch.
(C) High accuracy valid for tens of thousands of years.

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used
(C) Ahargaṇa - Epicycle size for planet orbits
(D) Mandasaṃskāra - Equation of the Center

188. In the context of luni-solar calendars, given below are two statements:
Statement I: The Luni-solar year strictly ignores the transit of the Sun.
Statement II: The Luni-solar year synchronizes lunar months with the solar year via the insertion of an intercalary month.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is false but Statement II is true
(D) Statement I is true but Statement II is false

189. Which characteristic is NOT associated with the Indian National Calendar (Rāṣṭrīya Dinadarśikā)?
(A) It begins with the month of Caitra.
(B) It incorporates leap years aligned with the Gregorian calendar.
(C) It uses purely lunar months.
(D) It adopted the Śaka era.

190. Regarding Indian astronomy, arrange the following conceptual models in chronological order of their historical emergence:
1. Simple Vedāṅga Jyotiṣa period (luni-solar tracking)
2. Geocentric epicyclic models (Āryabhaṭīya)
3. Quasi-heliocentric model (Tantrasaṅgraha)
(A) 1, 2, 3
(B) 2, 1, 3
(C) 1, 3, 2
(D) 3, 2, 1

191. What is the fundamental function of 'Māsavākyas'?
(A) Daily Sun positions over the course of a solar month.
(B) To name the 13 months according to the Vedic ritual systems.
(C) To determine the size of Jupiter relative to the Earth orbit.
(D) To track the lunar nodes for predicting the eclipse duration.

192. Which of the following is an exception to the data derived directly from the 'Ahargaṇa'?
(A) Mean longitude of the Sun for that specific day
(B) The exact physical diameter of the Earth
(C) Mean longitude of the Moon in its orbit cycle now
(D) Current weekday (Vāra) derived from the civil count

193. Consider the following statements about time measures:
I. Sāvana refers to civil time.
II. Cāndra refers to lunar time.
III. Saura refers to solar time.
IV. Nākṣatra refers to sidereal time.
V. All four measures use days of identical length.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

194. An astronomer wishes to quickly find the true position of the Moon without calculating from a distant epoch. Which traditional system is best suited for this application?
(A) Vākyakaraṇa (Candravākyas)
(B) Mahāyuga integration
(C) Precessional integration
(D) Rigvedic observation

195. What physical astronomical reality is primarily responsible for the 'Śīghra' correction?
(A) The Earth's rotation on its own axis during a 24-hour cycle.
(B) The Moon's gravity acting upon the Earth's oceanic tidal flow.
(C) Difference between Earth-centered and Sun-centered views.
(D) The wobble of the Earth's axis due to precessional influences.

196. Which text is fundamental in identifying the evolution of planetary models to a Quasi-heliocentric view?
(A) Sūrya Siddhānta
(B) Vedāṅga Jyotiṣa
(C) Taittirīya-Brāhmaṇa
(D) Tantrasaṅgraha

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In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

179. Identify the incorrect statement concerning the names of the 12 half-months.
(A) They divide the lunar month into two distinct phases.
(B) They are based on the waxing and waning of the moon.
(C) Each half-month is perfectly equal to 15 solar days.
(D) Śukla Pakṣa ends with Pūrṇimā.

180. Match List-I with List-II:
List I: (Era conversion calculation)
P. Current CE year - 78
Q. Current CE year + 57
R. Current Śaka + 3179
S. Current CE year - 824
List II: (Target Era)
1. Vikrama Saṃvat
2. Śaka Era
3. Kollam Era
4. Kaliyuga Era
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

181. What defines 'Adhimāsa' in the Indian calendar system?
(A) A month with 31 days according to the standardized Gregorian system.
(B) A month where an eclipse occurs during the new moon or full moon day.
(C) Intercalary month added to align lunar and solar years.
(D) The first month of the Vikrama Saṃvat used for starting the new year.

182. Which of the following is an exception to the parameters computed for the Pañcāṅga?
(A) Tithi for the current day
(B) Ayanāṃśa rate of change per day
(C) Yoga for the ritual time
(D) Karaṇa for the ceremony

183. Consider the following statements about Candravākyas:
I. They are mnemonic phrases representing the true longitude of the Moon.
II. They were heavily utilized in the Kerala school of astronomy.
III. They eliminate the need for step-by-step trigonometric calculations.
IV. Vararuci and Mādhava are prominent figures associated with them.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

184. If an almanac states a specific 'Tithi' has ended, what specific angular relationship between the Sun and Moon has just been crossed?
(A) A multiple of 12 degrees.
(B) A multiple of 10 degrees.
(C) A multiple of 13 degrees 20 minutes.
(D) A multiple of 30 degrees.

185. What causes the necessity of Error-Correction procedures for traditional Vākyas?
(A) The mathematical impossibility of sine functions in geometry.
(B) Changes in the political ruling class and their royal decrees.
(C) Lunar apogee and node shifts made older constants inaccurate.
(D) The conversion of scripts from Sanskrit to regional languages.

186. Which planetary text provides simplified algorithms without needing Mahāyuga parameters, famously authored by Gaṇeśa Daivajña?
(A) Grahalāghava
(B) Āryabhaṭīya
(C) Tantrasaṅgraha
(D) Siddhānta Śiromaṇi

187. Identify the correct pair regarding planetary corrections:
(A) Śīghrasaṃskāra - Latitude correction formula
(B) Ayanāṃśa - Parallax correction method

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(C) II, III, and IV only
(D) I, II, and IV only

224. If an astronomer uses the Candravākyas of Mādhava, which celestial body's position are they primarily determining?
(A) Sun
(B) Moon
(C) Jupiter
(D) Saturn

225. What causes the need to convert 'Śaka to Jovian years' in historical epigraphy?
(A) Jovian years were used in North India, while Śaka was used in South.
(B) Conversion of Saṃvatsara cycle dates to linear eras like Śaka.
(C) The Śaka era is completely inaccurate for tracking planetary cycles.
(D) Jovian years strictly measure lunar eclipses during the node transit.

226. Which specific procedure did Mādhava implement to refine the older Candravākyas?
(A) Adjusted for orbital changes since Vararuci's time.
(B) Translating them to Arabic for the use of traveling scholars.
(C) Removing the intercalary month to create a purely solar system.
(D) Discarding the concept of Tithi in favor of civil days instead.

227. Identify the correct statement regarding calendars:
(A) Vikrama Saṃvat - 78 CE
(B) Kollam Era - 57 BCE
(C) National Calendar - Śaka Era
(D) Śālivāhana-saṃvat - 3102 BCE

228. In the context of early Vedic time divisions, given below are two statements:
Statement I: The names of the 12 half-months are mentioned explicitly in early Vedic time divisions.
Statement II: The concept of a lunar year of exactly 365 days is a core Vedic teaching.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

229. Which of the following does NOT represent a valid mathematical requirement for extracting the 'Mean longitude' of a planet?
(A) The planet's revolution number in a Yuga
(B) Ahargaṇa
(C) The planet's physical mass
(D) Civil days in a Yuga

230. Regarding Karaṇa texts, arrange the following steps of obtaining planetary positions in order:
1. Determine elapsed days from the text's specific modern epoch.
2. Calculate mean position using simplified constant multipliers.
3. Apply simplified arithmetic corrections (like algebraic approximations of sine).
4. Obtain the true longitude.

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

231. What is the fundamental basis of a 'Luni-solar year'?
(A) A year composed exclusively of solar months without lunar reference.
(B) A system based solely on the revolution of Jupiter in its orbit.
(C) A calendar that alternates between a solar year and a lunar year.
(D) Lunar months synchronized with solar year via intercalation.

232. Which of the following is an exception to the elements tracked by 'Māsavākyas'?
(A) Lunar phase variations exactly aligned to solar days
(B) Daily solar position for the local observer on Earth
(C) Solar anomaly variations over the monthly solar cycle
(D) True longitude of the Sun at the moment of solar ingress

233. Consider the following statements about early Indian time measures:
I. The Taittirīya-Brāhmaṇa gives specific names to 13 months.

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197. Identify the correct statement regarding Karaṇa texts.
(A) They are philosophical texts with no mathematical content included.
(B) They explicitly reject all Siddhāntic knowledge as being false.
(C) Use recent epochs to reduce large Ahargaṇa calculations.
(D) They are solely dedicated to calculating eclipses for the priests.

198. In the context of the National Calendar of India, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.
Assertion (A): The National Calendar of India standardizes the length of its months, unlike traditional regional calendars.
Reason (R): This standardization allows the calendar to function reliably for civil and governmental purposes alongside the Gregorian calendar.
In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

199. Identify the incorrect pair regarding calendar elements:
(A) Vikrama Saṃvat - 57 BCE era system
(B) Śālivāhana-saṃvat - 78 CE era system
(C) Luni-solar year - Adhimāsa month used
(D) Solar Calendar - Using Tithis as dates

200. Match List-I with List-II:
List I: (Term)
P. Vāra
Q. Tithi
R. Nakṣatra
S. Yoga
List II: (Meaning)
1. Sum of solar and lunar longitudes
2. Weekday
3. 12° relative motion of Moon over Sun
4. 13°20' sector of the ecliptic
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

201. What defines 'Revolution number of a planet' in Siddhāntic texts?
(A) The number of times it goes retrograde in a solar year cycle.
(B) The number of days it takes to complete one orbit around Sun.
(C) Complete orbits a planet makes in a Mahāyuga.
(D) Its assigned number in the week according to ritual traditions.

202. Which of the following is an exception to the topics covered by typical Saṅkrānti-vākyas?
(A) The retrograde motion of Mars.
(B) The transition of the Sun into Aries.
(C) The precise time of solar ingress into a Rāśi.
(D) The duration of a solar month.

203. Consider the following statements about Mandasaṃskāra:
I. It is mathematically analogous to the equation of the center.
II. It requires knowing the planet's mean longitude.
III. It requires knowing the longitude of the planet's apogee (Ucca).
IV. It uses the radius of the planet's epicycle.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

204. If the Kollam year is given as 1, what is the corresponding Common Era year?
(A) 78 CE
(B) 824/825 CE
(C) 57 BCE
(D) 3102 BCE

205. What fundamental astronomical shift does the computation of Ayanāṃśa address?
(A) The Earth's revolution around the Sun during the annual cycle.
(B) The phases of the Moon as seen from the Earth's surface at night.
(C) Shift of equinoxes relative to fixed background stars.

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(D) The changing distance to the Moon due to the elliptical orbit.

206. Which traditional Indian era is synonymous with the start of the current cosmic age in standard texts?
(A) Śaka Era
(B) Vikrama Era
(C) Kollam Era
(D) Kali Era

207. Identify the correct statement regarding the Lunar day (Tithi).
(A) Duration varies with the speeds of the Sun and Moon.
(B) It has a constant duration of exactly 24 hours in all seasons.
(C) It is synonymous with the civil day in the standard calendar.
(D) It is based purely on the Earth's rotation around its own axis.

208. In the context of planetary models, given below are two statements:
Statement I: Śīghrasaṃskāra brings the heliocentric mean planet to its true geocentric position.
Statement II: Nīlakaṇṭha's quasi-heliocentric model eliminated the need for Śīghrasaṃskāra for interior planets by correctly shifting their center of motion to the Sun.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is false but Statement II is true
(D) Statement I is true but Statement II is false

209. Which of the following is NOT an element typically derived from the Vākya system?
(A) True longitude of the Moon
(B) The exact mass of the Sun
(C) Solar ingress times (Saṅkrānti)
(D) Daily position of stars

210. Regarding classical epicyclic models, arrange the following computations to find the true position of a superior planet in order:
1. Find Mean Longitude
2. Find Ahargaṇa
3. Apply Mandasaṃskāra
4. Apply Śīghrasaṃskāra
(A) 2, 1, 3, 4
(B) 1, 2, 4, 3
(C) 2, 1, 4, 3
(D) 1, 3, 2, 4

211. What is the specific role of the 13th month mentioned in the Taittirīya-Brāhmaṇa?
(A) It is the month of harvest in the early Vedic agricultural cycle.
(B) It marks the end of a century according to the regional records.
(C) Intercalary month to reconcile lunar and solar calendars.
(D) It is a month dedicated exclusively to solar eclipses in the sky.

212. Which of the following is an exception to the calendar systems predominantly used in historical India?
(A) Vikrama Saṃvat
(B) Śaka Saṃvat
(C) Kollam Era
(D) Julian Calendar

213. Consider the following statements about the Grahalāghava:
I. It simplifies complex planetary calculations.
II. It heavily relies on the Mahāyuga system for daily use.
III. It uses arithmetical approximations instead of sine tables.
IV. It is considered a Karaṇa text.
V. It was written by Bhāskara II.
Which of the above statement(s) is/are correct?
(A) I, II, and V only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, IV, and V only

214. An astronomer computes that the Sun is at 30° longitude. According to the solar calendar system, the Sun has just entered which Rāśi?
(A) Meṣa (Aries)
(B) Vṛṣabha (Taurus)
(C) Mithuna (Gemini)
(D) Karkaṭa (Cancer)

215. What primary computational leap made the Vākya system so vital in Kerala?
(A) It required advanced calculus for finding

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the nodal points.
(B) It rejected observational astronomy in favor of divine vision.
(C) It proved the Earth was a sphere using the shadow of a gnomon.
(D) Accurate planetary math via memorized numerical phrases.

216. Which of the following defines 'Ahargaṇa'?
(A) Cumulative count of civil days since a chosen epoch.
(B) The count of solar years according to the Gregorian calendar.
(C) The number of intercalary months in a Yuga cycle calculation.
(D) The true longitude of the Sun at the moment of the vernal ingress.

217. Identify the correct statement regarding planetary modeling texts:
(A) Āryabhaṭīya - Geocentric model used
(B) Tantrasaṅgraha - Epicyclic Geocentric
(C) Simplified Almanac Computations
(D) Grahalāghava - Mnemonic system

218. In the context of lunar timekeeping, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.
Assertion (A): The Lunar year of 354 days is fundamentally unsuited for tracking agricultural seasons.
Reason (R): Agricultural seasons are strictly dependent on the solar cycle, which is roughly 11 days longer than the lunar year.
In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

219. Identify the incorrect statement regarding the Pañcāṅga.
(A) It consists of Tithi, Vāra, Nakṣatra, Yoga, and Karaṇa.
(B) It is a daily almanac used for tracking time and astrological data.
(C) Computations for Tithi require finding the angular difference between the Sun and Moon.
(D) It entirely ignores the longitudes of the Sun and Moon.

220. Match List-I with List-II:
List I: (Era conversion)
P. Śaka to Kali
Q. Vikrama to Kali
R. Śaka to Jovian
S. Kollam to Kali
List II: (Rule)
1. Add 3179
2. Add 3044
3. Based on Jupiter's 12-yr orbit / 60-yr cycle
4. Add 3926
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-3, Q-4, R-1, S-2

221. What defines 'Saṅkrānti' in a solar calendar system?
(A) A solar eclipse occurring during the new moon in the sky.
(B) The shortest day of the year according to solar tracking.
(C) Sun entering a new constellation or zodiac sign.
(D) The occurrence of a full moon during the lunar month cycle.

222. Which of the following is an exception to the corrections applied to find the 'True Longitude' of a planet?
(A) Mandasaṃskāra
(B) Śīghrasaṃskāra
(C) Deśāntara (Longitude correction)
(D) Mahāyuga expansion rate

223. Consider the following statements about the Nakṣatra computation:
I. It is derived primarily from the Moon's true longitude.
II. There are 27 divisions, each measuring 13° 20'.
III. It can also be calculated for the Sun (Nakṣatra of the Sun).
IV. It represents a solar day.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, III, and IV only

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(D) Practical utility for contemporary almanac makers in ritual needs.

170. Regarding the creation of a standard almanac (Pañcāṅga), arrange the following steps in a logical computational sequence:
1. Determine Ahargaṇa
2. Calculate Mean Sun and Mean Moon
3. Apply Mandasaṃskāra for True Sun and True Moon
4. Compute Tithi and Yoga

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

171. What defines 'Yoga' mathematically in the Pañcāṅga?
(A) (Longitude of Sun - Longitude of Moon) / 13°20'
(B) Longitude of Moon / 12°
(C) (Longitude of Moon - Longitude of Sun) / 12°
(D) (Longitude of Sun + Longitude of Moon) / 13°20'

172. Which of the following is an exception to the celestial bodies typically computed using Śīghrasaṃskāra in Indian astronomy?
(A) Mangala (Mars)
(B) Candra (Moon)
(C) Guru (Jupiter)
(D) Śukra (Venus)

173. Consider the following statements regarding the computation of True longitudes:
I. It is derived from the mean longitude.
II. It requires trigonometric sine (Jyā) functions in Siddhāntic texts.
III. It corrects for observational anomalies like retrograde motion.
IV. It assumes a flat Earth model.
V. It is directly used to predict eclipses.

Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) II, III, IV, and V only
(C) I, II, III, and V only
(D) I, III, IV, and V only

174. If the Ahargaṇa is calculated to be 7,300 days since an epoch, roughly how many solar years have passed?
(A) 10
(B) 30
(C) 40
(D) 20

175. Applying the concept of the Lunar year, if a festival falls on the 10th day of the lunar month of Caitra this year, why will it occur on a different Gregorian date next year?
(A) Lunar year is ~11 days shorter than solar year, causing drift.
(B) The Gregorian calendar loses 11 days a year due to leap systems.
(C) The lunar month of Caitra shifts its position randomly in rituals.
(D) The festival is based on the Jovian year cycle of 12 solar years.

176. Which time measure is universally used as the denominator to find the daily mean motion of a planet from its revolution number in a Yuga?
(A) Total solar years in a Yuga
(B) Total civil days in a Yuga
(C) Total lunar months in a Yuga
(D) Total sidereal days in a Yuga

177. Identify the correct statement regarding 'Ayanāṃśa'.
(A) It remains a constant zero value throughout all future centuries.
(B) Value needed to convert tropical to sidereal longitude.
(C) It is only applicable to the planet Jupiter in its 12-year cycle.
(D) It measures the distance from the Earth to the Sun in the system.

178. In the context of historical astronomy, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.
Assertion (A): The quasi-heliocentric model represented a major evolution in Indian astronomical thought.
Reason (R): It mathematically recognized that the interior planets do not orbit the Earth directly, resolving longstanding issues with their calculated latitudes.

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II. A normal lunar year was understood to have roughly 354 days.
III. Half-months (Pakṣas) were standard divisions.
IV. The solar day was entirely unknown until the 10th century CE.

Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, and IV only

234. An epigrapher encounters a date in the Kollam Era. To convert it to the Kaliyuga era, approximately what value must be added?
(A) 3926
(B) 3179
(C) 3044
(D) 12

235. What defines the competency of 'Error-Correction' in the Vākya system?
(A) The ability to ignore past data in favor of modern observations.
(B) Translating Sanskrit to regional scripts for a broader audience.
(C) Correcting spelling errors in manuscripts for the ritual priests.
(D) Refining mnemonic constants for slow real-world orbital changes.

236. Which term accurately describes the process of calculating the difference between a planet's true position and its mean position due strictly to its elliptical orbit?
(A) Ahargaṇa computation
(B) Mandasaṃskāra
(C) Ayanāṃśa determination
(D) Śīghrasaṃskāra

237. Identify the correct statement regarding 'Karaṇa' as an element of time.
(A) It is perfectly equal to a solar day.
(B) It has no relationship to the moon.
(C) There are exactly two Karaṇas in one Tithi.
(D) It is an intercalary day.

238. In the context of Siddhāntic astronomy, given below are two statements, one is labelled as Assertion A and the other is labelled as Reason R.

Assertion (A): Ahargaṇa calculations usually yield extremely large numbers in Siddhāntic astronomy.
Reason (R): Siddhāntic epochs typically start at the beginning of a Yuga or Kalpa, meaning millions of days have elapsed.
In light of the above statements, choose the most appropriate answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

239. Identify the incorrect statement regarding historical texts and models:
(A) Tantrasaṅgraha - Epicyclic theory solely
(B) Āryabhaṭīya - Yuga system employed
(C) Karaṇakutūhala - Epoch of 1183 CE used
(D) Grahalāghava - Avoidance of sine tables

240. Match List-I with List-II:
List I: (Term)
P. Śīghrasaṃskāra
Q. Mandasaṃskāra
R. Ayanāṃśa
S. Ahargaṇa
List II: (Definition)
1. Precession of equinoxes correction
2. Count of civil days
3. Heliocentric/parallax correction
4. Equation of the center
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-1, R-4, S-3

241. What is the fundamental property of the 'National Calendar' (Rāṣṭrīya Dinadarśikā)?
(A) It operates on purely lunar principles for the ritual cycle.
(B) Standardized luni-solar calendar based on the Śaka Era.
(C) It replaces the Gregorian calendar globally for secular dates.
(D) It begins its year in the month of December according to code.

242. Which of the following is an exception to the typical applications of the Vākya system?

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that daily civil functions remain synchronized with complex celestial mechanics and broader astronomical patterns over prolonged observation periods.

Based on the above source, attempt the following five questions.

256. Which unit of time is specifically measured based on the position of the sun?
(A) The lunar day
(B) The solar day
(C) The civil day
(D) The luni-solar year

257. What is employed as the standard unit for administrative and daily societal activities?
(A) The lunar day
(B) The solar day
(C) The solar year
(D) The civil day

258. Which timekeeping framework is designed to harmonize lunar cycles with solar rhythms?
(A) Luni-solar year
(B) The standard lunar day
(C) The official solar year
(D) The specific civil day

259. What measure is strictly followed for long-term agricultural and seasonal tracking?
(A) The lunar day
(B) The civil day
(C) The solar year
(D) The luni-solar year

260. According to the source, what does the lunar day track?
(A) The phases of the moon
(B) The position of the sun
(C) The agricultural seasons
(D) The daily societal activities

Direction : Please read the following source carefully.

In the field of historical chronometry, researchers frequently encounter chronological records dated in various regional and historical eras, necessitating precise conversion procedures. To standardize historical timelines, an archivist must apply specific algorithms for the conversion of eras into a unified baseline. A common requirement involves converting dates from the Śaka era to the Kali era, which requires a fundamental arithmetic adjustment based on the established epochal differences. Similarly, converting the Śaka era to Jovian years allows historians to align civil chronologies with Jupiter's cyclic movements. Furthermore, inscriptions often feature the Vikrama samvat, which must be accurately converted to the Kali era to maintain chronological consistency across different geopolitical regions. In southern records, scholars frequently translate the Kollam year to the Kali era. By mastering the conversion of the Śaka to Kali, Śaka to Jovian years, Vikrama samvat to Kali, and Kollam year to Kali, chronologists can reconstruct an integrated historical timeline. This methodological approach to transforming diverse regional modes of reckoning into the universal Kali era provides a seamless chronological framework, essential for the accurate dating and correlation of ancient administrative and astronomical manuscripts across distinct historical periods.

Based on the above source, attempt the following five questions.

261. Converting the Śaka era to Jovian years allows historians to align civil chronologies with the cyclic movements of which celestial body?
(A) The Sun
(B) The Moon
(C) Saturn
(D) Jupiter

262. Which historical era, frequently featured in inscriptions, must be converted to the Kali era to maintain chronological consistency?
(A) The Jovian era
(B) The Vikrama samvat
(C) The Solar era
(D) The Luni-solar epoch

263. In southern records, which year is frequently translated to the Kali era?
(A) The Śaka year
(B) The Jovian year
(C) The Kollam year
(D) The Vikrama year

264. The conversion of dates from the Śaka era to the Kali era requires arithmetic adjustments based on what specific factor?
(A) The cyclic movements of the moon

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(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

Direction : Please read the following source carefully.

In an academic analysis of chronological divisions in the Veda, researchers focus on how early astronomical systems structured the passage of time. A primary text of interest is the Taittirīya-Brāhmaṇa, which provides specific names for the thirteen months, illustrating a highly organized framework for tracking seasonal and lunar cycles. Furthermore, this system explicitly outlines the names of twelve half-months, demonstrating a precise method of breaking down lunar phases. The foundational timekeeping unit in this context is the lunar year, which is calculated to consist of exactly 354 days. However, because a strictly lunar year falls out of synchronization with the solar seasons, the Vedic system addresses this discrepancy through the implementation of an intercalary month. By analyzing the divisions of time into the year, months, and days, scholars observe that the inclusion of the intercalary month ensures the alignment of the 354-day lunar year with broader seasonal cycles. This methodology of using thirteen months and specific half-months highlights the sophisticated nature of ancient time measurement and provides crucial insights into the foundational structures of early calendrical science as documented within the traditional Vedic corpus.

Based on the above source, attempt the following five questions.

251. What is the foundational timekeeping unit calculated to consist of exactly 354 days?
(A) The solar year
(B) The lunar year
(C) The intercalary month
(D) The half-month

252. How many months are provided specific names in the framework outlined by the Taittirīya-Brāhmaṇa?
(A) Thirteen
(B) Twelve
(C) Eleven
(D) Fourteen

253. What mechanism is implemented in the Vedic system to align the 354-day lunar year with broader seasonal cycles?
(A) The twelve half-months
(B) The civil day
(C) The intercalary month
(D) The solar month

254. The Taittirīya-Brāhmaṇa explicitly outlines names for how many half-months?
(A) Thirteen
(B) Fifteen
(C) Fourteen
(D) Twelve

255. What is the primary purpose of the intercalary month in the described calendrical science?
(A) To track the specific phases of the lunar cycle more precisely
(B) To break down distinct lunar phases into individual names
(C) To align the lunar year with solar seasons
(D) To measure the exact divisions of time into specific days

Direction : Please read the following source carefully.

When establishing a functional astronomical calendar, a timekeeper must synthesize various general time measures to accurately record astronomical events and daily routines. The methodology relies on distinct modes of reckoning time, each serving a specific observational purpose. First, the lunar day is utilized to track the phases of the moon, whereas the solar day is measured based on the position of the sun. For long-term agricultural and seasonal tracking, the solar year is strictly followed. However, to integrate both solar and lunar phenomena, the system relies on the luni-solar year, a complex framework that harmonizes lunar cycles with solar rhythms. Additionally, for administrative and practical purposes, the civil day is employed as the standard unit for daily societal activities. An institutional review of these timekeeping modes reveals that the accurate calculation of time necessitates a precise understanding of the differences between a lunar day, a solar day, and a civil day. The continuous interaction between the solar year and the luni-solar year forms the foundation of this time reckoning, ensuring

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(C) The theoretical Siddhāntik planetary longitudes
(D) Candravākyas of Vararuci and Mādhava

297. Why must practitioners strictly implement an Error-Correction procedure in the Vākya system?
(A) Because mnemonic tables can accumulate minor deviations over time
(B) Because celestial bodies change their revolution numbers frequently
(C) Because lunar and solar tracks overlap without correction
(D) Because the algorithms rely on outdated tropical zodiacs

298. What is emphasized for determining monthly solar transitions in the Vākya system?
(A) Saṅkrānti-vākyas
(B) Māsavākyas
(C) Nakṣatra-vākyas
(D) Candravākyas

299. Which texts are relied upon for pinpointing exact solar ingress into zodiacal signs?
(A) The Nakṣatra-vākyas
(B) Saṅkrānti-vākyas
(C) Monthly Māsavākyas
(D) Lunar Candravākyas

300. Which texts are specifically utilized for identifying precise stellar alignments in this system?
(A) Nakṣatra-vākyas
(B) Saṅkrānti-vākyas
(C) Māsavākyas
(D) Candravākyas

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(B) The geographical location of inscriptions
(C) The number of months in a lunar year
(D) The established epochal differences

265. What is the ultimate goal of transforming diverse regional modes of reckoning into the Kali era?
(A) Create integrated timelines
(B) To track the agricultural seasons
(C) To align records with lunar phases
(D) To observe and track Jupiter's cyclic movements

Direction : Please read the following source carefully.

To schedule a significant institutional event using traditional Indian calendrical systems, an astronomer must compute the specific components of the Pañcāṅga. The Pañcāṅga fundamentally consists of five elements of the calendar, which are systematically calculated to determine the precise quality of time for any given day. The computational process begins with evaluating the Nakṣatra, representing the specific stellar mansion occupied by the moon. Next, the astronomer computes the Tithi, which designates the exact lunar day based on the longitudinal distance between the sun and the moon. Following this, the Yoga is determined through the combined longitudes of the sun and the moon, while the Karaṇa is calculated as a precise half of a Tithi. Finally, the Vāra, or the day of the week, is sequentially assigned. By synthesizing the computations of Nakṣatra, Tithi, Yoga, Karaṇa, and Vāra, the astronomer generates a complete daily profile. The precise calculation of these five elements is absolutely critical in the Indian calendrical system, as it provides a comprehensive mathematical framework that allows scholars and civil administrators to organize time systematically and align temporal activities with intricate celestial mechanics.

Based on the above source, attempt the following five questions.

266. Which element of the Pañcāṅga represents the specific stellar mansion occupied by the moon?
(A) The Tithi
(B) Nakṣatra
(C) The Yoga
(D) The Vāra

267. The Tithi is computed based on the longitudinal distance between which two celestial bodies?
(A) Jupiter and the sun
(B) The sun and the moon
(C) The moon and Jupiter
(D) The earth and the sun

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268. How is the Karaṇa element of the Pañcāṅga mathematically determined?
(A) As the precise half of a Tithi
(B) As the combined longitudes of the sun and moon
(C) As the sequential assignment of a week day
(D) As the longitudinal distance from the stellar mansion

269. Which component designates the day of the week in the traditional Indian calendrical system?
(A) Yoga
(B) Karaṇa
(C) Vāra
(D) Tithi

270. What is determined through the combined longitudes of the sun and the moon?
(A) Karaṇa
(B) Nakṣatra
(C) Vāra
(D) Yoga

Direction : Please read the following source carefully.

During an academic seminar on the structural evolution of national timekeeping, a chronologist examines the principles of the Solar Calendar alongside prominent historical eras. A critical component in structuring the Solar Calendar is determining the Nakṣatra of the Sun, which tracks the solar transition through various stellar divisions, unlike the lunar-based calculations of traditional almanacs. The researcher compares the structural differences between two major historical frameworks: the Vikrama saṃvat and the Śālivāhana-saṃvat, both of which have heavily influenced regional administrative chronologies. To unify diverse regional practices into a cohesive civil framework, the government established the National Calendar, officially known as the rāṣṭrīya dinadarśikā. This national system attempts to standardize date-keeping by

(A) Planetary latitudes of distant exoplanets
(B) Lunar true longitudes (Candravākyas)
(C) Solar motion (Māsavākyas)
(D) Solar transits (Saṅkrānti-vākyas)

243. Consider the following statements about the computation of planetary positions in Āryabhaṭīya:
I. It heavily relies on the Mahāyuga cycle.
II. Ahargaṇa is central to finding mean longitudes.
III. It features no corrective mechanisms (Saṃskāras).
IV. It uses epicycles to model complex motions.
V. It implicitly acknowledges the Earth's rotation.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) II, III, IV, and V only
(C) I, II, IV, and V only
(D) I, III, IV, and V only

244. If a standard solar year consists of 365.25 days and a lunar year consists of 354 days, what calendrical mechanism is used to keep the two synchronized in an Indian calendar?
(A) Skipping a week every year to match the solar cycle accurately.
(B) Extending the length of an hour during the summer season months.
(C) Ignoring the solar year entirely for the rituals and festivals.
(D) Insertion of Adhimāsa approximately every 32.5 months.

245. What underlying concept does the 'Quasi-heliocentric model' of Nīlakaṇṭha solve compared to older models?
(A) It perfectly predicted the existence of Uranus and Neptune now.
(B) It proved that the universe was infinite according to the King.
(C) Accounted for interior planets tied to Sun, fixing latitudes.
(D) It replaced the concept of gravity with the ritual time motion.

246. Which Vākya text set is fundamentally responsible for tracking the exact entry of the Sun into different zodiac signs?
(A) Māsavākyas
(B) Saṅkrānti-vākyas
(C) Candravākyas
(D) Nakṣatra-vākyas

247. Identify the correct statement regarding Vikrama Saṃvat and Śālivāhana-saṃvat.
(A) Both eras share the exact same starting year in ancient history.
(B) Both eras are exclusively used in South India for tribal dates.
(C) Neither era uses the Pañcāṅga system for the local solar year.
(D) Vikrama starts in 57 BCE; Śālivāhana starts in 78 CE.

248. In the context of chronological eras, given below are two statements:
Statement I: The conversion from Śaka to Kaliyuga involves adding a fixed constant, specifically 3179.
Statement II: Kaliyuga is considered the start of the current cosmic age, dated to 3102 BCE in tradition.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is false but Statement II is true
(D) Statement I is true but Statement II is false

249. Which of the following is NOT an established algorithm/method for determining the Ayanāṃśa value?
(A) The Chitrā-pakṣa (Lahiri) algorithm based on Spica.
(B) The Revatī-pakṣa algorithm.
(C) The measurement of solar mass fluctuations.
(D) Tracking the longitudinal drift of equinoctial points relative to a fixed star.

250. Regarding Indian calendrical computation, arrange the following key concepts in the logical sequence:
1. Determine the Ahargaṇa for the specific day.
2. Calculate Mean longitudes of Sun and Moon.
3. Apply corrections to find True longitudes.
4. Calculate Tithi and Yoga from True longitudes.
(A) 1, 2, 3, 4

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(D) The Mean longitude of the planets

278. What massive overarching time cycle is utilized to reference planetary revolution numbers?
(A) Ahargaṇa
(B) Mahāyuga
(C) Vikrama saṃvat
(D) Śālivāhana-saṃvat

279. What acts as the theoretical baseline for all subsequent planetary computations in the described system?
(A) The True longitude
(B) The specific stellar mansion
(C) The Mean longitude
(D) The intercalary month

280. Which text is specifically highlighted for initiating planetary computations by establishing a fixed epoch?
(A) Taittirīya-Brāhmaṇa
(B) Karaṇakutūhala
(C) Grahalāghava
(D) Āryabhaṭīya

Direction : Please read the following source carefully.

To transition from the theoretical baseline to observable astronomical phenomena, an astronomer relying on Siddhāntik texts must apply complex mathematical corrections to the calculated Mean longitude. The process of deriving the True longitudes of the planets requires two primary algorithmic adjustments. First, the astronomer performs the Mandasaṃskāra, an essential correction that accounts for the eccentric anomaly of the planet's orbit, effectively adjusting the mean position based on its slower or faster movement at different orbital stages. Following the Mandasaṃskāra, the calculation demands the Śīghrasaṃskāra, a secondary correction that compensates for the planetary parallax and the relative motion between the earth and the planet. By systematically applying both the Mandasaṃskāra and the Śīghrasaṃskāra, the astronomer corrects the initial mean calculations to reflect actual observational positions. The precise execution of these corrections is mandatory to ascertain the True longitudes of the planets. This procedural methodology in Siddhāntik texts ensures that mathematical predictions align with visual astronomical observations, highlighting the sophisticated geometrical techniques employed to solve discrepancies between a planet's mean orbital path and its true spatial coordinates.

Based on the above source, attempt the following five questions.

281. Which correction accounts for the eccentric anomaly of the planet's orbit?
(A) Mandasaṃskāra
(B) Śīghrasaṃskāra
(C) Ahargaṇa
(D) Ayanāṃśa

282. The Śīghrasaṃskāra is a secondary correction applied to compensate for what phenomenon?
(A) The periodic shifting of the equinoxes
(B) Planetary parallax and relative motion
(C) The specific eccentric anomaly of the orbit
(D) The precessional difference between specific zodiacs

283. What is derived by systematically applying both the Mandasaṃskāra and the Śīghrasaṃskāra?
(A) The Mean longitudes of the planets
(B) The True longitudes of the planets
(C) The total number of elapsed civil days
(D) The revolution number in a Mahāyuga

284. Which process effectively adjusts the mean position based on the slower or faster movement of a planet at different orbital stages?
(A) Mandasaṃskāra
(B) Śīghrasaṃskāra
(C) Calculating the Ahargaṇa
(D) Determining the Yoga

285. What is the primary purpose of applying these algorithmic adjustments to the calculated Mean longitude?
(A) To bypass intensive epochal calculations during processing
(B) To generate specific mnemonic phrases for lunar movement
(C) To move from theory to observable phenomena
(D) To measure the precessional difference of the various zodiacs

Direction : Please read the following source carefully.

In a comprehensive study of theoretical astronomy,

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scholars trace the progressive refinement of spatial coordinates by examining the Evolution of Planetary models. The analysis begins with the foundational geometrical frameworks introduced by Āryabhaṭa and culminates in the sophisticated Quasi-heliocentric model developed by Nīlakaṇṭha. Nīlakaṇṭha's model represents a critical theoretical shift in understanding planetary orbits within Siddhāntik texts, fundamentally altering how relative celestial motions were mathematically structured. Alongside the evolution of these planetary models from Āryabhaṭa to Nīlakaṇṭha, accurate celestial mapping requires a precise understanding of the shifting equinoxes. To address this, astronomers developed various algorithms to determine ayanāṃśa, which measures the precessional difference between the tropical and sidereal zodiacs. Implementing the correct algorithm for ayanāṃśa is crucial for aligning ancient observational coordinates with modernized stellar frameworks. The continuous refinement of various algorithms to determine ayanāṃśa, combined with the transition to a Quasi-heliocentric model, demonstrates a dynamic progression in computational astronomy. This dual focus on precessional adjustment and structural modeling underscores the profound mathematical advancements that characterized the evolution of planetary positioning from early frameworks to advanced systemic models.

Based on the above source, attempt the following five questions.

286. Who developed the sophisticated Quasi-heliocentric model discussed in the source?
(A) Āryabhaṭa
(B) Mādhava
(C) Vararuci
(D) Nīlakaṇṭha

287. What does ayanāṃśa measure in the context of celestial mapping?
(A) The relative motion occurring between the earth and the planets
(B) The total civil days currently elapsed since a fixed epoch
(C) Tropical and sidereal zodiac precessional difference
(D) The specific eccentric anomaly of the planet's orbital path

288. Who introduced the foundational geometrical frameworks in the evolution of planetary models?
(A) Nīlakaṇṭha
(B) Āryabhaṭa
(C) Mādhava
(D) Vararuci

289. What is stated to be crucial for aligning ancient observational coordinates with modernized stellar frameworks?
(A) Using the civil day as a standard measurement unit
(B) Establishing the specific Nakṣatra of the Sun
(C) Purposely ignoring all precessional adjustments
(D) Implementing the correct ayanāṃśa algorithm

290. The transition to the Quasi-heliocentric model represents a shift in understanding what aspect of Siddhāntik texts?
(A) Planetary orbits and relative motions
(B) The general alignment of distinct lunar phases
(C) The calculated length of the primary solar year
(D) The rules governing daily societal activities

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Direction : Please read the following source carefully.

While Siddhāntik texts provide exhaustive theoretical models, civil administrators often require more efficient computational methods for daily astronomical calendar generation. Consequently, astronomers frequently rely on Planetary Positions from Karaṇa texts to accelerate their calculations. These manuals function by obtaining planetary positions in simplified algorithms, bypassing the intensive epochal baseline calculations of earlier systems. Prominent examples utilized in this streamlined approach are Karaṇa texts such as Karaṇakutūhala and Grahalāghava. By employing the simplified algorithms found within the Karaṇakutūhala and Grahalāghava, practitioners can rapidly compute the necessary planetary coordinates for ritual and civil scheduling without sacrificing critical functional accuracy. The methodology involves establishing a more recent contemporary

epoch, which significantly reduces the numerical volume of the elapsed days being calculated. The process of obtaining planetary positions in simplified algorithms highlights a practical shift in astronomical literature, where the dense mathematical rigor of traditional texts is translated into accessible computational rules, ensuring that accurate planetary data remains readily available for the swift compilation of regional almanacs and daily astronomical records.

Based on the above source, attempt the following five questions.

291. What is a prominent example of a Karaṇa text mentioned in the source?
(A) Āryabhaṭīya
(B) Taittirīya-Brāhmaṇa
(C) Grahalāghava
(D) Candravākyas

292. How do Karaṇa texts function compared to earlier Siddhāntik systems?
(A) They use simplified algorithms and bypass intensive epochs
(B) They require significantly longer numerical volumes of elapsed days
(C) They bypass simplified algorithms for significantly more complex ones
(D) They focus solely on measuring the precessional ayanāṃśa values

293. What is significantly reduced by establishing a more recent contemporary epoch in Karaṇa texts?
(A) The overall speed at which specific calculations are performed
(B) The precessional difference of the various regional zodiacs
(C) The accuracy required for complex ritual and civil scheduling
(D) Numerical volume of the calculated elapsed days

294. Who frequently requires more efficient computational methods for daily astronomical calendar generation?
(A) Agricultural laborers
(B) Civil administrators
(C) Judicial authorities
(D) Geopolitical leaders

295. The streamlined approach of texts like Karaṇakutūhala ensures the rapid computation of what?
(A) The massive overarching time cycle of a single Mahāyuga
(B) The eccentric anomalies of various distant outer orbits
(C) Planetary coordinates for ritual/civil schedules
(D) The exact intercalary months required for solar calendars

Direction : Please read the following source carefully.

In regional astronomical practices, a distinct methodology is utilized to determine the precise celestial coordinates required for lunar and solar tracking. Astronomers frequently employ Planetary Positions from Vākya texts, a mnemonic-based computational framework. A primary feature of this method involves the Candravākyas of Vararuci and Mādhava, which provide condensed numerical phrases to rapidly calculate lunar movement. Because mnemonic tables can accumulate minor deviations over time, practitioners must strictly implement an Error-Correction procedure for them to maintain long-term accuracy. Through this approach, astronomers succeed in obtaining the longitudes of the Sun and the Moon using the Vākya system efficiently. To synthesize the complete calendrical profile, the system emphasizes the Importance of Māsavākyas for determining monthly solar transitions. Similarly, it relies on the Importance of Saṅkrānti-vākyas for pinpointing exact solar ingress into zodiacal signs, and Nakṣatra-vākyas for precise stellar alignments. By integrating the Error-Correction procedure for the Candravākyas of Vararuci and Mādhava, along with applying Māsavākyas, Saṅkrānti-vākyas, and Nakṣatra-vākyas, the Vākya system offers a highly structured, formulaic approach to obtaining accurate longitudes of the Sun and the Moon.

Based on the above source, attempt the following five questions.

296. Which mnemonic-based framework provides condensed numerical phrases to rapidly calculate lunar movement?
(A) The specific Nakṣatra position of the Sun
(B) The Karaṇakutūhala algorithms

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integrating specific traditional elements with rigorous astronomical observations. By tracking the Nakṣatra of the Sun within this framework, the National Calendar ensures a stabilized solar year that does not require the frequent intercalary adjustments seen in purely lunar systems. The continuous scholarly analysis of the Vikrama saṃvat, Śālivāhana-saṃvat, and the rāṣṭrīya dinadarśikā illustrates the complex transition from varied regional calendars to a unified Solar Calendar designed for standardized modern civil administration.

Based on the above source, attempt the following five questions.

271. Which historical framework is mentioned alongside the Vikrama saṃvat as heavily influencing regional administrative chronologies?
(A) The official Kollam year
(B) The specific Jovian year
(C) Śālivāhana-saṃvat
(D) The Kali era

272. What is the official name of the National Calendar established to unify diverse regional practices?
(A) Vikrama saṃvat
(B) Rāṣṭrīya dinadarśikā
(C) Śālivāhana-saṃvat
(D) Nakṣatra dinadarśikā

273. What does tracking the Nakṣatra of the Sun within the National Calendar ensure?
(A) The calculation of half-months
(B) The sequencing of lunar phases
(C) The frequent use of intercalary adjustments
(D) A stabilized solar year

274. Unlike traditional almanacs based on lunar calculations, the Nakṣatra of the Sun tracks the solar transition through what?
(A) Various stellar divisions
(B) Civil administrative phases
(C) Intercalary months
(D) Combined solar longitudes

275. The National Calendar avoids frequent intercalary adjustments typically seen in which type of system?
(A) Purely solar systems
(B) Historical civil systems
(C) Purely lunar systems
(D) Modern administrative systems

Direction : Please read the following source carefully.

When analyzing Planetary Positions from Siddhāntik texts, particularly focusing on the Āryabhaṭīya, researchers initiate their computational process by establishing a fixed epoch. The primary step involves the computation of the Ahargaṇa, which represents the total number of civil days elapsed since the designated epochal starting point. Once the Ahargaṇa is accurately computed, the astronomer references the revolution number of the planets in a Mahāyuga, a massive overarching time cycle defined in Siddhāntik texts. By applying the ratio of the elapsed days to the total days in a Mahāyuga against the planetary revolution number, the astronomer mathematically determines the mean position of the celestial bodies. This specific procedural sequence is fundamentally dedicated to finding the Mean longitude of the planets. The calculation of the Mean longitude acts as the theoretical baseline for all subsequent planetary computations. Without determining the exact Ahargaṇa and utilizing the standard revolution number of the planets in a Mahāyuga, achieving an accurate baseline longitude in the Āryabhaṭīya system is mathematically impossible, underscoring the absolute necessity of these initial computations in ancient planetary position models.

Based on the above source, attempt the following five questions.

276. What does the Ahargaṇa represent in the computational process of Siddhāntik texts?
(A) Total elapsed civil days
(B) The revolution number of the planets
(C) The mean longitude of the sun
(D) Total number of days in a massive overarching time cycle

277. In the Āryabhaṭīya system, what is determined mathematically by applying the ratio of elapsed days against the planetary revolution number?
(A) The True longitude of the planets
(B) The precise half of a Tithi
(C) The Nakṣatra of the Sun

ANSWERS

1. (B) 354 days
In the early Vedic period, time divisions were primarily calculated using the lunar cycle. A standard lunar year consists of twelve synodic months, each averaging approximately twenty-nine point five days. This results in a total duration of three hundred and fifty-four days. This specific measurement required periodic adjustment through intercalation to maintain synchronization with the recurring solar seasons.

2. (A) Introduced to align the 354-day lunar year with the solar year.
Indian astronomy utilizes an intercalary month to reconcile the discrepancy between lunar and solar cycles. Since a lunar year is approximately eleven days shorter than a solar year, this gap accumulates over time. Inserting an additional month roughly every thirty-two point five months ensures that lunar festivals remain aligned with their respective solar seasons and the actual agricultural cycle.

3. (A) Both A and R are true and R is the correct explanation of A.
The lunar year is shorter than the solar year by approximately eleven days, which leads to a seasonal drift if left uncorrected. To maintain alignment, traditional calendars periodically insert an intercalary month known as Adhimāsa. This periodic addition effectively corrects the cumulative difference, ensuring the luni-solar calendar remains synchronized with the sun's position and the seasonal changes.

4. (D) The intercalary month is permanently fixed between Phālguna and Caitra.
The Taittirīya-Brāhmaṇa provides a structured division of time, naming twelve standard months and a thirteenth intercalary month for ritual synchronization. However, this intercalary month is not permanently fixed between specific months like Phālguna and Caitra. Instead, its insertion depends on the actual astronomical disparity between the lunar and solar years, ensuring the calendar remains seasonally accurate over time.

5. (C) Śaka to Kali: Add 3179
To convert a year from the Śaka era to the Kaliyuga era, a constant factor of three thousand one hundred and seventy-nine is added. This offset arises because the Kaliyuga era began in thirty-one hundred and two BCE, whereas the Śaka era commenced much later in seventy-eight CE. Understanding these specific numerical offsets is crucial for synchronizing various historical chronologies.

6. (B) Moon's longitudinal angle over the Sun increasing by exactly 12 degrees.
A Tithi is a fundamental unit in the Indian lunar calendar, defined by the relative longitudinal positions of the moon and sun. Specifically, one Tithi elapses whenever the angular distance between these celestial bodies increases by twelve degrees. This system results in exactly thirty Tithis per synodic month, although the actual civil duration of each Tithi varies due to orbital speeds.

7. (D) Ahargaṇa
The Pañcāṅga consists of five standard elements used for timekeeping and ritual purposes: Tithi, Vāra, Nakṣatra, Yoga, and Karaṇa. While Ahargaṇa is a vital astronomical computation representing the total number of civil days elapsed since a specific epoch, it is not considered one of the five primary limbs of the traditional calendar. It serves instead as a baseline for planetary longitude calculations.

8. (A) P-3, Q-1, R-2, S-4
Traditional Indian timekeeping defines various measures with specific astronomical criteria. A solar day corresponds to the sun traversing one degree of longitude. A civil day is measured from one sunrise to the next. A lunar day, or Tithi, is defined by the moon gaining twelve degrees over the sun. Finally, a luni-solar year aligns lunar months with the recurring solar seasons.

9. (C) Sāvana (Civil day)
For daily civil and secular activities, the Sāvana mode of reckoning time is the most practical. It

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era for dating religious festivals and ritual activities.

28. (A) Both A and R are true and R is the correct explanation of A.
The Grahalāghava is categorized as a Karaṇa text because it provides simplified algorithms for astronomical computations. Karaṇa texts are designed for practical use by almanac makers, utilizing a more recent epoch to minimize the magnitude of numbers involved in Ahargaṇa calculations. This approach makes the daily determination of planetary positions much easier and more accessible than using the older, complex Siddhāntas.

29. (C) They are identical for all superior and inferior planets.
In the Mahāyuga system, revolution numbers represent the total number of integer orbits a celestial body completes in four point three two million years. These numbers are unique for each planet, reflecting their specific orbital periods. They are essential for calculating daily mean motion and mean longitudes. Contrary to being identical, they vary significantly between planets like fast-moving Mercury and slow-moving Saturn.

30. (D) Tithi - Lunar day
In Indian astronomy, several terms define specific divisions of time. A Tithi is correctly identified as a lunar day, determined by the twelve-degree angular separation between the moon and the sun. In contrast, a Nakṣatra is a segment of the ecliptic, a Yoga is based on the sum of solar and lunar longitudes, and a Karaṇa represents exactly half of a Tithi.

31. (A) Shift between the tropical and sidereal zodiacs.
Ayanāṃśa defines the angular distance between the tropical zodiac, based on the equinoxes, and the sidereal zodiac, based on fixed stars. This shift occurs due to the precession of the earth's axis. Because Indian astronomy primarily uses a sidereal framework, calculating Ayanāṃśa is essential for converting observations and coordinates between these two systems to maintain seasonal and astronomical accuracy in calendars.

32. (B) Calculating the exact distance of distant galaxies
Karaṇa texts are practical manuals providing simplified tools for daily astronomical needs. They include methods for finding Ahargaṇa from recent epochs, determining planetary positions, and providing simplified trigonometric approximations. However, calculating the distance to distant galaxies is a focus of modern astrophysics and was never a component of traditional Indian astronomical texts, which focused on the observable solar system and stars.

33. (A) P-3, Q-1, R-2, S-4
Several seminal texts in Indian astronomy are linked to specific authors or traditions. The Āryabhaṭīya was written by Āryabhaṭa. The Karaṇakutūhala is a prominent work by Bhāskara the second. The Grahalāghava, known for its simplified arithmetical methods, was authored by Gaṇeśa Daivajña. Finally, the Candravākyas are mnemonic tables for the moon's position traditionally associated with the scholar Vararuci in South India.

34. (A) Accumulated orbital changes and equinoctial precession required updates.
Over centuries, the pre-calculated mnemonic values in the Vākya system began to deviate from actual astronomical observations. This discrepancy occurred because the moon's orbit and the precession of the equinoxes slowly changed the true position of celestial bodies. Consequently, scholars like Mādhava developed error-correction procedures to update these constants, ensuring the Vākya system remained a reliable and accurate tool for contemporary almanac makers.

35. (C) Memorization of mnemonics (vākyas) representing numerical values.
The Vākya system was specifically designed to provide accurate longitudes without requiring the complex trigonometric integrations found in Siddhāntic texts. Instead of performing intensive geometric calculations daily, astronomers were required to memorize a vast series of mnemonics or vākyas. These phrases encoded the numerical values for planetary positions, allowing for the rapid and efficient generation of traditional calendars and religious almanacs.

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primarily in South India rather than North India, making the fifth statement historically incorrect.

19. (C) Measures time by the Sun's transit through the zodiac (Rāśis).
A solar calendar system is fundamentally defined by the movement of the sun along the ecliptic. It measures time based on the sun's transit through the twelve signs of the zodiac, known as Rāśis. Each transition marks the beginning of a new solar month. This system stays synchronized with the seasonal cycle naturally, unlike lunar calendars which require periodic intercalation for adjustment.

20. (D) Uses the Śālivāhana Śaka era as its baseline.
The Indian National Calendar was established to provide a standardized civil calendar for India. It utilizes the Śālivāhana Śaka era as its chronological reference point. While it aligns its leap years with the Gregorian system, it maintains traditional month names starting with Caitra. This system is used for official government communications, All India Radio broadcasts, and various secular purposes throughout the country.

21. (C) Statement I is true but Statement II is false
Śīghrasaṃskāra is a vital correction applied to the superior and inferior planets to account for the relative motion between the earth and the planet. However, Mandasaṃskāra alone is never sufficient to find the true longitude of Mercury and Venus. These interior planets require both Manda and Śīghra corrections to accurately model their complex geocentric motion and determine their actual observable positions.

22. (B) Chāyā (Shadow) length on an ordinary civil day
Ayanāṃśa refers to the angular distance between the tropical and sidereal zodiacs caused by precession. Models such as trepidation, the observation of solstitial points over long periods, and the study of the precession of equinoxes are all used to calculate this value. However, the shadow length on an ordinary civil day is used for determining local time or latitude, not Ayanāṃśa.

23. (A) 1, 2, 3, 4
The chronological development of Indian astronomy features several key figures. Āryabhaṭa established the foundations in the fifth century. Bhāskara the second contributed significantly in the twelfth century. Later, the Kerala School flourished, with Mādhava founding it in the fourteenth century and Nīlakaṇṭha Somayājī refining planetary models in the late fifteenth century. This progression shows the continuous evolution and refinement of astronomical theories.

24. (A) The Vākya system
The Vākya system was developed to streamline the daily generation of traditional almanacs without requiring complex trigonometric calculations. It utilizes pre-computed mnemonic phrases that represent numerical values for the positions of celestial bodies. By memorizing these vākyas, astronomers could quickly determine true longitudes for any day, making it a highly efficient practical tool compared to more intensive Siddhāntic integration methods.

25. (B) Mean longitude → Manda → Śīghra
In standard Siddhāntic astronomy, the true longitude of a superior planet is calculated through a specific sequence of corrections. First, the mean longitude is derived from the Ahargaṇa. Then, the Mandasaṃskāra is applied to correct for the elliptical nature of the orbit. Finally, the Śīghrasaṃskāra is applied to account for the relative motion of the planet with respect to the earth's position.

26. (A) Sāvana dina
The Sāvana dina, or civil day, is defined as the time interval between two successive sunrises at a given location. This measure is the most common unit for daily activities and civil record-keeping. Unlike the lunar day or the sidereal day, which are based on specific angular movements of the moon or stars, the Sāvana day provides a simple and practical standard.

27. (D) It starts 57 years before the Common Era (BCE).
The Vikrama Saṃvat is a historical calendar era widely used in Northern and Western India. It was established in fifty-seven BCE, making it fifty-seven years older than the Common Era. It is distinct from the Śaka era, which began in seventy-eight CE. Many traditional lunar and luni-solar calendars in India utilize the Vikrama

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the sun's position, local geographical data is necessary for site-specific timing.

63. (A) I, III, and IV only
Luni-solar calendars, such as the Vikrama Saṃvat, track both the phases of the moon and the solar year. Because the lunar year is shorter than the solar year, these calendars must use an intercalary month, or Adhimāsa, to keep the two cycles synchronized with the seasons. They do not ignore the solar year, as the intercalation mechanism is explicitly designed to maintain alignment.

64. (B) (Ahargaṇa × revolutions in a Yuga) ÷ civil days in a Yuga.
To find the mean longitude of a planet, astronomers use a proportional calculation based on the Mahāyuga cycle. The Ahargaṇa, representing elapsed civil days, is multiplied by the total number of orbits the planet completes in a Yuga. This product is then divided by the total number of civil days in that Yuga. The resulting value indicates the planet's average longitudinal position.

65. (B) Precession of Earth's rotational axis relative to fixed stars.
The necessity for Ayanāṃśa arises from the precession of the equinoxes, which is the slow change in the orientation of the earth's rotational axis. This phenomenon causes the vernal equinox to move backward along the ecliptic over time. Because the Indian calendar is based on a sidereal, or fixed-star, zodiac, this shift must be calculated to keep seasonal markers accurate in the calendar.

66. (A) Interior planets orbit Sun, which orbits the Earth.
Nīlakaṇṭha Somayājī's quasi-heliocentric model correctly identified the orbital hierarchy of the interior planets. In this model, Mercury and Venus revolve around the sun, while the sun itself revolves around the earth. This refined geocentric perspective provided a much more accurate mathematical framework for calculating planetary positions and latitudes compared to older models that placed all bodies in orbits directly around the earth.

67. (C) Spaṣṭa Graha
In Indian astronomy, a planet's longitude is calculated in stages. The initial position, based on average motion, is the Madhyama Graha. After applying various corrections, or Saṃskāras, such as Manda and Śīghra, the final, observable position is determined. This corrected value is known as the Spaṣṭa Graha, or the true longitude, which is used for accurate astronomical predictions and the preparation of almanacs.

68. (D) I, II, and IV only
The Grahalāghava, authored by Gaṇeśa Daivajña, is a widely used Karaṇa text in Western and Central India. It is famous for simplifying planetary calculations by replacing complex trigonometric sine functions with linear and quadratic arithmetical approximations. While it provides accurate positions, it modifies older Siddhāntic methods to make them more accessible. Therefore, statements one, two, and four correctly describe its features and usage.

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69. (C) Exactly half of a Tithi.
A Karaṇa is defined as exactly half the duration of a Tithi in the lunar calendar system. Since there are thirty Tithis in a synodic month, there are sixty Karaṇas. These are divided into four fixed Karaṇas and seven repeating ones. They are used to determine auspicious times for various activities and are one of the five essential elements that compose the traditional Indian Pañcāṅga.

70. (B) Solar calendar used predominantly in Kerala.
The Kollam era is a unique solar calendar system used predominantly in the state of Kerala. It was established in eight hundred and twenty-four CE and is characterized by solar months determined by the sun's transit through the zodiac. Unlike the lunar-based systems of North India or the Kaliyuga era starting in thirty-one hundred and two BCE, it serves as a regional chronological baseline.

71. (A) Both Statement I and Statement II are true
The Taittirīya-Brāhmaṇa represents an early stage of Indian timekeeping. It lists names for the months that are distinct from the later classical system of Caitra and Vaiśākha. Furthermore, it recognizes the necessity of a thirteenth intercalary month to reconcile the lunar and

36. (B) Both Statement I and Statement II are false
Time divisions in Vedic texts were complex and varied across different schools. The names of the twelve half-months or Pakṣas were not uniform, with various texts providing different nomenclatures. Furthermore, a lunar month is composed of two Pakṣas, the bright half and the dark half, rather than just one. Therefore, both statements regarding the uniformity and the composition of months are factually incorrect.

37. (C) Divide by 7 and find the remainder
To determine the current weekday, or Vāra, using the Ahargaṇa, an astronomer must divide the total number of elapsed days by seven. Since the sequence of seven weekdays repeats continuously, the remainder of this division indicates the specific day of the week. This simple mathematical operation is a standard procedure in Indian astronomy for establishing the daily calendar starting from a known epoch.

38. (B) I, II, and III only
In Siddhāntic astronomy, a Mahāyuga is a cycle of four million three hundred and twenty thousand years during which planets complete integer revolutions. It is assumed that all planets are in conjunction at the beginning of this cycle. Mandasaṃskāra is the correction applied for the equation of the center. However, Ahargaṇa represents the total count of civil days, not solar years, making statement four incorrect.

39. (D) 5124
To convert a year from the Śaka era to the Kaliyuga era, one must add the constant value of three thousand one hundred and seventy-nine. Adding this to the current Śaka year of nineteen hundred and forty-five results in the Kaliyuga year of five thousand one hundred and twenty-four. This calculation allows for the synchronization of modern astronomical dates with the traditional cosmic age.

40. (A) Recognized that interior planets orbit the Sun, which orbits the Earth.
Nīlakaṇṭha Somayājī's quasi-heliocentric model was a major milestone in Indian astronomy. By identifying that Mercury and Venus orbit the sun, while the sun orbits the earth, he successfully explained the observed motions of these interior planets. This model allowed for much more precise calculations of planetary latitudes, representing a significant theoretical shift that reconciled mathematical models with contemporary astronomical observations.

41. (C) Solar year - exactly 300 days
Vedic timekeeping recognized several distinct measures. A lunar year was calculated as three hundred and fifty-four days, and the intercalary month was known as Adhimāsa. The Sāvana day referred to the civil day from sunrise to sunrise. However, a solar year was never considered exactly three hundred days; it was understood to be approximately three hundred and sixty-five point two five days in duration.

42. (A) Names 12 regular months and a specific 13th intercalary month.
The Taittirīya-Brāhmaṇa describes a sophisticated lunar calendar that accounts for the seasonal cycle. It explicitly names twelve regular lunar months and designates a specific thirteenth month for intercalation. This demonstrates an early understanding that a lunar year must be periodically adjusted to remain synchronized with the solar year and the agricultural seasons, which was critical for performing rituals at correct times.

43. (D) I, II, III, and V only
Siddhāntic astronomy uses several computational layers. Mean longitude is derived from Ahargaṇa and revolution numbers, while true longitude requires Saṃskāras. Śīghrasaṃskāra accounts for the relative motion between the earth and the planet. Karaṇa texts, like Grahalāghava, provide simplified algorithms rather than complex integrations. Thus, while the first, second, third, and fifth statements are correct, the fourth statement about Karaṇa texts is false.

44. (B) The Sun's transit from one zodiac sign (Rāśi) to the next.
In the Indian solar calendar, Saṅkrānti refers to the precise moment when the sun moves from one zodiac sign, or Rāśi, into the next. There are twelve such transits in a solar year, each marking the beginning of a new solar month. These events are culturally and astronomically significant, serving as key markers for seasonal transitions and the timing of various festivals.

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45. (C) A 27/28-part division of the ecliptic for longitudinal tracking.
Nakṣatras are a fundamental component of Indian astronomy, dividing the ecliptic into twenty-seven equal segments, each spanning thirteen degrees and twenty minutes. Occasionally, a twenty-eighth Nakṣatra, Abhijit, is included. This system allows for precise tracking of the moon's daily motion through the star fields and is essential for determining ritual timings and the nomenclature of lunar months based on full moon positions.

46. (C) Statement I is false but Statement II is true
The Śālivāhana-saṃvat and the Śaka era refer to the same calendrical epoch, which began in seventy-eight CE, making the first statement false. The second statement is correct, as the National Calendar of India officially adopted the Śaka era as its chronological baseline when it was established in nineteen fifty-seven. This standardized system is used for various official and governmental purposes across the nation.

47. (A) Vāra
Among the five elements of the Pañcāṅga, the Vāra, or weekday, is the only one that does not depend on the longitudinal positions of the sun or moon. It is a continuous seven-day cycle that runs independently of astronomical movements. In contrast, Tithi, Yoga, and Karaṇa are all calculated based on the angular distances and sums of the solar and lunar longitudes.

48. (A) 1, 2, 3, 4
In traditional Indian timekeeping, measures vary in length. A civil day (Sāvana) is the shortest, lasting from sunrise to sunrise. A lunar month is the next longest, consisting of approximately twenty-nine point five days. A lunar year follows, totaling about three hundred and fifty-four days. Finally, the solar year is the longest, lasting approximately three hundred and sixty-five point two five days in duration.

49. (B) Mnemonics for Sun positions or anomalies over solar months.
Māsavākyas are a specific component of the Vākya system used primarily in South India. These mnemonic phrases provide numerical values representing the daily position of the sun or its anomalies throughout each solar month. By using these vākyas, astronomers could easily determine the sun's longitude and seasonal markers without the need for complex, step-by-step trigonometric calculations found in standard Siddhāntic texts.

50. (A) Gradual shift in the Moon's mean anomaly and node over time.
Mādhava's error-correction procedure was developed to address the slow, cumulative changes in the moon's orbit. Over centuries, the mean anomaly and the position of the lunar nodes shift, causing older pre-calculated vākyas to lose accuracy. By refining these constants, Mādhava ensured that the Vākya system continued to provide precise lunar longitudes, which were essential for accurately predicting eclipses and ritual timings.

51. (C) Solar year
A solar year is defined as the time taken for the sun to complete one full apparent revolution around the earth relative to a specific starting point on the ecliptic. This period, lasting approximately three hundred and sixty-five point two five days, governs the seasonal cycle. It is distinct from the lunar year, which is shorter, and the Jovian year, which is based on Jupiter's orbital motion.

52. (D) It is based on the movement of Jupiter through the zodiac.
The Jovian year, or Bārhaspatya Varṣa, is a time measure based on the movement of Jupiter through the twelve signs of the zodiac. One Jovian year corresponds to Jupiter's transit through a single sign, which takes slightly less than one solar year. These years are typically organized into sixty-year cycles, which are widely used in traditional Indian calendars for naming specific years.

53. (A) Both A and R are true and R is the correct explanation of A.
In Siddhāntic astronomy, Śīghrasaṃskāra is an essential correction for the five star-planets to account for their relative motion compared to the earth. The sun and the moon do not undergo this correction because they move in a relatively simple path and never appear to move backward, or retrograde. Since Śīghrasaṃskāra models these complex apparent motions, it is unnecessary for these two luminaries.

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54. (B) It helps in finding the current mean position of celestial bodies.
Ahargaṇa literally means the 'collection of days' and represents the total count of civil days passed since a specific epoch. While it is essential for finding the current mean position of celestial bodies, it is calculated starting from a traditional astronomical epoch like the beginning of Kaliyuga, not the Gregorian calendar. Thus, the statement regarding its start from the Gregorian calendar is incorrect.

55. (A) P-2, Q-1, R-4, S-3
Converting between various historical eras requires specific mathematical offsets. To find the Common Era year from the Vikrama Saṃvat, one subtracts fifty-seven. For the Śaka era, adding seventy-eight gives the Common Era year. The Kollam era involves an offset of about eight hundred and twenty-four. Finally, converting the Śaka era to the Kaliyuga era requires adding three thousand one hundred and seventy-nine.

56. (A) Sum of solar and lunar longitudes divided into 27 equal parts.
Yoga is one of the five primary elements of the Pañcāṅga. It is calculated by taking the sum of the true longitudes of the sun and the moon. This total is then divided into twenty-seven equal segments of thirteen degrees and twenty minutes each. Each segment is named after a specific yoga, and they are used to determine auspicious timings for various rituals.

57. (C) Varuṇa (Neptune)
Classical Indian Siddhāntic texts recognize nine primary celestial bodies, known as the Navagrahas, for their astronomical and astrological calculations. These include the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, and the two lunar nodes, Rāhu and Ketu. Varuṇa, or Neptune, was not discovered until modern times and is therefore not included in the revolution numbers or planetary computations of traditional texts.

58. (A) I, II, and III only
The Nakṣatra of the Sun is determined by translating the solar longitude into the twenty-seven divisions of the lunar mansion framework. This value changes approximately every thirteen to fourteen days as the sun moves along the ecliptic. It serves as a vital marker for agricultural cycles and seasonal indicators. It is not fixed throughout the year, as the sun moves continuously through the ecliptic.

59. (D) Providing updated epochs to minimize Ahargaṇa calculations.
Karaṇa texts like Karaṇakutūhala were created to simplify the intensive mathematical workload required for daily almanac making. By utilizing a more recent epoch instead of a distant one like the start of Kaliyuga, they significantly reduce the magnitude of the Ahargaṇa count. This allows for faster and more manageable planetary computations while maintaining the necessary accuracy for ritual and civil calendrical needs.

60. (B) Applying bīja (corrections) based on long-term observations.
In traditional Indian astronomy, discrepancies between calculated and observed planetary positions were addressed through bīja corrections. Astronomers recognized that over long periods, orbital constants might change or require refinement due to slow precessional shifts. By applying these observational corrections to the textual parameters, they could reconcile mathematical models with physical reality, ensuring that calendars and eclipse predictions remained accurate for contemporary users.

61. (C) Statement I is true but Statement II is false
Nakṣatra-vākyas are indeed concise mnemonics used to recall the longitudinal positions of the stars in the celestial sphere. However, the Vākya system was specifically developed to avoid the use of complex spherical trigonometry for daily calculations. Instead, it relies on these pre-calculated mnemonic phrases to provide quick and accurate astronomical data, making it a highly efficient tool for practical, everyday calendrical use.

62. (D) Local latitude and solar declination
Calculating the precise moment of sunrise is essential for determining the start of a civil day. This computation fundamentally requires the local latitude of the observer and the current declination of the sun. These two parameters dictate how long the sun stays above the horizon on a given day. While Ahargaṇa helps find

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defines a day as the period from one sunrise to the next, which aligns with the natural human cycle of light and darkness. Unlike lunar or solar measures, which are based on precise angular movements, the Sāvana system provides a simple, continuous count.

10. (A) True longitudes of the Sun and the Moon
Predicting solar and lunar eclipses requires highly accurate data regarding the exact positions of celestial bodies. The true longitudes of the sun and moon provide this essential information by correcting mean positions for orbital variations. While other computations like Vāra and Yoga are useful for daily calendars, only corrected true longitudes can determine the precise timing and visibility of eclipses.

11. (A) Both Statement I and Statement II are true
Ahargaṇa represents the total count of civil days that have elapsed since a designated astronomical epoch. This calculation is a fundamental preliminary step in Siddhāntic astronomy. Once the total number of days is determined, astronomers can find the mean longitudes of planets by multiplying the Ahargaṇa with their respective daily mean motions, providing the foundation for more complex planetary corrections.

12. (B) 4179
To find the Kaliyuga equivalent of a Śaka year, one must add the constant factor of three thousand one hundred and seventy-nine. Adding this value to the Śaka year one thousand results in a Kaliyuga year of four thousand one hundred and seventy-nine. This conversion is necessary for historians to correlate dates between texts that utilize these different traditional Indian era systems.

13. (C) I, II, and III only
The Pañcāṅga includes several interconnected elements. Tithi is determined by the elongation of the moon from the sun, while Vāra represents the continuous seven-day week. Yoga is calculated from the sum of the longitudes of the sun and the moon. However, a Karaṇa is defined as half the duration of a Tithi, making the statement regarding it being double the duration incorrect.

14. (D) 12 hours
A Karaṇa is strictly defined in Indian astronomy as half the duration of a Tithi. Therefore, if a specific Tithi lasts exactly twenty-four hours, the corresponding Karaṇa within that period will last twelve hours. There are two Karaṇas per Tithi, and their names follow a specific repeating cycle, which is essential for determining the timing of various ritual and civil activities.

15. (A) Corrects the mean position for the elliptical nature of the orbit.
Mandasaṃskāra is a primary correction applied in Siddhāntic astronomy to determine a planet's true position. It accounts for the eccentricity of the orbit, which causes the planet's speed to vary as it travels. By adjusting the mean longitude for this equation of the center, astronomers can find the more accurate position of the planet as it appears along the ecliptic plane.

16. (B) Grahalāghava - Vararuci
Several foundational texts define the history of Indian astronomy. The Āryabhaṭīya was authored by Āryabhaṭa, while Nīlakaṇṭha wrote the Tantrasaṅgraha and Bhāskara the second wrote the Karaṇakutūhala. However, the Grahalāghava was authored by Gaṇeśa Daivajña, not Vararuci. Vararuci is traditionally associated with the Vākya system and early lunar tables used in South India for quick and efficient calendrical computations.

17. (B) Nīlakaṇṭha Somayājī
Nīlakaṇṭha Somayājī, a key figure in the Kerala School of astronomy, proposed a significant refinement to planetary models in the late fifteenth century. His quasi-heliocentric model correctly identified that the five planets revolve around the sun, which in turn orbits the earth. This theoretical advancement allowed for much more accurate calculations of planetary latitudes and reconciled theoretical positions with actual observations.

18. (A) I, II, and IV only
The Vākya system uses mnemonic phrases to represent astronomical data. Candravākyas, significantly contributed to by Vararuci and Mādhava, provide the true longitude of the moon. Saṅkrānti-vākyas are essential for determining the transitions of the sun into new zodiac signs for solar calendars. However, the system originated

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solar cycles. This indicates that a sophisticated understanding of luni-solar synchronization existed long before the development of classical Siddhāntic astronomy.

72. (A) Rāhu-Ketu Ayanāṃśa
Ayanāṃśa refers to the angular distance between the tropical and sidereal zodiacs. Standard algorithms for its determination include Citrā-pakṣa, which uses the star Spica, Revatī-pakṣa, and Śūnya-pakṣa. These are all based on choosing different fixed stars as reference points for the sidereal zodiac. However, there is no such concept as Rāhu-Ketu Ayanāṃśa, as the lunar nodes do not serve as precessional reference points.

73. (A) 1, 3, 4, 2
Calculating a planet's true longitude involves a logical sequence of operations. First, the astronomer finds the Ahargaṇa for the given day. This value is used to calculate the mean longitude. Next, the Mandasaṃskāra is applied to account for orbital eccentricity. Finally, for star-planets, the Śīghrasaṃskāra is applied to correct for the relative motion of the earth, resulting in the true position.

74. (A) Gives the time of the Sun's entry into a new Rāśi.
Saṅkrānti-vākyas are specialized mnemonic phrases used in the Vākya system to determine the exact moment of solar transitions. Specifically, they provide the timing for when the sun enters a new sign of the zodiac, or Rāśi. These transitions are crucial for solar calendars, marking the beginning of months and indicating important seasonal and ritual dates throughout the solar year.

75. (D) The 12-year orbital cycle of Jupiter.
The Jovian year is determined by the orbital motion of Jupiter through the zodiacal signs. It takes approximately twelve solar years for Jupiter to complete one full revolution. Each Jovian year corresponds to the planet's transit through a single sign. This cycle is essential for traditional chronologies, which often use a sixty-year cycle composed of five twelve-year Jovian orbital periods.

76. (B) Cāndra months
Vedic rituals often depend strictly on the phases of the moon, such as the full moon or new moon. Consequently, the Cāndra, or lunar, month is the primary time measure used to regulate these ceremonies. Each lunar month consists of thirty Tithis, and specific rituals are prescribed for certain Tithis or Pakṣas to ensure they are performed at the correct lunar phase.

77. (C) Divided into Kṛṣṇa Pakṣa (dark) and Śukla Pakṣa (bright).
A lunar month is divided into two distinct half-months, or Pakṣas, based on the moon's phases. The Śukla Pakṣa, or bright half, occurs as the moon waxes toward the full moon. The Kṛṣṇa Pakṣa, or dark half, follows as the moon wanes toward the new moon. Each Pakṣa contains fifteen Tithis, though their actual duration in solar days can vary slightly.

78. (A) Both A and R are true and R is the correct explanation of A.
Nīlakaṇṭha Somayājī's quasi-heliocentric model significantly improved the accuracy of planetary calculations. By recognizing that Mercury and Venus orbit the sun, he correctly deduced that their mean longitudes are always equal to the sun's true longitude. This realization solved long-standing mathematical problems regarding planetary latitudes, which earlier models had struggled to address using a strictly geocentric epicyclic framework.

79. (A) It relies on simple memorized phrases.
The Vākya system is characterized by its use of mnemonic phrases to represent astronomical data, making it popular in South India for quick almanac generation. However, it does not completely replace the need for initial observation. The statement claiming it relies on "simple" phrases is misleading because the phrases encode complex numerical data that requires significant training and astronomical knowledge to utilize correctly.

80. (A) P-3, Q-1, R-2, S-4
Indian astronomy uses several specific terms for time and position. Ahargaṇa refers to the total number of civil days elapsed since an epoch. Adhimāsa is the intercalary month added to synchronize lunar and solar years.

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Mandasaṃskāra is the correction for the equation of the center due to orbital eccentricity. A Sāvana dina is the civil day measured from one sunrise to the next.

81. (B) The time elapsed between two successive risings of the same star.
A sidereal day, known as Nākṣatra dina, is defined as the time interval between two successive risings of the same fixed star. This measure reflects the earth's actual rotation period relative to distant stars. It is slightly shorter than a solar day because the earth must rotate a bit more each day to compensate for its orbital movement around the sun.

82. (A) Determining exact Islamic festival dates
The Indian National Calendar is used for various official purposes, including government communications, All India Radio broadcasts, and official gazettes. However, it is not used to determine Islamic festival dates, which are governed by a separate, purely lunar Islamic Hijri calendar. The National Calendar is a standardized luni-solar system intended for civil and governmental synchronization across India's diverse regions.

83. (C) I, II, and IV only
The Mahāyuga system is a core component of the Āryabhaṭīya and other Siddhāntic texts. It consists of four million three hundred and twenty thousand years, totaling exactly one billion five hundred and seventy-seven million nine hundred and seventeen thousand five hundred civil days. All planets are assumed to complete integer orbits during this cycle. However, the moon completes many more than twelve revolutions.

84. (B) Dvitīyā (2nd)
A Tithi is determined by the angular difference between the longitudes of the moon and the sun. Dividing the twenty-degree difference by twelve degrees gives a value of one point six six. Since the first twelve degrees constitute the first Tithi, any value between twelve and twenty-four degrees falls into the second Tithi, known as Dvitīyā. Thus, the second lunar day is running.

85. (B) Lunar months total ~354 days while the Earth's orbit is ~365.25.
The difference between lunar and solar years arises from their differing astronomical bases. A lunar year, consisting of twelve synodic months, totals approximately three hundred and fifty-four days. In contrast, a solar year, representing the earth's full orbit around the sun, lasts about three hundred and sixty-five point two five days. This annual discrepancy of roughly eleven days necessitates periodic intercalation in luni-solar calendars.

86. (B) Śrāvaṇa - Monsoon
In the Indian calendar, months are closely linked with the seasonal cycle. The month of Śrāvaṇa typically occurs during the peak of the monsoon season. Other pairings, such as Caitra with autumn or Māgha with summer, are incorrect, as Caitra marks the beginning of spring and Māgha falls during the winter. This seasonal alignment is maintained through the insertion of intercalary months.

87. (D) Vākyakaraṇa
The Candravākyas, traditionally attributed to Vararuci, are mnemonic tables used to find the true longitude of the moon. These are centrally featured in the text titled Vākyakaraṇa. This system was particularly popular in South India because it allowed for rapid calendrical calculations without the need for the extensive step-by-step geometric integrations required by larger Siddhāntic works like the Sūrya Siddhānta.

88. (A) I, II, IV, and V only
Computing a planet's true longitude is a multi-step process that utilizes mean longitude, the position of the apogee, and trigonometric sine functions. This corrected value represents the planet's actual observable position. While it uses the concept of Yugas for initial mean positions, it does not disregard them. Therefore, statements one, two, four, and five accurately describe the components of this computation.

89. (C) Sunrise to Sunrise
In traditional Indian timekeeping, a civil day, or Sāvana dina, is measured from one sunrise to the next sunrise. This unit is the most practical for daily social and religious life. It differs from the modern western convention of starting the day at

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midnight. This sunrise-to-sunrise measurement provides a continuous and observable cycle that aligns with the natural rhythm of human activity.

90. (A) He adjusted vākyas for lunar anomaly shifts over centuries.
Mādhava identified that the original Candravākyas had become slightly inaccurate over time due to the slow shift in the moon's mean anomaly and nodal positions. To address this, he developed an error-correction procedure to update the mnemonic constants. This ensured that the Vākya system remained a precise tool for predicting lunar positions and eclipses, reflecting the actual state of the sky.

91. (A) Both Statement I and Statement II are true
The Taittirīya-Brāhmaṇa contains evidence of a sophisticated early astronomical tradition. It names thirteen months, which clearly indicates an understanding of the need for intercalation to reconcile lunar and solar years. While later texts used the term Adhimāsa for this thirteenth month, the Brāhmaṇa utilized specific ritual names, showing that seasonal and lunar cycles were already deeply integrated into Vedic rituals.

92. (B) The physical distance to the Sun
Calculating Ahargaṇa requires knowing the total number of elapsed years, months, and days since a specific epoch. This includes accounting for intercalary months and omitted lunar days to find the total count of civil days. However, the physical distance to the sun is not a parameter used in this calculation, as Ahargaṇa is purely a count of time rather than a spatial measurement.

93. (A) 1, 2, 3, 4
To determine the current Tithi, an astronomer must follow a specific logical sequence. First, the true longitudes of the sun and the moon are obtained through various corrections. Next, the difference between the moon's and sun's longitudes is calculated. Finally, this angular difference is divided by twelve degrees. The resulting integer indicates how many Tithis have already passed in the current month.

94. (D) Period where planets finish integer orbits and return to the start.
In Siddhāntic astronomy, a Yuga is a vast period of time during which all planets are assumed to complete a whole number of revolutions. At the end of this cycle, all planets return to their original starting positions in conjunction. This concept allows astronomers to calculate the mean daily motion of any planet by dividing its total Yuga revolutions by the total civil days.

95. (A) Avoids complex trigonometry and uses a more contemporary epoch.
Almanac makers often preferred Karaṇa texts like Grahalāghava because they simplified the intensive mathematical workload of larger Siddhāntas. By using a contemporary epoch, the size of the Ahargaṇa is greatly reduced, making calculations more manageable. Additionally, Grahalāghava replaces complex trigonometric functions with linear and quadratic arithmetical approximations, which allows for faster and more efficient determination of daily planetary positions.

96. (B) Tithi
A Tithi is defined as one-thirtieth of a synodic lunar month. It represents the time it takes for the longitudinal distance between the moon and the sun to increase by twelve degrees. Because the speeds of both the moon and the sun vary, the actual duration of a Tithi can fluctuate, ranging from approximately nineteen to twenty-six hours in civil time.

97. (B) It is heavily used in North India exclusively.
The Śālivāhana-saṃvat, also known as the Śaka era, began in seventy-eight CE and is a foundational era for the Indian National Calendar. While it is widely used across India, particularly in Southern and Central regions, the statement that it is used "exclusively" in North India is incorrect. In fact, the Vikrama Saṃvat is more commonly used for ritual purposes in many parts of North India.

98. (A) Both A and R are true and R is the correct explanation of A.
Śīghrasaṃskāra is a correction applied to planetary positions to account for the relative motion of the earth. In a geocentric framework, this formula effectively models the parallax caused by the earth's own orbit around the sun. By applying this correction, astronomers can convert the mean geocentric position of a planet into its true geocentric position, accurately

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workload and using recent epochs to avoid large numbers. However, because they use simplified algorithms and constants optimized for a specific period, they do not possess high accuracy that remains valid for tens of thousands of years. Their precision is intended for contemporary use and typically requires updates or new texts every few centuries.

170. (A) 1, 2, 3, 4
Creating a standard almanac involves a logical progression of astronomical steps. First, the Ahargaṇa for the target day is determined. This value allows for the calculation of the mean positions of the sun and moon. Next, Mandasaṃskāra is applied to find their true longitudes. Finally, these true positions are used to compute the specific Tithi and Yoga for that day, which are essential calendar elements.

171. (D) (Longitude of Sun + Longitude of Moon) / 13°20'
In the computation of the Pañcāṅga, Yoga is a mathematical value derived from the positions of both luminaries. It is defined as the sum of the true longitudes of the sun and the moon, divided into twenty-seven equal segments. Each segment measures thirteen degrees and twenty minutes. The resulting integer identifies which of the twenty-seven Yogas is active, which is used for determining auspicious ritual timings.

172. (B) Candra (Moon)
Śīghrasaṃskāra is a correction applied to the superior planets like Mars and Jupiter, and inferior planets like Venus and Mercury, to account for their relative motion from the earth. However, the moon, or Candra, is an exception. Because the moon orbits the earth directly and does not exhibit the same apparent retrograde motion as the star-planets, this specific correction is not used in its longitudinal calculations.

173. (C) I, II, III, and V only
Computing true longitudes is a vital task in Siddhāntic astronomy, requiring mean longitude, trigonometric sine functions, and corrective Saṃskāras to account for anomalies. These true positions are then directly used to predict eclipses. However, these calculations are based on a spherical astronomical model, not a flat earth model. Therefore, statements one, two, three, and five are correct, while the fourth statement is factually incorrect.

174. (D) 20
To estimate the number of solar years from an Ahargaṇa of seven thousand three hundred days, one divides by the approximate length of a solar year, which is three hundred and sixty-five point two five days. Seven thousand three hundred divided by three hundred and sixty-five point two five equals exactly twenty. This simple proportional calculation allows astronomers to bridge the count of civil days with the solar year cycle.

175. (A) Lunar year is ~11 days shorter than solar year, causing drift.
The difference in dates arises because the lunar year, consisting of twelve synodic months, is approximately eleven days shorter than the three-hundred-and-sixty-five-day solar year. Consequently, a festival fixed to a specific lunar Tithi will occur about eleven days earlier in the Gregorian calendar each year. This drift continues until an intercalary month is added to the lunar calendar to reset its alignment with the solar seasons.

176. (B) Total civil days in a Yuga
In Siddhāntic astronomy, the daily mean motion of a planet is found by taking its total number of revolutions in a Mahāyuga and dividing it by the total number of civil days in that same period. This calculation provides the average angular distance the planet travels each day. The total civil day count, known as the Sāvana day total for the Yuga, serves as the universal denominator for these calculations.

177. (B) Value needed to convert tropical to sidereal longitude.
Ayanāṃśa represents the angular shift caused by the precession of the equinoxes. Because Indian astronomy utilizes a sidereal zodiac fixed against stars, while observations are often relative to the equinoxes, this value is essential for conversion. It provides the necessary offset to adjust tropical coordinates into the sidereal system, ensuring that planetary positions and seasonal markers remain accurate within the traditional Indian calendrical framework.

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108. (B) I, III, IV, and V only
The quasi-heliocentric model proposed by Nīlakaṇṭha Somayājī in the Tantrasaṅgraha was a significant theoretical advancement. It placed the earth at the center of the celestial sphere but correctly identified that the five planets orbit the sun. This model improved the calculation of planetary latitudes. While statements one, three, four, and five are correct, the second statement incorrectly describes his model of planetary orbits.

109. (C) Time taken by Sun to pass through one Zodiac sign (Rāśi).
A Saura, or solar, month is fundamentally defined by the movement of the sun along the ecliptic. It represents the time interval required for the sun to traverse exactly one sign of the zodiac, which is thirty degrees of longitude. Because the sun's speed varies slightly throughout the year, the actual duration of solar months fluctuates, typically ranging between twenty-nine and thirty-two days.

110. (D) Weekday running continuously independent of solar/lunar longitudes.
The Vāra, or weekday, is a continuous seven-day cycle used for both civil and religious purposes in India. Unlike Tithi or Nakṣatra, it is not determined by the angular positions of the sun or moon. Instead, it follows a simple repeating sequence that remains constant across time. This independence makes it a reliable marker for scheduling weekly events regardless of complex astronomical movements.

111. (C) Statement I is false but Statement II is true
The Vākya system was explicitly designed to bypass the need for complex daily trigonometric calculations and integrations. Instead of performing intensive math, astronomers used a series of pre-computed mnemonic phrases, or vākyas, to determine planetary positions. This made the generation of daily almanacs much faster and more efficient, particularly for ritual and civil applications in South India where the system was popular.

112. (B) Lunar phase measurement
Ayanāṃśa algorithms calculate the precessional shift between tropical and sidereal zodiacs. These methods involve determining the zero Ayanāṃśa year, estimating the rate of precession, and measuring the distance between a fixed star like Spica and the vernal equinox. However, lunar phase measurement is used to determine Tithis and synodic months and has no direct role in calculating the value of Ayanāṃśa.

113. (A) 1, 2, 3, 4
Historical eras in India began at different chronological points. The Kaliyuga era is the oldest, traditionally starting in thirty-one hundred and two BCE. The Vikrama Saṃvat followed in fifty-seven BCE, and the Śaka era began in seventy-eight CE. The Kollam era is the most recent of these, established in eight hundred and twenty-four CE. This sequence reflects the long history of calendrical diversity.

114. (A) Finding total days since an epoch to calculate planetary longitudes.
Computing Ahargaṇa is an essential first step for any Siddhāntic astronomical calculation. It provides the total number of civil days that have elapsed from a designated starting epoch to the present day. By using this total day count, astronomers can then calculate the mean longitudes of the sun, moon, and planets based on their respective average daily motions over vast cosmic periods.

115. (C) Replaces sine tables with linear and quadratic algebraic approximations.
The Grahalāghava, authored by Gaṇeśa Daivajña, is highly valued by almanac makers for its computational efficiency. It avoids the need for complex trigonometric sine tables by using linear and quadratic algebraic approximations to calculate planetary positions. This arithmetical approach, combined with a more recent epoch, allows for rapid and sufficiently accurate determinations of celestial positions for the preparation of daily traditional calendars.

116. (D) Kṛṣṇa Pakṣa
The Kṛṣṇa Pakṣa refers to the dark half of the lunar month, characterized by the waning of the moon. It begins after the full moon and concludes with the new moon. In contrast, the Śukla Pakṣa is the bright half when the moon waxes. This division is central to the Indian calendar, as many rituals and festivals are specifically scheduled during one of these phases.

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correction is plus two degrees, the resulting corrected longitude is ninety-two degrees. This simple addition reflects the adjustment needed to account for the variable speed of the planet due to its elliptical orbital path.

135. (D) Lunar apogee and node shifts made older constants inaccurate.
The Vākya system relies on pre-calculated numerical constants to provide lunar longitudes. Over long periods, however, the slow movement of the lunar apogee and the precession of its nodes cause these fixed values to deviate from reality. Mādhava recognized this discrepancy and developed refined error-correction procedures to update the vākyas. This ensured the system's continued accuracy for ritual and astronomical purposes in later centuries.

136. (A) Kollam Era
The Kollam era is a solar calendar system predominantly followed in the state of Kerala. It was established in eight hundred and twenty-four CE and is characterized by solar months based on the sun's transit through the zodiac signs. This era is distinct from the more widespread Śaka and Vikrama eras and remains an important part of the cultural and ritual life of the region.

137. (C) Intercalary month
In the context of lunar cycles, an intercalary month is used to synchronize the shorter lunar year with the longer solar year. This additional month is inserted periodically to ensure that the lunar calendar remains aligned with the seasons. While the synodic and sidereal month durations are specific lunar metrics, the intercalary month is the mechanism used for broad calendrical adjustment and synchronization.

138. (A) Both A and R are true and R is the correct explanation of A.
Purely solar calendars do not require intercalary months because their year length is already based on the sun's full revolution through the zodiac. Since these calendars are designed to follow the solar cycle exactly, they stay synchronized with the seasons naturally. Intercalary months are only necessary for lunar or luni-solar calendars that need to bridge the gap between lunar months and the solar year.

139. (D) Its months have variable lengths dependent entirely on actual lunar sightings.
The Indian National Calendar was established to provide a standardized system for civil use. While it uses traditional month names and the Śaka era, its month lengths are fixed and standardized to align with the Gregorian calendar's solar cycle. It does not rely on actual lunar sightings to determine the end of a month, which distinguishes it from traditional regional lunar calendars used for rituals.

140. (A) P-1, Q-2, R-3, S-4
Different astronomical texts in India are defined by their unique features. The Āryabhaṭīya utilizes a geocentric epicyclic theory. The Tantrasaṅgraha introduced the quasi-heliocentric theory. Karaṇakutūhala is designed for almanac-making using simplified mathematical steps. Finally, Vākyakaraṇa represents the mnemonic phrase system used for rapid calculations. These texts collectively demonstrate the historical progression and diversity of Indian astronomical thought and practical application.

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141. (C) Total civil days elapsed since a specific astronomical epoch.
Ahargaṇa is a fundamental computation in Indian astronomy that involves counting the total number of civil days passed between a chosen starting epoch and the current date. This cumulative day count provides the necessary baseline for calculating the positions of celestial bodies. By using the Ahargaṇa, astronomers can determine the mean longitudes of the sun, moon, and planets through simple proportional math.

142. (D) The exact distance to the Moon.
Saṅkrānti-vākyas are specialized mnemonic phrases used to identify the timing and nature of solar transits. They provide the precise time the sun enters a zodiac sign, the specific sign involved, and the day of the month the transition occurs. However, they do not contain data regarding the physical distance to the moon, as their focus is solely on tracking the sun's movement for solar calendars.

143. (A) I, II, and IV only
Ayanāṃśa algorithms are essential for converting between tropical and sidereal zodiacs by calculating the angular difference caused by

will never be associated with a sunrise and is therefore skipped in the civil count.

126. (D) Lunar dates (Tithis)
Traditional Indian festivals such as Diwali and Holi are primarily determined by the lunar calendar. Their dates are fixed based on specific Tithis within certain lunar months. Because a lunar year is shorter than a solar year, these festivals occur on different Gregorian dates each year. This reliance on lunar phases ensures that religious celebrations remain synchronized with the traditional synodic cycle.

127. (A) Corrects the mean longitude for the eccentricity of the orbit.
Mandasaṃskāra is a fundamental correction applied in Siddhāntic astronomy to find a planet's true longitude. It adjusts the mean longitude to account for the elliptical nature of the orbit, which causes the planet to move at variable speeds. By using the position of the planet's apogee, this correction provides a much more accurate observable position along the ecliptic for any given time.

128. (A) Both Statement I and Statement II are true
The traditional lunar months are named after the Nakṣatra in which the full moon typically occurs. For example, the month of Caitra is named so because the full moon during this month is usually located near the Chitrā Nakṣatra. This nomenclature provides a direct and observable link between the lunar cycle and the fixed background stars, which was essential for early timekeeping and rituals.

129. (B) They provide approximate, simplified constants.
Karaṇa texts are known for using contemporary epochs and simplified algorithms to make calendrical calculations more efficient for daily use. While they aim for practical utility and streamlining, the claim that they provide only "approximate, simplified constants" as an attribute is misleading, as they strive for accuracy within their specific time frames. They primarily avoid large number calculations but do not necessarily compromise on the required precision.

130. (A) P-1, Q-2, R-3, S-4
Several historical eras are used across India, each starting at a unique point. The Kaliyuga began in thirty-one hundred and two BCE. The Vikrama Saṃvat commenced in fifty-seven BCE. The Śaka era, central to many regional calendars, started in seventy-eight CE. Finally, the Kollam era was established in eight hundred and twenty-four CE. These dates provide the necessary baseline for converting and synchronizing different chronologies.

131. (C) Planet's position if it moved uniformly in a circular orbit.
The mean longitude of a planet represents a theoretical position calculated under the assumption that the planet moves at a perfectly uniform speed in a circular orbit. This value serves as the starting point for astronomical calculations. To find the actual, observable position, this mean longitude must be adjusted using various corrections that account for orbital eccentricity and relative motion from the earth.

132. (D) It is applied to the Sun and the Moon.
Śīghrasaṃskāra is a correction used in Siddhāntic astronomy to account for the relative motion between the earth and other planets, including both superior and inferior ones. However, it is not applied to the sun and moon. These luminaries move in relatively simple paths and do not exhibit the apparent retrograde motion that this specific correction is designed to model for the star-planets.

133. (C) I, II, III, and V only
The Jovian year cycle is based on Jupiter's orbital movement, which takes approximately twelve solar years. A sixty-year cycle, composed of five Jovian revolutions, is widely used in traditional calendars. Converting eras requires tracking Jupiter's mean longitude. However, a Jovian year does not precisely equal one solar year, as Jupiter's transit through a zodiac sign takes slightly less time. Thus, the fourth statement is incorrect.

134. (B) 92 degrees
To find the Mandaspaṣṭa, or true mean longitude, one must algebraically add the Mandasaṃskāra correction to the mean longitude. If the initial mean longitude is ninety degrees and the

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117. (C) Permanently synchronized with agricultural seasons.
A lunar year of three hundred and fifty-four days is composed of twelve synodic months. Because it is approximately eleven days shorter than the solar year, it is not permanently synchronized with the agricultural seasons. Without the periodic addition of an intercalary month, the lunar months would drift through the seasons. Therefore, the statement claiming permanent synchronization with seasons without intercalation is factually incorrect.

118. (A) Both A and R are true and R is the correct explanation of A.
The National Calendar of India officially uses the Śaka era, following the recommendations of the Calendar Reform Committee led by Meghnad Saha. The committee chose the Śaka era because it was historically established and widely used across different regions of India for astronomical purposes. This adoption provided a standardized civil calendar that reconciled traditional timekeeping with the needs of a modern, unified nation.

119. (D) Grahalāghava - High-order integral calculus
Indian astronomical texts are characterized by specific methodologies. The Āryabhaṭīya uses epicyclic theory, the Tantrasaṅgraha presents a quasi-heliocentric model, and the Vākyakaraṇa employs a mnemonic phrase system. However, the Grahalāghava is known for simplifying calculations using linear and quadratic arithmetical approximations rather than high-order integral calculus. Therefore, the fourth pairing is incorrect, as the text specifically avoids complex mathematical derivations for practical utility.

120. (A) P-4, Q-1, R-2, S-3
The Vākya system uses different types of mnemonics for various astronomical needs. Candravākyas provide the true longitude of the moon. Māsavākyas track the daily motion and anomalies of the sun throughout the month. Saṅkrānti-vākyas are used to determine when the sun enters a sign of the zodiac. Finally, Nakṣatra-vākyas are utilized to identify the longitudes and positions of the fixed stars in the ecliptic.

121. (C) Point in an orbit farthest from the Earth (or mean center).
In planetary computation, the term Ucca refers to the apogee or aphelion, which is the point in a planet's orbit where it is at its greatest distance from the earth or the center of motion. This point is crucial for calculating Mandasaṃskāra, as a planet moves at its slowest speed when it is at its Ucca. Understanding this position is essential for accurate longitude determinations.

122. (A) Solar mass
A traditional Indian Pañcāṅga focuses on providing the five essential time-related parameters: Tithi, Vāra, Nakṣatra, Yoga, and Karaṇa. These elements are calculated based on the relative positions and angular movements of the sun and moon. While these bodies are central to the system, their physical properties, such as solar mass, are not included in the calendar, as they are not needed for timekeeping.

123. (D) I, II, and IV only
The Āryabhaṭīya is a foundational work in Indian astronomy that introduced the Ahargaṇa and defined the civil days in a Yuga cycle. It presents a geocentric model using epicycles to account for planetary motions. However, it does include methods for planetary corrections, contrary to the third statement. Therefore, only the first, second, and fourth statements are accurate descriptions of its contents.

124. (B) 2035
To convert a Śaka year to the Vikrama Saṃvat, one must add the difference between their starting points. Since the Vikrama era began in fifty-seven BCE and the Śaka era in seventy-eight CE, there is a total difference of one hundred and thirty-five years. Adding one hundred and thirty-five to the Śaka year nineteen hundred results in a Vikrama year of two thousand and thirty-five.

125. (C) A Tithi beginning after one sunrise and ending before the next.
A Kṣaya Tithi, or omitted lunar day, occurs in the civil calendar when a single Tithi is entirely contained between two successive sunrises. Because the Indian calendar identifies the day's Tithi by the one active at sunrise, a Tithi that starts after one sunrise and ends before the next

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precession. Multiple algorithms exist, such as Citrā-pakṣa and Revatī-pakṣa, depending on the chosen reference star. The value increases by about fifty point two seconds of arc annually. While central to Indian astronomy and astrology, the statement that they are "completely irrelevant" to astrology is incorrect.

144. (B) Using sine tables and applying Mandasaṃskāra geometrically.
The Vākya system was designed to simplify astronomical computations for daily use. By using pre-computed mnemonic phrases that represent numerical values, it allows astronomers to find the moon's position directly. This bypasses the need for the complex, step-by-step geometric integrations and the use of trigonometric sine tables required by the more intensive Siddhāntic methods, significantly speeding up the preparation of ritual almanacs.

145. (B) Explains apparent retrograde motion of the planet from Earth.
In a geocentric model, planets sometimes appear to move backward in the sky. Śīghrasaṃskāra is the correction applied to account for this phenomenon, which is actually caused by the relative orbital motions of the earth and the planet. By adjusting the planet's position based on its relationship to the sun's position, this correction accurately reflects the observed path of the planet from an earth-centered perspective.

146. (A) Māsavākyas
Māsavākyas are a set of mnemonic phrases used within the Vākya system to track the daily motion of the sun throughout each solar month. These pre-calculated values allow astronomers to quickly determine the sun's longitudinal position and its anomalies without performing complex calculations. This system was particularly important in regions following solar-based calendars for determining significant seasonal and ritual dates each month.

147. (C) Integer orbits a planet makes in 4,320,000 years.
Revolution numbers are a core concept in Siddhāntic astronomy, representing the total number of complete orbits a celestial body makes during a Mahāyuga cycle. This period consists of four million three hundred and twenty thousand years. These large integer values allow astronomers to derive the average daily motion of any planet by dividing its total revolutions by the total number of civil days.

148. (C) Statement I is false but Statement II is true
The first statement is false because a lunar year in Indian astronomy actually consists of approximately three hundred and fifty-four days, not three hundred and sixty. The second statement is correct, as this discrepancy of about eleven days per year requires the insertion of an intercalary month roughly every two point five to three years to keep the lunar calendar synchronized with the solar seasons.

149. (C) Bhautika (Physical)
Traditional Indian astronomy recognizes several distinct modes of reckoning time, known as Mānas. These include Saura (solar), which is based on the sun's transit; Cāndra (lunar), based on the moon's phases; Sāvana (civil), based on sunrises; and Nākṣatra (sidereal), based on fixed stars. Bhautika, or "physical," is not a recognized astronomical mode of time measurement within the classical Siddhāntic or Vedic frameworks.

150. (A) 1, 2, 3, 4
The history of Indian astronomy features a clear progression of major figures. Āryabhaṭa established the foundations in the fifth century. Brahmagupta followed in the seventh century, refining Siddhāntic principles. Bhāskara the second made significant contributions in the twelfth century. Finally, Nīlakaṇṭha Somayājī, representing the late fifteenth-century Kerala School, developed advanced planetary models. This timeline shows the continuous theoretical evolution of the field over a millennium.

151. (D) 13° 20' ecliptic segment occupied by Sun or Moon.
In Indian astronomy, a Nakṣatra is defined as a thirteen-degree and twenty-minute segment of the ecliptic. There are twenty-seven such divisions in a full three-hundred-and-sixty-degree circle. This framework is primarily used to track the moon's daily movement, but the sun's position is also identified by the Nakṣatra it occupies. This system is vital for determining auspicious ritual timings and calendrical markers.

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152. (A) Purely solar calendar with no lunar considerations.
The Vikrama Saṃvat is a widely used era in Northern and Western India that traditionally began in fifty-seven BCE. Its months are primarily lunar, following either the Amānta or Pūrṇimānta systems. Therefore, the statement that it is a "purely solar calendar with no lunar considerations" is an exception and factually incorrect, as it is fundamentally a luni-solar system that accounts for both cycles.

153. (C) I, II, and III only
The quasi-heliocentric model, most famously associated with Nīlakaṇṭha Somayājī, places the earth at the center of the celestial sphere with the sun orbiting it. Crucially, it correctly models the five star-planets as orbiting the sun. This model was a later development of the Kerala School and was not proposed in the original Āryabhaṭīya. Thus, only statements one, two, and three are accurate descriptions.

154. (A) Revolution number of Mars
To calculate the mean longitude of Mars within the Mahāyuga framework, the most essential piece of data is its specific revolution number. This value represents the total number of orbits Mars completes during the four-million-three-hundred-and-twenty-thousand-year cycle. By multiplying this number by the elapsed Ahargaṇa and dividing by the total civil days in the Yuga, the planet's average longitudinal position is determined.

155. (D) Rapid, accurate calendrical math without complex Yuga integrations.
Karaṇa texts demonstrate the practical competency of Indian astronomers in streamlining complex calculations for everyday use. By providing simplified algorithms and using contemporary epochs, these texts allow for the rapid and accurate determination of planetary positions and calendrical data. This approach bypasses the massive numerical integrations required by the older Yuga systems, making the production of annual almanacs much more efficient.

156. (B) Mandasaṃskāra
Mandasaṃskāra is the technical term for the correction applied to a planet's mean longitude to account for its elliptical orbit. This adjustment, also known as the equation of the center, compensates for the variable speed of the planet as it moves toward and away from its apogee. By applying this correction, astronomers can determine the more accurate "true-mean" position of the planet along the ecliptic.

157. (C) Time was strictly linear and never cyclical.
Early Vedic timekeeping was highly developed, with clear categories for years, months, and days, including the recognition of half-months and the need for intercalation. However, the claim that time was "strictly linear and never cyclical" is incorrect. In fact, Vedic thought emphasized the cyclical nature of time, represented by the recurring seasons and the revolving celestial bodies, which formed the basis for their ritual calendar.

158. (A) Both A and R are true and R is the correct explanation of A.
The Vākya system is much faster for obtaining planetary longitudes than standard Siddhāntic methods because it avoids intensive daily mathematics. Instead of calculating sine values and applying sequential corrections manually, astronomers use pre-calculated numerical mnemonics called vākyas. These phrases provide the necessary data directly, allowing for the quick and efficient generation of traditional calendars, especially in South Indian astronomical traditions.

159. (A) Nakṣatra - Solar Eclipse
The Pañcāṅga consists of five elements: Tithi, Vāra, Nakṣatra, Yoga, and Karaṇa. While Tithi is a lunar day, Vāra a weekday, and Karaṇa a half-Tithi, the Nakṣatra refers to a thirteen-degree and twenty-minute segment of the ecliptic. It is not synonymous with a solar eclipse, which is a specific astronomical event occurring when the moon passes between the earth and the sun during the new moon.

160. (A) P-2, Q-1, R-3, S-4
Different time measures in Indian astronomy have specific durations. A lunar year lasts approximately three hundred and fifty-four days, while a solar year is about three hundred and sixty-five point two five days. A civil day is measured as one full sunrise-to-sunrise cycle.

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Finally, an average Tithi duration is slightly less than a solar day, typically ranging from about zero point nine four to one point zero three days.

161. (B) Half a Tithi, with 11 names repeating in a cycle.
A Karaṇa is defined as exactly half the duration of a Tithi. In the Indian calendar system, there are sixty Karaṇas in a synodic month, which are identified using a cycle of eleven specific names. Seven of these names repeat eight times, while four remain fixed at certain points in the lunar month. They are used to determine auspicious times for various daily activities.

162. (A) Planet's relative size
To find the true longitude of a planet, several key parameters are required, including its mean longitude, the position of its apogee, and the dimensions of its epicycles for corrections. These factors allow for the adjustment of average motion to account for orbital eccentricity and relative motion. However, the physical relative size of the planet is not needed for these longitudinal position calculations.

163. (C) I, II, and III only
The Śaka era, which began in seventy-eight CE, is a foundational chronological system in India and serves as the basis for the modern National Calendar. To convert it to the Kaliyuga era, one adds the constant factor of three thousand one hundred and seventy-nine. However, it did not begin in fifty-seven BCE; that is the starting point of the Vikrama Saṃvat. Thus, statements one, two, and three are correct.

164. (D) Converting solar longitude to 27-division lunar mansions.
Calculating the Nakṣatra of the Sun involves taking the sun's current longitude and identifying which of the twenty-seven ecliptic segments it occupies. Each segment spans thirteen degrees and twenty minutes. This measurement is used to mark seasonal transitions and agricultural periods. While the Nakṣatra system is most commonly associated with the moon, determining the sun's Nakṣatra is a standard part of traditional Indian astronomical computation.

165. (C) Precession and long-term lunar anomaly variations.
The Vākya system uses fixed numerical mnemonics to represent lunar positions. However, due to the slow effects of the precession of the equinoxes and gradual shifts in the moon's mean anomaly and nodes, these pre-calculated constants eventually lose their accuracy over several centuries. Mādhava recognized these physical changes and developed error-correction procedures to update the vākyas, ensuring they remained reliable for later generations of astronomers.

166. (B) Karaṇakutūhala
The Karaṇakutūhala, authored by Bhāskara the second, is a classic example of a Karaṇa text. It was designed to simplify planetary calculations by using a more contemporary epoch, specifically eleven hundred and eighty-three CE. This approach significantly reduces the size of the Ahargaṇa count compared to using the start of Kaliyuga, making it a much more practical tool for the everyday needs of medieval Indian almanac makers.

167. (D) Transit of the Sun from one Rāśi (Zodiac sign) to another.
In the Indian solar calendar, Saṅkrānti marks the specific moment when the sun moves from one sign of the zodiac, or Rāśi, into the next. There are twelve such transits each year, and each one signifies the beginning of a new solar month. These events are key markers for seasonal changes and are celebrated with various festivals and rituals across different regions of India.

168. (C) Statement I is false but Statement II is true
The first statement is false because the names of the months in the Taittirīya-Brāhmaṇa are unique to that ancient text and do not match the modern Gregorian system. The second statement is correct, as early Vedic texts explicitly recognized the discrepancy between lunar and solar years and utilized a thirteenth intercalary month to keep their ritual calendar synchronized with the actual recurring solar seasons.

169. (C) High accuracy valid for tens of thousands of years.
Karaṇa texts provide significant practical advantages by reducing the mathematical

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explaining phenomena like apparent retrograde motion.

99. (C) Karaṇa - 12 degrees
The elements of the Pañcāṅga have specific angular metrics. A Tithi corresponds to a twelve-degree change in elongation, while Nakṣatras and Yogas are based on segments of thirteen degrees and twenty minutes. However, a Karaṇa is defined as half of a Tithi, meaning it corresponds to only six degrees of angular change. Therefore, the statement pairing Karaṇa with twelve degrees is factually incorrect.

100. (A) P-4, Q-3, R-2, S-1
Key Indian astronomers contributed unique models and methods to the field. Āryabhaṭa established the Ahargaṇa epoch at the start of Kaliyuga. Nīlakaṇṭha Somayājī developed the quasi-heliocentric model. Mādhava refined the Candravākyas through error-correction procedures. Gaṇeśa Daivajña authored the Grahalāghava, which simplified planetary calculations using arithmetical approximations instead of sine tables. These contributions represent the field's continuous evolution.

101. (C) Fixes the star Spica (Chitrā) opposite to the vernal equinox.
The Citrā-pakṣa is a widely used algorithm for determining Ayanāṃśa in modern Indian calendars. It defines the sidereal zodiac by fixing the star Spica, known as Chitrā, exactly one hundred and eighty degrees away from the zero point of the zodiac. This reference point allows for a consistent measurement of the precessional shift between the tropical and sidereal systems over time.

102. (B) Ahargaṇa
A standard Pañcāṅga includes five specific time-related elements: Tithi, Vāra, Nakṣatra, Yoga, and Karaṇa. These provide the essential data for daily rituals and civil life. While Ahargaṇa is a crucial mathematical tool used by astronomers to compute these elements, it is not listed as one of the five limbs of the calendar itself, but rather as an underlying computational baseline.

103. (D) I, II, and III only
A lunar year consists of approximately three hundred and fifty-four days, while a solar year lasts about three hundred and sixty-five point two five days. The difference between the two is roughly eleven days annually. This discrepancy is corrected by adding an intercalary month about every three years, rather than a leap day every four years. Therefore, only statements one, two, and three are correct.

104. (A) 2022/2023
To find the Common Era equivalent of a Kollam era year, one must add approximately eight hundred and twenty-four or eight hundred and twenty-five. Adding this factor to the Kollam year eleven hundred and ninety-eight results in the years twenty-two or twenty-three. This era is primarily used in Kerala and represents a unique solar-based regional system within the broader context of Indian timekeeping.

105. (C) Elliptical orbits causing varying planetary speeds.
Mandasaṃskāra is necessary because planets do not move at a constant speed in perfectly circular orbits. Instead, their orbits are elliptical, causing them to move faster when near the sun and slower when farther away. This correction, known as the equation of the center, adjusts the mean position of a planet to account for this variation, providing a more accurate true longitude.

106. (A) Mahāyuga - 4,320,000 years
Siddhāntic astronomy utilizes vast cosmic cycles to define time. A Mahāyuga is defined as four million three hundred and twenty thousand years. Kaliyuga is just one-tenth of this period, and a Kalpa is much longer, containing one thousand Mahāyugas. These cycles are used to define the revolution numbers of planets, which serve as the mathematical foundation for calculating mean planetary longitudes.

107. (D) Taittirīya-Brāhmaṇa
The Taittirīya-Brāhmaṇa is a significant early Vedic text that outlines a clear system of timekeeping. It provides specific names for twelve regular months and identifies a thirteenth month used for intercalation. This demonstrates that Vedic society possessed a sophisticated understanding of the luni-solar cycle and the need for periodic adjustments to ensure that rituals were performed in the correct seasonal context.

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178. (A) Both A and R are true and R is the correct explanation of A.
Nīlakaṇṭha Somayājī's quasi-heliocentric model was a major milestone in Indian astronomy because it correctly identified that the interior planets, Mercury and Venus, orbit the sun. By shifting their center of motion to the revolving sun, he resolved complex mathematical issues regarding their calculated latitudes. This model successfully reconciled centuries of theoretical models with contemporary observations, representing a significant evolution in geocentric thought toward a more accurate orbital hierarchy.

179. (C) Each half-month is perfectly equal to 15 solar days.
The twelve half-months, or Pakṣas, divide each lunar month into two phases based on the waxing and waning of the moon. While each Pakṣa contains fifteen Tithis, the actual duration in solar days is not "perfectly equal to fifteen," as the speed of the moon varies, causing Tithis to have fluctuating lengths. Therefore, a Pakṣa can range from approximately fourteen to sixteen solar days in civil time.

180. (A) P-2, Q-1, R-4, S-3
Converting a year from the Common Era to various traditional Indian eras involves using specific historical offsets. Subtracting seventy-eight gives the Śaka era, while adding fifty-seven yields the Vikrama Saṃvat. For the Kaliyuga era, one adds three thousand one hundred and seventy-nine to the current Śaka year. Finally, subtracting eight hundred and twenty-four from the Common Era year identifies the year in the Kollam era.

181. (C) Intercalary month added to align lunar and solar years.
Adhimāsa is the technical term for the intercalary month used in the Indian luni-solar calendar. Because twelve lunar months total only about three hundred and fifty-four days, the calendar would quickly drift out of synchronization with the three-hundred-and-sixty-five-day solar year. Adding an extra month roughly every thirty-two point five months corrects this discrepancy, ensuring that seasonal festivals remain aligned with their correct astronomical and solar positions.

182. (B) Ayanāṃśa rate of change per day
A standard Pañcāṅga provides daily parameters such as the active Tithi, Vāra, Yoga, Karaṇa, and the current Nakṣatra. These are essential for scheduling rituals and civil life. However, while Ayanāṃśa is a vital astronomical value, its daily rate of change is extremely small—about fifty seconds per year—and is not a standard element computed for each day within a typical annual ritual almanac.

183. (D) I, II, III, and IV
The Candravākyas are mnemonic phrases that represent the moon's true longitude, avoiding the need for complex daily trigonometric calculations. Developed by figures like Vararuci and later refined by Mādhava, they were extensively used by the Kerala school of astronomy to quickly and accurately generate calendars. All four statements correctly identify the purpose, usage, and key contributors associated with this efficient astronomical system in South India.

184. (A) A multiple of 12 degrees.
A Tithi is defined by the angular separation between the moon and the sun. Each Tithi corresponds to a twelve-degree increase in this elongation. Therefore, whenever an almanac indicates that a specific Tithi has concluded, it means the relative longitudinal distance between these two celestial bodies has just crossed a multiple of twelve degrees. This precise angular measurement is the basis for the entire lunar calendar.

185. (C) Lunar apogee and node shifts made older constants inaccurate.
The Vākya system uses pre-calculated numerical constants to provide lunar longitudes quickly. However, the moon's orbit is subject to very slow, long-term changes, including the movement of its apogee and the precession of its nodes. Over several centuries, these shifts cause the fixed mnemonic values to deviate from actual observations. Astronomers like Mādhava introduced error-correction procedures to update these constants, maintaining the system's practical accuracy.

186. (A) Grahalāghava
The Grahalāghava, written by Gaṇeśa Daivajña, is a prominent Karaṇa text that provides

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220. (A) P-1, Q-2, R-3, S-4
Converting between various Indian eras involves applying specific numerical offsets. Adding three thousand one hundred and seventy-nine to the Śaka era gives the Kaliyuga year, while adding three thousand and forty-four to the Vikrama Saṃvat provides the same. Converting Śaka to Jovian years requires tracking Jupiter's sixty-year cycle. Finally, adding three thousand nine hundred and twenty-six to a Kollam era year provides its Kaliyuga equivalent.

221. (C) Sun entering a new constellation or zodiac sign.
In the Indian solar calendar, Saṅkrānti marks the specific moment when the sun traverses thirty degrees of longitude and enters a new constellation or sign of the zodiac. There are twelve such transits annually, each signaling the beginning of a new solar month. These events are highly significant in traditional timekeeping, as they dictate the seasonal structure of the calendar and determine the dates of many festivals.

222. (D) Mahāyuga expansion rate
To find a planet's true longitude, astronomers apply several corrections to the initial mean position. These include Mandasaṃskāra for orbital eccentricity, Śīghrasaṃskāra for relative motion, and Deśāntara for longitudinal distance from the prime meridian. However, the "Mahāyuga expansion rate" is not a recognized astronomical correction in traditional Siddhāntic systems, which use fixed revolution numbers within the Yuga cycle to establish the baseline mean positions.

223. (A) I, II, and III only
Nakṣatra computation is a vital part of Indian astronomy, dividing the ecliptic into twenty-seven segments of thirteen degrees and twenty minutes. It is primarily derived from the moon's true longitude but can also be applied to the sun. It is not, however, a measure of a solar day, which is based on the sun's rising. Therefore, statements one, two, and three are correct descriptions of the Nakṣatra system.

224. (B) Moon
The Candravākyas, most famously refined by Mādhava of the Kerala School, are mnemonic phrases specifically used to find the true longitude of the moon. These pre-calculated values encode lunar positions, allowing astronomers to bypass complex trigonometric steps. Since the moon's position changes rapidly and is essential for determining Tithis and Nakṣatras, these specialized vākyas were indispensable for the accurate and efficient preparation of traditional religious almanacs.

225. (B) Conversion of Saṃvatsara cycle dates to linear eras like Śaka.
In historical epigraphy, converting Śaka era years to Jovian years is necessary because many inscriptions use the sixty-year Saṃvatsara cycle alongside linear eras. The Jovian year is based on Jupiter's orbital motion, and specific years in the cycle have unique names. Astronomers must track Jupiter's mean longitude to correlate these cyclical names with the continuous numerical count of the Śaka or Kaliyuga eras for precise dating.

226. (A) Adjusted for orbital changes since Vararuci's time.
Mādhava developed specific error-correction procedures to refine the original Candravākyas of Vararuci. He recognized that the slow movement of the lunar apogee and precessional shifts had caused the older numerical constants to deviate from observed reality over several centuries. By updating these vākyas to reflect contemporary orbital parameters, he ensured that the Vākya system remained a highly accurate tool for predicting lunar positions and determining ritual timings.

227. (C) National Calendar - Śaka Era
The Indian National Calendar was established to provide a unified civil system and officially utilizes the Śaka era as its chronological baseline. Other pairings are incorrect: the Vikrama Saṃvat began in fifty-seven BCE, the Kollam era in eight hundred and twenty-four CE, and the Śālivāhana-saṃvat, which is another name for the Śaka era, started in seventy-eight CE rather than the beginning of Kaliyuga.

228. (C) Statement I is true but Statement II is false
The first statement is correct, as early Vedic texts specifically mention names for twelve half-months, or Pakṣas, which were essential for organizing rituals. However, the second

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195. (C) Difference between Earth-centered and Sun-centered views.
The Śīghra correction accounts for the apparent variation in a planet's motion as observed from the earth. Astronomically, this correction models the parallax caused by the relative orbits of the earth and the planet around the sun. In a geocentric framework, this effectively bridges the gap between the planet's mean heliocentric position and its true geocentric position, explaining phenomena like apparent retrograde motion and changing planetary speeds.

196. (D) Tantrasaṅgraha
The Tantrasaṅgraha, authored by Nīlakaṇṭha Somayājī, is a fundamental text that marks a major theoretical shift in Indian astronomy. It presents the quasi-heliocentric model, which correctly identified that the five star-planets revolve around the sun while the sun orbits the earth. This refined geocentric perspective allowed for much more accurate calculations of planetary latitudes, representing a significant evolution from the older epicyclic models used in earlier Siddhāntic works.

197. (C) Use recent epochs to reduce large Ahargaṇa calculations.
Karaṇa texts are practical manuals designed to make daily astronomical computations more efficient for almanac makers. A key feature of these texts is the use of a contemporary or "recent" epoch rather than a distant one like the start of Kaliyuga. This significantly reduces the size of the Ahargaṇa count, making the mathematical operations much more manageable while still providing the necessary accuracy for ritual and civil calendars.

198. (A) Both A and R are true and R is the correct explanation of A.
The National Calendar of India standardizes the lengths of its months to ensure consistency and reliability for civil and government use. This is necessary because traditional regional calendars often have variable month lengths based on actual lunar sightings or specific astronomical transits. By creating a standardized system that aligns with the solar year, the National Calendar can function effectively alongside the Gregorian calendar for modern administrative purposes.

199. (D) Solar Calendar - Using Tithis as dates
In the Indian calendrical system, different eras and year types have specific characteristics. Vikrama Saṃvat and Śālivāhana-saṃvat use distinct BCE and CE epochs, and luni-solar years utilize the Adhimāsa mechanism. However, a purely solar calendar uses solar months based on zodiacal transits and does not use Tithis, which are lunar days, as its primary dates. This makes the fourth pairing an exception and factually incorrect.

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200. (A) P-2, Q-3, R-4, S-1
The Pañcāṅga is composed of five distinct astronomical elements. Vāra refers to the weekday within the continuous seven-day cycle. Tithi represents the lunar day, determined by a twelve-degree angular separation between the moon and sun. Nakṣatra identifies a thirteen-degree and twenty-minute sector of the ecliptic. Finally, Yoga is a value calculated from the sum of the solar and lunar longitudes, divided into twenty-seven equal segments.

201. (C) Complete orbits a planet makes in a Mahāyuga.
In Siddhāntic astronomy, the revolution number of a planet is a fundamental constant representing the total count of complete orbits it makes during one Mahāyuga cycle. This cycle lasts four million three hundred and twenty thousand years. These integer values allow for the calculation of a planet's mean daily motion by dividing its total revolutions by the total number of civil days in that vast period of time.

202. (A) The retrograde motion of Mars.
Saṅkrānti-vākyas are specialized mnemonics used to track solar motion for solar calendars. They provide data on when the sun enters a zodiac sign, such as Aries, the precise timing of solar ingress, and the duration of each solar month. However, they do not include information on the retrograde motion of Mars, as that is a planetary phenomenon requiring different corrections and is not a part of solar transit tracking.

203. (D) I, II, III, and IV
Mandasaṃskāra is a core correction in Indian astronomy used to account for orbital eccentricity. It is mathematically analogous to the modern equation of the center. To perform

this calculation, an astronomer must know the planet's mean longitude, the longitude of its apogee, and the specific radius of the planet's epicycle. All four statements correctly describe the necessary mathematical components and theoretical basis for applying this planetary correction.

204. (B) 824/825 CE
The Kollam era is a unique solar calendar system used primarily in Kerala. Its first year corresponds to the period between eight hundred and twenty-four and eight hundred and twenty-five CE. This starting epoch distinguishes it from other major Indian eras like the Śaka, which began much earlier in seventy-eight CE, or the Vikrama era, which started in fifty-seven BCE. It remains vital for regional ritual and civil dating.

205. (C) Shift of equinoxes relative to fixed background stars.
Ayanāṃśa is the angular measurement used to account for the precession of the equinoxes. This slow, long-term shift in the earth's orientation causes the vernal equinox to move backward against the backdrop of the stars. Because the Indian calendar is based on a sidereal zodiac fixed to stars, calculating Ayanāṃśa is essential for reconciling this fixed system with seasonal markers determined by the moving equinoctial points.

206. (D) Kali Era
In standard Siddhāntic texts, the Kali era is synonymous with the beginning of the current cosmic age, or Kaliyuga. Traditionally, this era is dated to have commenced in thirty-one hundred and two BCE. This starting point serves as the foundational epoch for many Indian astronomical calculations, with the Ahargaṇa often being counted as the total number of civil days that have elapsed since this distant historical moment.

207. (A) Duration varies with the speeds of the Sun and Moon.
A Tithi, or lunar day, is defined by the twelve-degree angular separation between the moon and the sun. Because both celestial bodies move at variable speeds throughout their orbits, the time it takes to cover this distance fluctuates. Consequently, the actual duration of a Tithi varies in civil time, typically ranging from about nineteen to twenty-six hours, rather than having a fixed twenty-four-hour length.

208. (A) Both Statement I and Statement II are true
Śīghrasaṃskāra is a vital correction that accounts for relative motion, effectively bringing a planet's mean position to its true geocentric position. Nīlakaṇṭha Somayājī's quasi-heliocentric model correctly identified that the interior planets, Mercury and Venus, orbit the sun directly. By shifting their center of motion, he correctly aligned their mean longitudes with the sun's true longitude, resolving theoretical issues regarding their motion and positions within a geocentric framework.

209. (B) The exact mass of the Sun
The Vākya system is designed to provide rapid and accurate astronomical parameters for the preparation of traditional almanacs. It includes data on the true longitude of the moon, solar ingress times, and the daily positions of fixed stars. However, it does not provide information on the physical properties of celestial bodies, such as the exact mass of the sun, as these are not relevant to timekeeping or rituals.

210. (A) 2, 1, 3, 4
Finding the true position of a superior planet follows a precise logical order. First, the Ahargaṇa for the given date is determined. This value is used to calculate the planet's mean longitude. Next, the Mandasaṃskāra is applied to correct for the elliptical orbit. Finally, the Śīghrasaṃskāra is applied to account for the relative motion from the earth, resulting in the final corrected true position observed in the sky.

211. (C) Intercalary month to reconcile lunar and solar calendars.
The thirteenth month mentioned in the Taittirīya-Brāhmaṇa serves as an intercalary month, essential for maintaining synchronization between lunar and solar cycles. Without this extra month, a lunar calendar would quickly fall out of alignment with the seasons. This early Vedic recognition of the need for periodic adjustments demonstrates a sophisticated understanding of timekeeping necessary for ensuring that rituals were performed at their correct astronomical and seasonal times.

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212. (D) Julian Calendar
Throughout its long history, India has utilized several traditional era systems, including the Vikrama Saṃvat, the Śaka Saṃvat, and the Kollam era. These calendars are deeply rooted in the country's diverse regional and religious traditions. However, the Julian calendar is a western system that was never a part of the traditional Indian astronomical or civil framework, making it the clear exception among the systems predominantly used in historical India.

213. (C) I, III, and IV only
The Grahalāghava is categorized as a Karaṇa text because it provides simplified algorithms for astronomical calculations, specifically avoiding the large numbers associated with the Mahāyuga system. It is famous for replacing complex trigonometric sine tables with linear and quadratic arithmetical approximations. While Gaṇeśa Daivajña authored it, not Bhāskara the second, statements one, three, and four correctly describe its methodology and classification as an efficient practical manual.

214. (B) Vṛṣabha (Taurus)
In the solar calendar system, each of the twelve zodiac signs, or Rāśis, occupies thirty degrees of longitude. The first sign, Meṣa, covers zero to thirty degrees. When the sun reaches a longitude of exactly thirty degrees, it concludes its transit through Meṣa and enters the second sign, Vṛṣabha. This transition is a key marker in solar-based calendars for determining the start of a new month.

215. (D) Accurate planetary math via memorized numerical phrases.
The Vākya system represented a major computational leap because it simplified the intensive mathematics of larger Siddhāntic works. By using pre-calculated mnemonic phrases that represented numerical values for celestial positions, it allowed astronomers to perform accurate planetary math much faster. This was particularly vital in Kerala for the efficient production of traditional religious almanacs, which required precise daily data without the need for time-consuming step-by-step integrations.

216. (A) Cumulative count of civil days since a chosen epoch.
Ahargaṇa is a foundational unit of time in Indian astronomy, representing the cumulative total of civil days that have elapsed from a designated starting epoch to the current date. This count provides the necessary baseline for all Siddhāntic calculations. By using the Ahargaṇa, astronomers can determine the average longitudinal positions of celestial bodies through simple proportional math based on their known revolution numbers.

217. (C) Simplified Almanac Computations
Indian astronomical texts are characterized by their primary functions and models. While the Āryabhaṭīya is known for its geocentric epicyclic theory, and Tantrasaṅgraha for the quasi-heliocentric model, the Grahalāghava is most accurately identified with simplified almanac computations. It was specifically designed to provide rapid and practical mathematical tools for contemporary calendar makers, bypassing the more intensive and complex derivations found in traditional Siddhāntic works.

218. (A) Both A and R are true and R is the correct explanation of A.
A purely lunar year of three hundred and fifty-four days is unsuited for tracking agricultural seasons because those seasons are governed by the earth's orbit around the sun. Since the lunar year is about eleven days shorter than the solar cycle, the months would quickly drift through different seasons. This discrepancy necessitates the use of an intercalary mechanism in Indian calendars to ensure seasonal and agricultural alignment.

219. (D) It entirely ignores the longitudes of the Sun and Moon.
The Pañcāṅga is a daily almanac that provides five essential elements: Tithi, Vāra, Nakṣatra, Yoga, and Karaṇa. Far from ignoring celestial positions, its calculations for Tithi, Yoga, and Karaṇa are entirely dependent on the angular distances and sums of the sun's and moon's true longitudes. This astronomical data is fundamental to determining the correct times for religious rituals and civil events throughout the traditional Indian year.

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simplified planetary algorithms for almanac makers. It eliminates the need for large numbers and complex Yuga-based integrations by utilizing a more recent epoch. A key feature of this text is its use of arithmetical approximations instead of traditional trigonometric sine tables, making the daily computation of planetary positions much more efficient and accessible for practical use.

187. (D) Mandasaṃskāra - Equation of the Center
In Indian astronomy, specific corrections are applied to determine a planet's true position. Mandasaṃskāra is correctly paired with the "equation of the center," as it adjusts the mean longitude for the elliptical nature of the orbit and variable planetary speed. The other pairings, such as Ayanāṃśa for parallax or Ahargaṇa for epicycle size, are incorrect, as those terms refer to precession and the count of elapsed days, respectively.

188. (C) Statement I is false but Statement II is true
The first statement is false because a luni-solar year does not ignore the transit of the sun; rather, it is specifically designed to remain synchronized with it. The second statement is correct, as the primary mechanism of a luni-solar calendar is the insertion of an intercalary month to bridge the gap between the lunar months and the solar year, ensuring religious festivals and seasons remain properly aligned.

189. (C) It uses purely lunar months.
The Indian National Calendar was designed to provide a standardized civil system. While it uses the Śaka era and traditional month names, it is a luni-solar calendar with fixed month lengths that are synchronized with the solar year to align with the Gregorian system. It does not use "purely lunar months" based solely on synodic cycles, which distinguishes it from traditional regional lunar-based ritual calendars.

190. (A) 1, 2, 3, 4
Indian astronomical models evolved through several distinct phases. It began with the simple luni-solar tracking of the Vedāṅga Jyotiṣa period. This was followed by the development of sophisticated geocentric epicyclic models in Siddhāntic works like the Āryabhaṭīya. Finally, the Kerala School introduced the advanced quasi-heliocentric model in the late fifteenth century. This chronological sequence shows the continuous refinement of theoretical frameworks over nearly two millennia.

191. (A) Daily Sun positions over the course of a solar month.
Māsavākyas are a specialized component of the Vākya system used to track solar motion. These pre-computed mnemonic phrases provide numerical values for the daily position and anomalies of the sun throughout each solar month. By using these vākyas, astronomers could easily determine the sun's true longitude for any day, which was essential for maintaining accurate solar-based calendars and identifying important seasonal transition markers.

192. (B) The exact physical diameter of the Earth
Ahargaṇa provides a cumulative count of civil days since a specific epoch, which serves as the foundation for various astronomical calculations. It is used directly to determine the current mean longitudes of the sun and moon, as well as the current weekday. However, the physical diameter of the earth is a constant spatial value that is not derived from or dependent upon the count of elapsed time.

193. (B) I, II, III, and IV only
Traditional Indian astronomy recognizes four distinct modes of reckoning time: Sāvana (civil), Cāndra (lunar), Saura (solar), and Nākṣatra (sidereal). Each is based on a different astronomical reference point. However, these measures do not use days of identical length; for example, a sidereal day is slightly shorter than a solar day. Therefore, only statements one through four are correct descriptions of the diverse timekeeping systems.

194. (A) Vākyakaraṇa (Candravākyas)
For an astronomer needing to find the true position of the moon quickly, the Vākyakaraṇa system is the most suitable tool. It utilizes pre-calculated mnemonic phrases, or Candravākyas, which encode the lunar longitudes directly. This method avoids the need for time-consuming calculations starting from a distant epoch or performing complex trigonometric integrations, making it highly efficient for the daily production of traditional religious almanacs.

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statement is false; early Vedic teaching identified the lunar year as having approximately three hundred and fifty-four days, not three hundred and sixty-five. The recognition of this shorter year led to the development of early intercalation methods to maintain seasonal alignment.

229. (C) The planet's physical mass
To calculate the mean longitude of a planet, astronomers require its total revolution number within a Mahāyuga, the elapsed Ahargaṇa, and the total count of civil days in the Yuga. These parameters allow for the proportional determination of the planet's average position. However, the physical mass of the planet is not used in these calculations, as traditional Siddhāntic astronomy is based on observed angular motions rather than gravitational dynamics.

230. (A) 1, 2, 3, 4
Karaṇa texts provide a streamlined sequence for determining planetary positions. First, the elapsed days are counted from the text's specific modern epoch. Then, the mean position is calculated using simplified constants. Next, arithmetical corrections, such as linear or quadratic approximations of sine, are applied. This efficient process finally yields the planet's true longitude, which is sufficiently accurate for contemporary almanac production and ritual scheduling.

231. (D) Lunar months synchronized with solar year via intercalation.
A luni-solar year is a calendrical system that combines both the lunar and solar cycles. It follows the synodic lunar months but ensures they stay aligned with the three-hundred-and-sixty-five-day solar year through the periodic insertion of an intercalary month, or Adhimāsa. This synchronization is crucial for ensuring that lunar-based religious festivals remain within their appropriate solar seasons and the recurring agricultural cycle throughout the year.

232. (A) Lunar phase variations exactly aligned to solar days
Māsavākyas are mnemonic phrases designed to track the daily motion and anomalies of the sun throughout a solar month. They provide the sun's true longitude at solar ingress and its observable position from earth. However, they do not track lunar phase variations, as those are the focus of Candravākyas. Therefore, the first option is an exception to the elements specifically tracked by the Māsavākya system.

233. (A) I, II, and III only
Early Indian timekeeping, as documented in the Taittirīya-Brāhmaṇa, used a lunar year of approximately three hundred and fifty-four days and recognized thirteen distinct months, including an intercalary one. Half-months, or Pakṣas, were also standard divisions. However, the solar day was well known long before the tenth century CE, being a basic unit in early Vedic astronomy. Thus, only statements one, two, and three are correct.

234. (A) 3926
To find the Kaliyuga equivalent of a date in the Kollam era, an epigrapher must add the approximate constant factor of three thousand nine hundred and twenty-six. This offset accounts for the long time interval between the start of Kaliyuga in thirty-one hundred and two BCE and the commencement of the Kollam era in eight hundred and twenty-four CE, allowing for chronological synchronization.

235. (D) Refining mnemonic constants for slow real-world orbital changes.
The competency of error-correction in the Vākya system lies in the ability of astronomers to update mnemonic constants to reflect long-term astronomical shifts. Because orbital parameters like the lunar apogee move slowly over time, fixed historical values eventually deviate from observed reality. By refining these constants, scholars like Mādhava ensured that the Vākya system remained a highly accurate and practical tool for contemporary astronomical and ritual use.

236. (B) Mandasaṃskāra
Mandasaṃskāra is the technical procedure used to correct a planet's mean longitude based on its elliptical orbit. This adjustment, known as the equation of the center, accounts for the variable orbital speed caused by the planet's changing distance from the center of motion. By applying this correction, astronomers can determine the more accurate observable position of a planet

along the ecliptic, which is essential for ritual almanacs.

237. (C) There are exactly two Karaṇas in one Tithi.
In Indian astronomy, a Karaṇa is defined as exactly half the duration of a Tithi. Therefore, every lunar day, or Tithi, contains exactly two Karaṇas. There are sixty Karaṇas in a synodic lunar month, which are identified through a repeating cycle of eleven names. They serve as a key element of the Pañcāṅga and are used to determine specific auspicious times for daily ritual and civil actions.

238. (A) Both A and R are true and R is the correct explanation of A.
Ahargaṇa calculations in Siddhāntic astronomy often involve exceptionally large numbers because they count every single civil day passed since the beginning of a vast cycle, such as a Yuga or a Kalpa. For instance, the start of Kaliyuga was over five thousand years ago, resulting in a count of millions of days. This large total is necessary for accurately determining mean planetary longitudes using their average daily motions.

239. (A) Tantrasaṅgraha - Epicyclic theory solely
Indian astronomical texts are characterized by their innovative models. While Āryabhaṭīya uses the Yuga system, and Karaṇakutūhala employs a recent epoch, the Grahalāghava is known for avoiding sine tables. However, the statement that Tantrasaṅgraha uses "epicyclic theory solely" is incorrect. This text is famous for introducing the quasi-heliocentric model, representing a significant advancement beyond the traditional geocentric epicyclic frameworks used in earlier Siddhāntic works.

240. (A) P-3, Q-4, R-1, S-2
Indian astronomy uses several specialized terms for positional corrections and time. Śīghrasaṃskāra accounts for heliocentric parallax, while Mandasaṃskāra corrects for the equation of the center due to orbital eccentricity. Ayanāṃśa represents the angular shift caused by the precession of the equinoxes. Finally, Ahargaṇa is the cumulative count of civil days elapsed since a specific astronomical epoch, serving as the baseline for all calculations.

241. (B) Standardized luni-solar calendar based on the Śaka Era.
The National Calendar of India, or Rāṣṭrīya Dinadarśikā, is a standardized luni-solar system that utilizes the Śaka era as its chronological baseline. Established in nineteen fifty-seven, it was designed to provide a unified civil calendar across India's diverse regions. It maintains traditional month names and seasonal alignment while synchronizing its leap year cycle with the Gregorian calendar for efficient governmental and secular use.

242. (A) Planetary latitudes of distant exoplanets
The Vākya system provides efficient tools for tracking celestial bodies within our solar system, including the true longitude of the moon, daily solar motion, and solar transits. It also identifies the positions of fixed stars along the ecliptic. However, it does not include data on the latitudes of distant exoplanets, which are a focus of modern astrophysics and were unknown to traditional Indian astronomical systems.

243. (C) I, II, IV, and V only
The Āryabhaṭīya is a foundational text that relies on the Mahāyuga cycle and the calculation of Ahargaṇa to find mean longitudes. It uses epicyclic models to explain planetary motion and implicitly recognizes the earth's rotation on its axis. However, it definitely includes corrective mechanisms known as Saṃskāras. Therefore, statements one, two, four, and five accurately describe the astronomical content and principles of this seminal work.

244. (D) Insertion of Adhimāsa approximately every 32.5 months.
To synchronize the shorter lunar year with the longer solar year, Indian calendars utilize the mechanism of intercalation. An additional lunar month, known as Adhimāsa, is inserted into the calendar approximately every thirty-two point five months. This periodic adjustment corrects the accumulating eleven-day annual difference, ensuring that lunar-based religious festivals and rituals remain properly aligned with their corresponding astronomical seasons and the solar cycle.

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245. (C) Accounted for interior planets tied to Sun, fixing latitudes.
Nīlakaṇṭha Somayājī's quasi-heliocentric model solved a major theoretical problem by identifying that the interior planets, Mercury and Venus, orbit the sun directly. This shift in the center of their motion allowed for much more accurate calculations of their latitudes and longitudinal positions within a geocentric framework. It reconciled centuries of mathematical models with contemporary observations, representing a significant evolution in Indian planetary theory and orbital dynamics.

246. (B) Saṅkrānti-vākyas
Saṅkrānti-vākyas are specialized mnemonic phrases within the Vākya system used to determine solar transits. They identify the precise moment the sun enters a new zodiac sign, which marks the start of a solar month. These transits are crucial for solar calendars, as they define the seasonal structure of the year and dictate the timing of important ritual and social events across different regions of India.

247. (D) Vikrama starts in 57 BCE; Śālivāhana starts in 78 CE.
The Vikrama Saṃvat and the Śālivāhana-saṃvat, also known as the Śaka era, are two of the most important chronological systems in India. They were established at different points in history, with the Vikrama era starting in fifty-seven BCE and the Śaka era beginning in seventy-eight CE. This one-hundred-and-thirty-five-year difference is essential for historians and astronomers when converting dates and synchronizing regional traditional calendars.

248. (A) Both Statement I and Statement II are true
Kaliyuga is traditionally considered the start of the current cosmic age, beginning in thirty-one hundred and two BCE. This epoch serves as the foundation for Siddhāntic chronologies. To convert a year from the Śaka era, which began in seventy-eight CE, to the Kaliyuga era, a constant factor of three thousand one hundred and seventy-nine is added. Both statements are accurate descriptions of these historical and astronomical dating systems.

249. (C) The measurement of solar mass fluctuations.
Ayanāṃśa algorithms calculate the angular shift caused by the precession of the equinoxes, often using fixed stars like Spica or Revatī as reference points. They track the longitudinal drift of equinoctial points to convert between tropical and sidereal zodiacs. However, the measurement of solar mass fluctuations is not a method used for determining Ayanāṃśa, as mass variations do not directly affect the precessional shift of the earth's axis.

250. (A) 1, 2, 3, 4
Traditional Indian calendrical computation follows a logical mathematical sequence. First, the Ahargaṇa for the specific day is determined to find the total elapsed days. This value is then used to calculate the mean longitudes of the sun and moon. Next, various corrections are applied to determine their true longitudes. Finally, these corrected positions are used to calculate the daily Tithi and Yoga, completing the calendar entries.

251. (B) The lunar year
Early astronomical systems within the Vedic corpus utilize specific timekeeping units to organize seasonal and lunar cycles. A particular unit acts as a foundational measure, consisting of exactly 354 days. This duration corresponds to the movement of the moon over twelve cycles, establishing a primary method for tracking time before applying adjustments to synchronize with the sun.

252. (A) Thirteen
The Taittirīya-Brāhmaṇa presents a highly organized framework for measuring time, specifically identifying the months within a structured system. This primary text names a total of thirteen months, illustrating the integration of an additional period into the standard cycle. This sophisticated methodology provides crucial insights into early calendrical science and the structures used to document seasonal transitions.

253. (C) The intercalary month
In ancient timekeeping, a strictly lunar period of 354 days naturally falls out of synchronization with the solar year. To address this discrepancy and ensure alignment with the broader seasonal cycles, the Vedic system implements a specific corrective period. This additional month acts

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as a necessary mechanism to harmonize lunar observations with the actual environmental changes observed annually.

254. (D) Twelve
Ancient calendrical frameworks such as the Taittirīya-Brāhmaṇa utilize precise methods to break down lunar phases. Beyond providing names for the full months, the text explicitly outlines the specific nomenclature for twelve half-months. This level of detail highlights the sophisticated nature of early astronomical tracking, allowing for a structured and highly organized measurement of time within the Vedic tradition.

255. (C) To align the lunar year with solar seasons
The inclusion of an extra month within the Vedic chronological system serves a specific functional role in timekeeping. Since the foundational lunar period consists of 354 days, it diverges from the solar progression. By incorporating this period, scholars ensure that the calendar remains consistent with seasonal changes, maintaining the structural integrity of ancient calendrical science and agricultural cycles.

256. (B) The solar day
Establishing a functional astronomical calendar requires various modes of reckoning time for specific observational purposes. One standard unit is calculated based on the position of the sun during its daily cycle. This measure is distinct from those tracking lunar phases or societal routines, forming a foundational component that synchronizes daily human activities with the broader mechanics of celestial motion.

257. (D) The civil day
Effective timekeeping systems utilize specific units to manage different aspects of life, ranging from astronomical observation to practical administration. For daily societal activities and administrative functions, a standard unit is employed to ensure organizational consistency. This measure acts as the primary tool for recording routines, allowing complex celestial patterns to be integrated into a manageable framework for institutional operations.

258. (A) Luni-solar year
Accurate astronomical calendars must synthesize diverse time measures to record events over prolonged periods. To integrate both solar and lunar phenomena, a complex framework is utilized that harmonizes lunar cycles with solar rhythms. This system allows for the simultaneous tracking of different celestial movements, ensuring that the calendar remains synchronized with both the moon's phases and the sun's trajectory.

259. (C) The solar year
Different modes of reckoning time serve specific purposes in both practical and scientific contexts. While some units track daily administrative tasks or lunar phases, long-term tracking of seasons and agricultural cycles requires a different measure. Consequently, the progression of the sun over a complete cycle is strictly followed to maintain consistency with environmental changes over many successive months.

260. (A) The phases of the moon
Astronomical timekeeping relies on distinct observational units to record various celestial activities. One specific unit is dedicated to monitoring the changing appearance and position of the moon as it orbits. By tracking these particular phases, timekeepers can accurately document lunar cycles, which are then integrated with other measures like solar days and civil units to create calendars.

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261. (D) Jupiter
Historical chronometry involves aligning civil records with celestial movements to maintain chronological accuracy across different eras. Specifically, converting a certain historical period into Jovian years allows researchers to correlate human timelines with the cyclic orbits of a particular gas giant. This conversion is essential for integrating diverse regional reckoning modes into a unified and consistent astronomical and historical framework.

262. (B) The Vikrama samvat
Inscriptions found across various geopolitical regions often utilize different historical markers to date records. To achieve chronological consistency, researchers must convert these regional dates into a unified baseline. One era

frequently encountered in ancient inscriptions is systematically transformed into the Kali era, allowing archivists to reconstruct an integrated timeline that bridges the differences between historical manuscripts and regional dating methods.

263. (C) The Kollam year
Chronologists often encounter specialized regional dating systems when analyzing historical records from the southern parts of the subcontinent. To standardize these timelines, a specific local year is frequently translated into the Kali era. This methodological approach ensures that diverse records are successfully correlated with other historical periods, providing a seamless and integrated framework for studying ancient administrative and astronomical manuscripts.

264. (D) The established epochal differences
Standardizing historical timelines requires the application of specific algorithms to convert dates between various eras. When moving from the Śaka era to the Kali era, archivists perform fundamental arithmetic adjustments. These calculations are strictly based on the predetermined time gaps between the starting points of these systems, ensuring that chronological records remain accurate and synchronized across different historical periods.

265. (A) Create integrated timelines
Transforming diverse regional modes of reckoning into a universal baseline serves a vital role in historical research. By mastering various conversion procedures, such as moving from southern or regional eras to the Kali era, chronologists can align disjointed records. This process ultimately allows for the reconstruction of a seamless chronological framework, which is essential for accurately dating and correlating ancient historical manuscripts.

266. (B) Nakṣatra
The Indian calendrical system relies on the computation of five fundamental elements to determine the quality of time for any day. One specific component involves identifying the stellar mansion currently occupied by the moon. This calculation is a critical part of the systematic process used by astronomers to organize time and align human activities with intricate celestial mechanics and observations.

267. (B) The sun and the moon
Determining specific components of the traditional calendar involves calculating the precise positions of celestial bodies. To designate a lunar day, astronomers evaluate the longitudinal distance between two primary celestial objects. This mathematical calculation is essential for generating a complete daily profile, allowing for the systematic organization of time according to the shifting relationship between these two significant astronomical entities.

268. (A) As the precise half of a Tithi
The mathematical framework of the Pañcāṅga consists of five elements that must be systematically calculated. One of these elements is derived directly from the lunar day computation. By taking exactly fifty percent of that specific value, astronomers determine this particular component. This precise division is necessary for creating a detailed daily profile that aligns temporal activities with complex celestial mechanics.

269. (C) Vāra
Systematically organizing time within the traditional Indian calendar requires the assignment of various temporal labels. One of the five fundamental elements is specifically used to designate the sequential day of the week. This component is integrated with lunar and stellar calculations to provide a comprehensive daily profile, enabling civil administrators and scholars to coordinate societal events with a structured mathematical framework.

270. (D) Yoga
To calculate the full quality of time for a given day, astronomers synthesize various mathematical values from the sun and moon. One specific element of the calendar is determined by adding the longitudes of these two celestial bodies together. This combined value forms an essential part of the fivefold calculation system, providing a comprehensive framework for organizing time in traditional contexts.

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wellness.
4. Historical development of Yoga includes prominent textual sources like the Yoga Sutras.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

36. Which classical text is considered the foundational textual source detailing the principles of Aṣṭāṅga Yoga?
(A) Sushruta Samhita
(B) Ashtanga Hridaya
(C) Tirukkural
(D) Patanjali's Yoga Sutras

37. Which of the following is NOT one of the limbs of Aṣṭāṅga Yoga?
(A) Yama
(B) Niyama
(C) Varma
(D) Āsana

38. The health benefits of Prāṇāyāma primarily stem from its direct effect on:
(A) Increasing skeletal muscle mass and overall bone density
(B) Regulating breath and calming the nervous system
(C) Detoxifying the gastrointestinal tract through induced vomiting
(D) Invasive surgical correction of major anatomical defects

39. An individual suffering from chronic stress and anxiety is advised to practice meditation. What is the primary established health benefit of meditation in this context?
(A) It permanently cures severe infectious bacterial diseases
(B) It eliminates the biological need for any dietary nutrients
(C) It aligns and heals fractured skeletal bones immediately
(D) It reduces stress and promotes mental tranquility

40. Match the following Yogic limbs with their core concepts:

List I: (Yogic Limb)
P. Yama
Q. Niyama
R. Pratyāhāra
S. Dhyāna

List II: (Core Concept)
1. Withdrawal of senses
2. Meditation
3. Ethical disciplines / Restraints
4. Personal observances

(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

41. In the context of Yogic methods of cleansing the body, the term 'Ṣaṭkarmas' literally translates to:
(A) Seven physical postures
(B) Eight limbs of yoga
(C) Six cleansing techniques
(D) Five elements of nature

42. Which of the following is a recognized technique under the Ṣaṭkarmas used for cleansing the nasal passages?
(A) Neti
(B) Basti
(C) Nauli
(D) Trātaka

43. A practitioner seeks to improve abdominal organ function and digestion through a specific yogic cleansing technique that involves abdominal massage or churning. This technique is known as:
(A) Kapālabhāti
(B) Dhauti
(C) Trātaka
(D) Nauli

44. The application of Yoga as therapy in the modern world is characterized by:
(A) Its exclusive use for achieving supernatural mystical powers
(B) Management of lifestyle disorders in integrative medicine
(C) The complete replacement of all emergency medical surgeries
(D) Its restriction to solitary and ascetic monk populations only

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280. (D) Āryabhaṭīya
Researchers analyzing planetary positions in ancient texts often focus on foundational works that establish fixed epochs for their computations. One specific text is highlighted for its systematic approach to calculating elapsed civil days and using planetary revolution numbers within a massive time cycle. This method is fundamental for deriving mean longitudes, underscoring the text's importance in early models of planetary movement.

281. (A) Mandasaṃskāra
Determining actual planetary positions requires applying mathematical corrections to theoretical baselines. One primary adjustment is designed to account for the eccentric anomaly of a planet's orbit. This process modifies the mean position based on the varying speed of the planet at different stages of its orbital path, ensuring that the calculated coordinates eventually align with the observable phenomena found in space.

282. (B) Planetary parallax and relative motion
To accurately reflect observable astronomical positions, astronomers apply a secondary algorithmic adjustment to their initial calculations. This correction is specifically intended to compensate for the effects of planetary parallax and the changing distance between the earth and the observed planet. By addressing these factors, the system ensures that the mathematical predictions for celestial coordinates align with visual evidence recorded by observers.

283. (B) The True longitudes of the planets
Calculating the actual observed positions of celestial bodies involves a two-step algorithmic process. By systematically applying adjustments for eccentric anomalies and relative motion, an astronomer moves beyond theoretical averages. The final result of these combined mathematical corrections is the determination of coordinates that reflect the real-time spatial locations of planets, bridging the gap between abstract mathematical models and actual visual observations.

284. (A) Mandasaṃskāra
Planets do not move at a constant speed throughout their orbits due to their eccentric paths. To account for this, Siddhāntik texts employ a specific correction that adjusts the mean position according to whether the planet is moving slower or faster at a given time. This mandatory procedural step is essential for refining the initial theoretical coordinates into more accurate astronomical data.

285. (C) To move from theory to observable phenomena
The application of algorithmic adjustments to calculated averages is a crucial part of Siddhāntik astronomy. These mathematical refinements are necessary to correct the discrepancies between a planet's theoretical mean path and its true spatial coordinates. Ultimately, the primary goal of these corrections is to ensure that the mathematical models and predictions align perfectly with what is actually observed in the sky.

286. (D) Nīlakaṇṭha
The study of planetary models reveals a progression from early geometrical frameworks to highly sophisticated systems. One prominent figure developed a specific model that represented a critical shift in understanding planetary orbits. This Quasi-heliocentric approach fundamentally altered the mathematical structure of relative celestial motions, showcasing the profound advancements made in computational astronomy during the evolution of these complex theoretical models.

287. (C) Tropical and sidereal zodiac precessional difference
Precise celestial mapping requires an understanding of how the equinoxes shift over long periods. To address this, astronomers developed algorithms to measure a specific value that represents the difference between tropical and sidereal zodiacs. This measurement is crucial for aligning coordinates from ancient observations with modernized frameworks, ensuring that precessional adjustments are accurately accounted for in various astronomical calculations.

288. (B) Āryabhaṭa
The evolution of planetary models in Siddhāntik texts began with the introduction of foundational geometrical frameworks. These early models established the initial methods for understanding

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18. Read the following statements and select the correct option:
Statement I: Sadvṛtta in Āyurveda refers strictly to the pharmacological preparation of medicines.
Statement II: Sadvṛtta outlines the code of good conduct and ethical behavior essential for mental and social well-being.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

19. According to the classical Āyurvedic definition of health (Svastha) by Sushruta, health is a state of equilibrium of which of the following?
(A) Only the three primary biological humors known as Doshas
(B) Quantitative physical parameters and modern laboratory tests
(C) Bodily elements alongside a blissful state of soul and mind
(D) Strict adherence to diet, sleep, and celibacy exclusively

20. Consider the following statements regarding the classification of diseases in Āyurveda:
1. Ādhidaivika refers to diseases caused by unseen, divine, or supernatural forces.
2. Ādhyatmika refers to diseases caused by imbalances within the body and mind.
3. Ādhibhautika refers to diseases caused by external environmental factors and trauma.
4. Ādhyatmika diseases are strictly caused by environmental pollution.
5. The classical texts also mention a sevenfold classification of diseases.

Which of the above statement(s) is/are correct?
(A) 1, 3, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 2, 3, and 4
(D) 1, 2, 3, and 5

21. Which category of disease in Āyurveda includes conditions caused by physical trauma, animal bites, or environmental factors?
(A) Ādhyatmika
(B) Ādhidaivika
(C) Ādhibhautika
(D) Sahaja

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22. Which of the following is NOT one of the eight clinical specialties (Aṣṭāṅga) of Āyurveda?
(A) Kāya Cikitsā (Internal Medicine)
(B) Varma Cikitsā (Vital points therapy)
(C) Śalya Tantra (Surgery)
(D) Vājīkaraṇa (Aphrodisiac therapy)

23. A patient presents with a chronic metabolic disorder. The Āyurvedic physician recommends a change in diet, introduces a specific yoga routine, and prescribes a multi-ingredient herbal decoction. This reflects which salient feature of Āyurveda?
(A) Strict and singular reliance on therapeutic mineral substances
(B) Complete rejection of any lifestyle or behavioral modifications
(C) Exclusive diagnostic focus on providing rapid symptomatic relief
(D) A comprehensive, multipronged approach to clinical treatment

24. A student is analyzing classical medical streams in India. They note that one system heavily emphasizes pulse diagnosis, Varma treatment, and herbo-mineral formulations. Which system is this?
(A) Siddha
(B) Folk Medicine
(C) Āyurveda
(D) Yoga

25. Match the following clinical specialties in Āyurveda with their modern equivalents:
List I: (Clinical Specialty in Āyurveda)
P. Bāla Roga
Q. Graha Cikitsā
R. Damṣṭrā Cikitsā
S. Jarā Cikitsā
List II: (Modern Equivalent)
1. Toxicology
2. Geriatrics
3. Pediatrics
4. Psychiatry / Demonology
(A) P-3, Q-1, R-4, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-4, R-1, S-3

26. Which traditional Indian system of medicine historically originated and is predominantly

designed to allow for the rapid calculation of the moon's movement, providing a highly structured and formulaic approach for obtaining accurate longitudes for the moon and sun.

297. (A) Because mnemonic tables can accumulate minor deviations over time
Using condensed numerical phrases for astronomical calculations requires careful oversight to ensure continued precision. Because these mnemonic tables are subject to the accumulation of small errors over extended periods, practitioners must implement a specific corrective protocol. By following this procedure, astronomers maintain long-term accuracy in their results, ensuring that the calculated longitudes for celestial bodies remain reliable for calendrical use.

298. (B) Māsavākyas
The Vākya system uses a variety of mnemonic phrases to synthesize a complete calendrical profile. To determine the movement of the sun from one month to the next, astronomers emphasize a specific set of linguistic formulas. These phrases are essential for tracking monthly solar transitions, providing the necessary data to align the regional calendar with the sun's annual progression through the sky.

299. (B) Saṅkrānti-vākyas
Pinpointing the exact moment when the sun enters a new zodiacal sign is a critical function of mnemonic-based astronomical systems. Astronomers rely on a particular category of numerical phrases to identify these specific ingress points. By integrating these formulas into their calculations, they can accurately determine solar transitions, which is essential for maintaining a structured and formulaic approach to calendrical recording.

300. (A) Nakṣatra-vākyas
Achieving precise stellar alignments within the Vākya system involves the use of specialized mnemonic formulas. These phrases allow astronomers to identify the exact placement of celestial bodies relative to specific constellations. By combining these calculations with other solar and lunar formulas, the system offers a comprehensive and efficient method for obtaining the accurate coordinates required for regional almanacs and astronomical records.

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271. (C) Śālivāhana-saṃvat
Historical administrative chronologies have been significantly influenced by two major regional frameworks. In addition to the Vikrama saṃvat, researchers identify a second prominent era that has shaped timekeeping practices across different regions. Comparing these structural frameworks allows chronologists to understand the transition from varied regional methods to the unified systems utilized in modern civil administration and national standardized date-keeping.

272. (B) Rāṣṭrīya dinadarśikā
To unify diverse regional timekeeping practices into a cohesive civil framework, a formalized national system was established. This calendar, known by its official designation, standardizes date-keeping by integrating traditional elements with rigorous astronomical observations. Its implementation marks a significant step in the transition from varied historical eras to a singular, stabilized solar-based system designed for modern administrative and societal use.

273. (D) A stabilized solar year
Modern national timekeeping systems utilize solar-based calculations to maintain consistency across years. By tracking the sun's transition through various stellar divisions, the calendar ensures that the annual cycle remains fixed. This approach avoids the need for the frequent corrective additions often required in lunar systems, resulting in a reliable and standardized solar framework suitable for modern civil administration and documentation.

274. (A) Various stellar divisions
Unlike traditional almanacs that rely on lunar-based calculations, certain components of the Solar Calendar track the movement of the sun. Specifically, this tracking focuses on the solar transition through different astronomical segments. By monitoring these stellar placements, the system provides a more stabilized method for date-keeping, which is essential for maintaining the accuracy of the official National Calendar framework.

275. (C) Purely lunar systems
Calendrical systems that rely solely on the phases of the moon often require frequent adjustments to stay aligned with the seasons. In contrast, the National Calendar uses a stabilized solar framework to standardize time. By integrating solar transitions through stellar divisions, this unified system avoids the repetitive corrective measures that are typically characteristic of historical calendars based strictly on lunar cycles.

276. (A) Total elapsed civil days
In the computational models of Siddhāntik texts, establishing a fixed epoch is the first step for determining planetary positions. This involves calculating a specific value that represents the complete count of civil days that have passed since the designated starting point. This numerical total is essential for applying planetary revolution ratios and achieving an accurate baseline for all subsequent astronomical calculations.

277. (D) The Mean longitude of the planets
Within the Āryabhaṭīya system, astronomers determine a theoretical baseline for celestial bodies by using the ratio of elapsed days to the total days in a massive time cycle. This mathematical result provides the average spatial coordinates of a planet. Establishing these mean positions is a mandatory procedural step before applying any further corrections to account for actual observable spatial coordinates.

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278. (B) Mahāyuga
To calculate the average positions of planets, Siddhāntik texts utilize an overarching time cycle. This massive period defines the total number of days and planetary revolutions used in the computational process. By referencing this large-scale framework, astronomers can apply the ratio of elapsed civil days to determine accurate mean longitudes, which serves as the foundation for complex planetary position models.

279. (C) The Mean longitude
Accurate planetary positioning requires a starting point from which further adjustments can be made. In the described astronomical models, the calculation of average coordinates for celestial bodies serves as this foundational layer. All subsequent refinements and corrections to account for orbital variations depend on first determining this baseline, which is derived from the total elapsed days and standard planetary revolution numbers.

(B) The systemic physical examination of herbal medicines
(C) The ancient textual formatting of Sanskrit manuscripts
(D) The rigorous dietary restrictions observed during illness

9. Identify the incorrect statement regarding the salient features of Āyurveda.
(A) It adopts a holistic and nature-centric approach to human health.
(B) It relies on a diverse pharmacopeia of natural therapeutic sources.
(C) It functions as a body-centric system that ignores the mind.
(D) It emphasizes healthy aging as a primary and vital treatment outcome.

10. Read the following assertion and reason and select the correct option:
Assertion (A): Āyurveda utilizes a multipronged approach to the treatment of diseases.
Reason (R): Āyurvedic management is strictly limited to the administration of single-herb formulations and ignores diet.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

11. Which among the following best represents the person-centric approach of Āyurveda?
(A) Prescribing identical dosages for everyone with a specific illness
(B) Focusing solely on external pathogens rather than host immunity
(C) Standardizing synthetic drug regimens across all global populations
(D) Tailoring treatments to an individual's unique Prakṛti

12. According to the foundational concepts of Āyurveda, which combination represents the components of 'Doṣadhātumalasiddhānta'?
(A) Vata, Pitta, Kapha only
(B) Dosha, Dhatu, Mala
(C) Rasa, Rakta, Mamsa only
(D) Svastha, Dinacarya, Rtucarya

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13. Which epistemology (Pramāṇa) is primarily based on direct perception or observation in Āyurvedic diagnosis?
(A) Anumāna
(B) Āptopadeśa
(C) Pratyakṣa
(D) Yukti

14. Which of the following is an application of 'Anumāna Pramāṇa' in Āyurvedic clinical practice?
(A) Listening to the authoritative testimony of classical sages
(B) Direct visual examination of localized skin discoloration
(C) Planning a logical and rational combination of multiple herbs
(D) Inferring digestive strength from the capacity to digest food

15. Consider the following statements regarding Āyurvedic pharmacopeia:
1. It includes materials derived from plant sources.
2. It includes materials derived from animal sources.
3. It exclusively uses mineral sources in all formulations.
4. It utilizes multi-ingredient formulations and varied dosage forms.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 3, and 4

16. In Āyurveda, the daily routine prescribed to maintain health and prevent disease is known as:
(A) Ṛtucaryā
(B) Dinacaryā
(C) Sadvṛtta
(D) Svastha

17. The seasonal routine recommended in Āyurveda to adapt to environmental changes is termed:
(A) Dinacaryā
(B) Ṛtucaryā
(C) Pañcakarma
(D) Śodhana

CHAPTER 04
Health and Well-being

1. What is the approximate number of plant species traditionally documented as being utilized in Indian folk and tribal medicine?
(A) 3000 plants
(B) 5000 plants
(C) 8000 plants
(D) 12000 plants

2. Read the following statements and select the correct option:
Statement I: Folk medicine primarily relies on highly processed synthetic pharmaceutical drugs.
Statement II: Traditional birth attendants and poison healers are key components of the folk and tribal medical practices.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

3. Which of the following is NOT typically a domain managed by traditional tribal medical practitioners in India?
(A) Bone setting
(B) Primary health care
(C) Radiation oncology
(D) Home remedies

4. A patient in a rural setting suffers a snakebite. According to the classical streams of folk knowledge documented in India, who among the following is traditionally approached for immediate rural management?
(A) Traditional birth attendant
(B) Bone setter
(C) Pulse diagnostician
(D) Poison healer (Viṣavaidya)

5. Match the following folk medicine components with their associated functions:
List I: (Folk Medicine Component)
P. Bone setters
Q. Traditional birth attendants
R. Poison healers
S. Home remedies
List II: (Associated Function)
1. Management of venomous bites
2. Orthopedic corrections in rural setups
3. Primary management of minor ailments using local flora
4. Assisting in normal deliveries in tribal pockets
(A) P-4, Q-2, R-3, S-1
(B) P-1, Q-3, R-2, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

6. Which of the following best defines the role of a traditional birth attendant (Dai) in the context of tribal medical practices?
(A) Performing complex and invasive surgical cesarean procedures
(B) Assisting in maternal care and natural childbirth processes
(C) Formulating specialized complex herbo-mineral medical compounds
(D) Managing systemic and chronic inflammatory autoimmune diseases

7. Which of the following correctly pairs the traditional practice with its scope in folk medicine?
(A) Primary health care — Specialized intensive care units
(B) Home remedies — Prescription of Schedule H drugs
(C) Poison healing — Administration of modern antivenom serums
(D) Bone setting — Use of traditional splints and localized massage

8. In the context of generation and validation of medical knowledge in Āyurveda, what does the term 'Pramāṇa' refer to?
(A) Epistemology or means of acquiring valid knowledge

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practiced in the southern region of India, particularly Tamil Nadu?
(A) Siddha
(B) Āyurveda
(C) Sowa-Rigpa
(D) Unani

27. Identify the correct pair regarding the foundational concepts of Siddha medicine.
(A) Varma — Herbal decoctions
(B) Naadi — Bone setting
(C) Sadvṛtta — Surgical instruments
(D) Tridoṣa — Vatham, Pitham, Kapam

28. Which of the following represents the most appropriate definition of 'Varma treatment' in the Siddha system?
(A) The surgical removal of diseased and necrotic tissues
(B) Manipulation of vital energy points in the human body
(C) The administration of toxic heavy metals and minerals
(D) A method of purifying water for specialized medicinal use

29. A Siddha practitioner evaluates a patient's health primarily by assessing the rhythms and characteristics of the radial artery. This diagnostic approach is known as:
(A) Varma therapy
(B) Tridoṣa analysis
(C) Pulse diagnosis (Naadi)
(D) Ṣaṭkarma

30. Arrange the following historical milestones in the general chronological evolution of Indian classical medical texts:
1. Compilation of the Charaka Samhita
2. Origin of oral folk medicine traditions
3. Development of specialized Ayurvedic pharmacopeias in the 20th century
4. Institutionalization of Ayurveda in post-independent India

(A) 2, 1, 3, 4
(B) 1, 2, 4, 3
(C) 2, 1, 4, 3
(D) 1, 3, 2, 4

31. The Siddha system of medicine shares the foundational concept of Tridoṣa with Āyurveda. In Siddha, what is the term used for the 'Kapha' equivalent?
(A) Kapam
(B) Vatham
(C) Pitham
(D) Rasa

32. Read the following assertion and reason and select the correct option:
Assertion (A): Herbo-mineral formulations hold a highly significant place in the Siddha system of medicine.
Reason (R): The Siddha system heavily incorporates alchemy and the purification of minerals and metals to enhance therapeutic efficacy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

33. Read the following statements and select the correct option:
Statement I: Siddha medicine completely ignores the concept of Preventive Medicine.
Statement II: The Siddha system approaches the management of diseases with an emphasis on both curative and preventive aspects.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

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34. Which of the following is considered a core personality or sage traditionally associated with the historical development of the Siddha system?
(A) Sage Agastya (Agathiyar)
(B) Sage Patanjali
(C) Sage Charaka
(D) Sage Sushruta

35. Consider the following statements regarding the Yoga system:
1. Yoga is defined strictly as a physical exercise regimen.
2. Aṣṭāṅga Yoga consists of eight limbs or components.
3. Yoga serves as a therapy for both health and

spatial coordinates and planetary movement. Scholars trace the progressive refinement of these systems from these early contributions to the more advanced models developed later, highlighting a dynamic history characterized by continuous mathematical and theoretical improvement.

289. (D) Implementing the correct ayanāṃśa algorithm
To align historical observational coordinates with the frameworks used in modern stellar mapping, astronomers must account for the shifting of the equinoxes. This task is accomplished by utilizing a specific mathematical procedure that calculates the precessional difference between different zodiac systems. Applying this algorithm correctly is essential for maintaining accuracy and consistency when transitioning between ancient records and modernized celestial data.

290. (A) Planetary orbits and relative motions
Theoretical shifts in astronomical models, such as the transition to a Quasi-heliocentric framework, signify a changing understanding of celestial mechanics. This advanced model fundamentally altered how researchers perceived the movement of bodies in space and their interactions with one another. This evolution reflects the profound mathematical advancements in Siddhāntik literature, moving toward a more sophisticated representation of orbits and relative spatial positioning.

291. (C) Grahalāghava
Civil administrators and calendar makers often require efficient tools for generating astronomical data. Karaṇa texts provide a streamlined approach by using simplified algorithms to compute planetary positions. A prominent example of such a manual is identified for its practical utility in rapidly calculating coordinates for ritual and civil scheduling. This allows practitioners to maintain functional accuracy while significantly accelerating their daily computational tasks.

292. (A) They use simplified algorithms and bypass intensive epochs
Unlike traditional Siddhāntik systems that rely on dense mathematical rigor and massive overarching time cycles, certain astronomical manuals are designed for efficiency. These texts function by employing more accessible computational rules and focusing on contemporary epochs. By bypassing intensive baseline calculations, they allow for the rapid compilation of regional almanacs, ensuring that accurate planetary coordinates remain readily available for practical use.

293. (D) Numerical volume of the calculated elapsed days
Practical shifts in astronomical literature led to the creation of texts that utilize more recent starting points for their calculations. By establishing a contemporary epoch, astronomers can significantly decrease the amount of data processed during the computational sequence. This reduction in the total number of elapsed days being measured allows for faster calculations without sacrificing the precision needed for daily scheduling.

294. (B) Civil administrators
While theoretical models provide a foundation for astronomical study, the daily generation of calendars requires a more efficient methodology. Individuals responsible for organizing societal schedules and administrative tasks often rely on streamlined computational rules. These simplified methods allow for the swift preparation of regional almanacs and daily records, ensuring that the organization of time remains practical and accessible for institutional needs.

295. (C) Planetary coordinates for ritual/civil schedules
The use of simplified algorithms in specialized manuals like the Karaṇakutūhala allows for the rapid generation of essential astronomical data. These texts focus on providing the specific spatial values needed for religious and administrative purposes. By making these coordinates easily accessible, the system ensures that the compilation of daily almanacs remains efficient, supporting the organized scheduling of societal and ritual activities.

296. (D) Candravākyas of Vararuci and Mādhava
In regional practices, a mnemonic-based computational framework is used to track celestial bodies efficiently. One notable feature of this system is a set of condensed numerical phrases attributed to specific scholars. These phrases are

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45. Consider the following statements regarding health and well-being practices in India:
1. Folk medicine often incorporates the use of local flora and home remedies.
2. Āyurveda uses a nature-centric and person-centric approach.
3. The Siddha system strictly avoids the use of pulse diagnosis.
4. Yoga therapy incorporates Āsanas for physical health.
5. Ṣaṭkarmas are specialized surgical procedures in Āyurveda.

Which of the above statement(s) is/are correct?
(A) 2, 3, and 5
(B) 1, 3, and 4
(C) 1, 2, and 4
(D) 1, 4, and 5

46. Read the following assertion and reason and select the correct option:
Assertion (A): Trātaka is a Ṣaṭkarma technique that benefits ocular health and concentration.
Reason (R): Trātaka involves steady, continuous gazing at a focal point, which stimulates the optic nerves and calms the mind.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

47. Which pair is incorrectly matched regarding the Yogic Ṣaṭkarmas and their target cleansing area?
(A) Kapālabhāti — Urinary tract
(B) Neti — Nasal passages
(C) Basti — Lower gastrointestinal tract / colon
(D) Dhauti — Upper gastrointestinal tract

48. Read the following statements and select the correct option:
Statement I: In Āyurveda, 'Āptopadeśa' refers to knowledge gained from the authoritative testimony of enlightened sages or classical texts.
Statement II: Āyurveda rejects authoritative texts and relies solely on trial and error for generating medical knowledge.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

49. Which of the following refers to the Āyurvedic branch dealing with diseases of children?
(A) Doṣa
(B) Dhātu
(C) Mala
(D) Agni

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50. Arrange the following diagnostic approaches logically as they might be utilized sequentially by an Āyurvedic physician employing Pramāṇas:
1. Hearing classical textual descriptions of a disease (Āptopadeśa)
2. Direct observation of the patient's symptoms (Pratyakṣa)
3. Logical inference of underlying Doṣa imbalance (Anumāna)
4. Devising a logical, individualized treatment plan (Yukti)

(A) 1, 2, 3, 4
(B) 2, 3, 1, 4
(C) 1, 3, 2, 4
(D) 2, 1, 4, 3

51. What is the fundamental role of 'Malas' in the Doṣadhātumalasiddhānta of Āyurveda?
(A) They are the primary biological energies driving systemic digestion
(B) They are the vital life forces residing permanently in the heart
(C) They are waste products whose excretion maintains bodily health
(D) They are specialized herbal formulations used for general longevity

52. Which traditional system places specific emphasis on 'Sadvṛtta' (good conduct) as a cornerstone of preventive medicine?
(A) Unani
(B) Allopathy
(C) Homeopathy
(D) Āyurveda

53. The concept of healthy aging in Āyurveda is primarily addressed through a specialized clinical branch known as:
(A) Śalya Tantra
(B) Śālākya Tantra
(C) Jarā Cikitsā (Rasāyana)
(D) Vājīkaraṇa

4. It integrates diet, lifestyle, and specific herbal formulations.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 4

126. Identify the correct pair regarding the definition of health (Svastha) parameters in Āyurveda.
(A) Sama Doṣa — Equilibrium of body tissues
(B) Sama Dhātu — Balanced excretion of waste
(C) Prasanna Ātmā — Equilibrium of biological humors
(D) Sama Agni — Balanced digestive and metabolic fire

127. Read the following assertion and reason and select the correct option:
Assertion (A): The Siddha system of medicine is heavily recognized and practiced worldwide as the dominant conventional medical system.
Reason (R): Siddha medicine is recognized officially in India under the Ministry of AYUSH, but its primary stronghold remains in South India and among Tamil diaspora globally.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

128. What is the fundamental principle behind 'Varma' therapy in the Siddha system?
(A) It involves surgical removal of diseased organs
(B) It involves the stimulation of specific vital points
(C) It refers strictly to the administration of metallic ash
(D) It is a seasonal dietary protocol

129. Read the following statements and select the correct option:
Statement I: Yoga therapy is highly effective for managing acute medical emergencies like a ruptured appendix.
Statement II: Yoga therapy is widely applied in the modern world for managing chronic stress, psychosomatic disorders, and improving general wellness.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

130. Arrange the following historical developments in the Yoga tradition chronologically:
1. Modern scientific research and global application of Yoga therapy
2. Formulation of the classical Aṣṭāṅga Yoga system by Patanjali
3. Pre-classical Vedic references to yogic practices and meditation
4. Development of Hatha Yoga texts (detailing Ṣaṭkarmas)

(A) 3, 2, 4, 1
(B) 2, 3, 4, 1
(C) 3, 4, 2, 1
(D) 2, 4, 3, 1

131. Which of the following is considered a component of 'Primary health care' managed by folk and tribal medicine?
(A) Neurosurgery
(B) Chemotherapy
(C) Treatment of common fevers using local herbs
(D) Advanced genetic screening

132. Match the following Ayurvedic Pramāṇas with their concepts:
List I: (Ayurvedic Pramāṇa)
P. Pratyakṣa
Q. Anumāna
R. Āptopadeśa
S. Yukti
List II: (English Translation/Concept)
1. Inference
2. Direct perception
3. Logical planning / Reasoning
4. Authoritative testimony

(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

133. Which branch of Aṣṭāṅga Āyurveda is primarily devoted to enhancing reproductive health and vitality?
(A) Jarā Cikitsā

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62. Which classical text is universally acknowledged as a primary source for internal medicine (Kāya Cikitsā) in Āyurveda?
(A) Sushruta Samhita
(B) Patanjali Yoga Sutra
(C) Tirumantiram
(D) Charaka Samhita

63. Identify the incorrect statement regarding Yoga as a therapy.
(A) It relies exclusively on pharmaceutical and drug interventions
(B) It involves the use of Āsanas to improve physical flexibility
(C) Prāṇāyāma is used to manage respiratory and stress conditions
(D) It emphasizes the mind-body connection for holistic wellness

64. A corporate employee suffers from severe postural back pain and chronic fatigue. A yoga therapist prescribes specific stretching postures and breath control. Which elements of Aṣṭāṅga Yoga are primarily being utilized here?
(A) Yama and Niyama
(B) Āsana and Prāṇāyāma
(C) Pratyāhāra and Dhāraṇā
(D) Dhyāna and Samādhi

65. Read the following assertion and reason and select the correct option:
Assertion (A): The Āyurvedic pharmacopeia excludes animal-based and mineral-based sources, focusing strictly on plant leaves.
Reason (R): Āyurveda emphasizes a body-mind medicine approach that considers herbs as the only pure form of medication.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) Both A and R are false.

66. The concept of 'body-mind medicine' in Āyurveda signifies that:
(A) Health involves an inseparable interaction of physical and mental factors
(B) Physical diseases have no capacity to affect the human mind
(C) Psychological states are entirely irrelevant to the physical healing process
(D) Only mental exercises have the capacity to cure physical bone fractures

67. Which of the following best describes the principle of 'Rtucaryā' in Āyurvedic preventive medicine?
(A) Performing daily meditation
(B) Fasting continuously for one month a year
(C) Adapting one's diet and lifestyle according to the changing seasons
(D) Undergoing surgical procedures annually

68. Identify the correct pair representing an Āyurvedic clinical specialty.
(A) Vājīkaraṇa — Pediatric care
(B) Kāya Cikitsā — Toxicology
(C) Śalya Tantra — Aphrodisiacs
(D) Śālākya Tantra — Treatment of diseases of the eye, ear, nose, and throat

69. Traditional poison healers in folk medicine primarily manage conditions resulting from:
(A) Chronic autoimmune disorders
(B) Vitamin deficiencies
(C) Venomous snake and scorpion bites
(D) Age-related cognitive decline

70. Match the following concepts with their respective medical systems:
List I: (Concept)
P. Varma treatment
Q. Doṣadhātumalasiddhānta
R. Ṣaṭkarmas
S. Bone setting
List II: (Medical System)
1. Folk and tribal medicine
2. Yoga
3. Āyurveda
4. Siddha
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

71. Consider the following statements regarding the multipronged approach to treatment in Āyurveda:
1. It involves lifestyle modifications (Vihāra).
2. It completely ignores dietary interventions.
3. It utilizes specialized herbal medicines

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54. A person follows a strict routine of waking up early, cleaning teeth, applying oil, and exercising daily. Under which Āyurvedic concept does this fall?
(A) Ṛtucaryā
(B) Dinacaryā
(C) Ādhibhautika
(D) Ādhidaivika

55. Match the following disease classifications in Āyurveda with their causative factors:
List I: (Disease Classification in Āyurveda)
P. Ādhyatmika
Q. Ādhibhautika
R. Ādhidaivika
List II: (Causative Factor)
1. Trauma, environmental agents, or animal bites
2. Supernatural forces, planetary influences, or acts of God
3. Internal somatic and psychic imbalances
(A) P-1, Q-2, R-3
(B) P-2, Q-3, R-1
(C) P-3, Q-2, R-1
(D) P-3, Q-1, R-2

56. Which of the following reflects a multi-ingredient formulation commonly utilized in Āyurvedic dosage forms?
(A) Polyherbal decoctions and complex confections
(B) A single unprocessed raw leaf from a plant
(C) Intravenous saline and electrolyte solutions
(D) Isolated and synthetic pure alkaloid pills

57. The sevenfold classification of diseases in Āyurveda (Saptavidha Vyādhi) expands upon classical etiology. Which of the following is an example of a 'Sahaja' (hereditary/congenital) disease category?
(A) Diseases acquired strictly through an improper daily diet
(B) Diseases caused by sudden and direct physical trauma
(C) Conditions originating from genetic defects in germ cells
(D) Diseases caused by changes in seasonal weather variations

58. Read the following statements and select the correct option:
Statement I: The current status of Āyurveda involves its recognition solely as a folk tradition without any institutional or educational framework.
Statement II: Āyurveda is currently a recognized system of medicine in India with extensive institutionalization, research councils, and growing global acceptance.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

59. Which of the following is considered an Āyurvedic method of validating medical knowledge through logical reasoning and planning?
(A) Pratyakṣa
(B) Anumāna
(C) Śabda
(D) Yukti

60. Consider the following statements about the Siddha system of medicine:
1. It originated primarily in the Himalayan region.
2. It relies heavily on herbo-mineral and metallic preparations.
3. Pulse diagnosis (Naadi) is a foundational diagnostic tool.
4. Agathiyar is considered one of its prominent historical personalities.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 4

61. In Siddha medicine, the state of health is defined by the equilibrium of the three humors (Tridoṣa). If 'Vatham' is deranged, what is the generally expected physiological consequence according to Siddha concepts?
(A) Excessive body heat and the formation of peptic ulcers
(B) Accumulation of bodily mucus and general lethargy
(C) Imbalances in the nervous system and joint functions
(D) Instantaneous and major orthopedic bone fractures

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4. Āsana
5. Pratyāhāra

(A) 2, 4, 1, 5, 3
(B) 2, 1, 4, 3, 5
(C) 4, 2, 1, 5, 3
(D) 2, 4, 5, 1, 3

81. Which of the following tribal medical practices serves as the primary immediate response to minor illnesses in remote Indian villages?
(A) Advanced radiation therapy regimens
(B) Home remedies utilizing local plants
(C) Specialized organ transplantation surgery
(D) Synthetic broad-spectrum antibiotic usage

82. Consider the following statements regarding the scope of treatments in Āyurveda:
1. It encompasses internal medicine and surgery.
2. It includes rejuvenation therapies.
3. It completely excludes toxicology.
4. It utilizes both purification (Śodhana) and pacification (Śamana) methods.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 3

83. The concept of 'Preventive Medicine' in the Siddha system heavily incorporates which of the following?
(A) Daily consumption of processed heavy metal toxins
(B) Preventive surgical and orthopedic amputation methods
(C) Regulation of diet, lifestyle, and seasonal adaptations
(D) Avoidance of all natural and plant-based food sources

84. Which of the following is a primary focus of 'Jarā Cikitsā' (Rasāyana) in Āyurveda?
(A) Treatment of acute pediatric infectious diseases
(B) Management of acute trauma and arterial bleeding
(C) Surgical removal of internal abdominal tumors
(D) Promotion of longevity, immunity, and healthy aging

85. Match the following Yoga terms with their descriptions:
List I: (Yoga Term)
P. Āsana
Q. Prāṇāyāma
R. Dhāraṇā
S. Dhyāna
List II: (Description)
1. Breath control
2. Physical posture
3. Continuous meditation
4. Focused concentration

(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-2, Q-1, R-3, S-4

86. Read the following statements and select the correct option:
Statement I: In Āyurveda, 'Ādhibhautika' diseases are those arising from disturbances in the mind.
Statement II: 'Ādhyatmika' diseases are caused by internal factors, primarily the imbalance of bodily Doṣas.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

87. In the context of Folk medicine, 'Bone setting' generally involves:
(A) The surgical placement of internal titanium rods
(B) The use of X-ray guided robotic orthopedic surgery
(C) The administration of oral calcium supplements only
(D) Manual realignment using splints and herbal pastes

88. What is the fundamental difference between the classical streams of medical knowledge (like Āyurveda) and folk medical practices in India?
(A) Classical streams have textual theories whereas folk is oral
(B) Folk uses plants while classical streams only use synthetics
(C) Folk medicine is institutionalized while classical systems are not
(D) There is no difference; they are exactly

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(Auṣadha).
4. It includes dietary regulations (Āhāra).
5. It considers healthy aging as an achievable goal.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 2, 4, and 5
(D) 1, 3, 4, and 5

72. Read the following statements and select the correct option:
Statement I: Pratyakṣa (direct observation) is the only Pramāṇa accepted in Āyurveda for validation of medical knowledge.
Statement II: Āyurveda relies on multiple Pramāṇas, including Pratyakṣa, Anumāna, Āptopadeśa, and Yukti, for comprehensive diagnosis.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

73. Which of the following is considered a core element of the 'person-centric approach' in Āyurveda?
(A) Mass administration of identical drugs to all clinic patients
(B) Ignoring age and mental status during the diagnostic process
(C) Assessing an individual's Prakṛti before prescribing treatment
(D) Relying solely on the name of the disease for treatment choice

74. Which of the following refers to the Āyurvedic branch dealing with diseases of children?
(A) Bāla Roga / Kaumārabhṛtya
(B) Śalya Tantra
(C) Agada Tantra
(D) Jarā Cikitsā

75. The foundational concept of Siddha medicine involves 'Tridoṣa'. How do the Siddha textual sources generally describe the balance of these humors?
(A) They are fixed at birth and cannot be changed by any means
(B) They exist only in the mind and lack physical manifestations
(C) They are solely dependent on the current planetary positions
(D) Their equilibrium maintains health while derangement causes disease

76. Read the following assertion and reason and select the correct option:
Assertion (A): The practice of Ṣaṭkarmas in Yoga is recommended to be learned under the guidance of an experienced teacher.
Reason (R): Ṣaṭkarmas involve specialized internal cleansing techniques like Dhauti and Nauli that can cause harm if performed incorrectly.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

77. Which Āyurvedic specialty focuses on the management of psychiatric conditions and diseases believed to be caused by supernatural elements?
(A) Kāya Cikitsā
(B) Vājīkaraṇa
(C) Graha Cikitsā (Bhūta Vidyā)
(D) Agada Tantra

78. In Yoga, 'Samādhi' is defined as:
(A) The physical cleansing of the colon
(B) The ethical restraint from violence
(C) The regulation of breath
(D) The ultimate state of meditative absorption and union

79. The term 'Svastha' in Āyurveda literally translates to:
(A) One who is established in self; a healthy individual
(B) A person suffering from chronic illness
(C) A toxic herb
(D) A surgical instrument

80. Arrange the progressive stages of Aṣṭāṅga Yoga (from outward disciplines to inward realization) in the correct chronological or procedural order:
1. Prāṇāyāma
2. Yama
3. Dhāraṇā

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(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

98. In the foundational concept of 'Doṣadhātumalasiddhānta', how many fundamental 'Dhātus' (tissue systems) are classically described in Āyurveda?
(A) Seven
(B) Three
(C) Five
(D) Ten

99. Which of the following best defines the Āyurvedic branch of 'Damṣṭrā Cikitsā' (Agada Tantra)?
(A) The treatment of psychiatric disorders
(B) The surgical removal of internal stones
(C) The treatment of diseases caused by poisons and venomous bites
(D) The management of pregnancy and childbirth

100. Match the following diagnostic/therapeutic approaches with their respective medical systems:
List I: (Diagnostic/Therapeutic Approach)
P. Application of Pramāṇas
Q. Naadi (Pulse diagnosis) as primary classical hallmark
R. Ṣaṭkarmas
S. Local bone setting using empirical methods
List II: (Medical System)
1. Folk Medicine
2. Siddha
3. Yoga
4. Āyurveda
(A) P-4, Q-3, R-2, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-1, Q-2, R-4, S-3
(D) P-4, Q-2, R-3, S-1

101. Which of the following is an example of an 'Ādhidaivika' disease according to classical Āyurvedic classification?
(A) A bone fracture from a fall
(B) Indigestion due to overeating
(C) An epidemic believed to be caused by supernatural phenomena
(D) Joint pain due to heavy lifting

102. What is the current status of the Āyurveda and Siddha systems of medicine in India?
(A) They are currently legally banned
(B) They are integrated into the national healthcare framework
(C) They are limited to tribal areas without institutional support
(D) They are practiced only by unlicensed foreign practitioners

103. According to Yoga texts, the continuous practice of Āsanas primarily bestows which health benefit?
(A) Immediate cure for all genetic disorders
(B) Development of systemic venom resistance
(C) Ability to perform complex surgeries
(D) Physical stability and lightness of the body

104. Which concept in Āyurveda validates medical knowledge by applying logical reasoning based on multiple concurrent factors?
(A) Yukti
(B) Pratyakṣa
(C) Śabda
(D) Upamāna

105. Consider the following statements regarding Folk and Tribal medicine:
1. It plays a significant role in primary health care in rural India.
2. It completely lacks knowledge of home remedies.
3. Poison healers are a recognized subset of this tradition.
4. It utilizes a wide array of medicinal plants.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 3

106. Read the following assertion and reason and select the correct option:
Assertion (A): The practice of 'Sadvṛtta' is considered essential for holistic health in Āyurveda.
Reason (R): Health is defined only as the absence of physical disease, and conduct has no impact on mental or social well-being.
(A) Both A and R are true and R is the correct explanation of A.

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identical in all ways

89. Which of the following most appropriately reflects the 'nature-centric approach' of Āyurveda?
(A) Humans are isolated from the natural and local environment
(B) Treatment should utilize synthetic materials independent of nature
(C) Health is connected to natural rhythms and elements
(D) Diseases are purely genetic and uninfluenced by surroundings

90. Read the following assertion and reason and select the correct option:
Assertion (A): Yoga is highly applicable as a therapy in the modern world for non-communicable diseases.
Reason (R): Yoga practices help manage stress, improve cardiovascular health, and correct sedentary lifestyle issues.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

91. A patient complains of seasonal allergies and recurrent colds during the transition from winter to spring. According to Āyurveda, this is primarily managed through:
(A) Śalya Tantra
(B) Vājīkaraṇa
(C) Bone setting
(D) Ṛtucaryā (Seasonal routine)

92. Which of the following is considered an incorrect pair of Āyurvedic Doṣa and its primary constituent element(s)?
(A) Vata — Air and Ether
(B) Agni — Earth and Ether
(C) Pitta — Fire and Water
(D) Kapha — Earth and Water

93. Identify the correct statement regarding 'multi-ingredient formulations' in Āyurveda and Siddha.
(A) They are designed to decrease the efficacy of the main herb
(B) They consist of animal products without any plant material
(C) They achieve synergistic effects and reduce potential toxicity
(D) They are generally considered obsolete in current clinical practice

94. The Siddha system of medicine has significant regional traditions deeply rooted in:
(A) Tibetan language and culture
(B) Persian language and culture
(C) Bengali language and culture
(D) Tamil language and culture

95. Consider the following statements regarding the Eight clinical specialties (Aṣṭāṅga) of Āyurveda:
1. Agada Tantra deals with toxicology and poison management.
2. Śalya Tantra corresponds to the surgical branch.
3. Kāya Cikitsā focuses on pediatric care exclusively.
4. Śālākya Tantra involves the management of diseases above the clavicle (ENT and ophthalmology).
5. Vājīkaraṇa is the science of aphrodisiacs and reproductive health.

Which of the above statement(s) is/are correct?
(A) 1, 2, 4, and 5
(B) 1, 2, 3, and 4
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

96. Which yogic cleansing technique (Ṣaṭkarma) involves the rapid, forceful exhalation and passive inhalation to cleanse the frontal sinuses and respiratory tract?
(A) Basti
(B) Kapālabhāti
(C) Trātaka
(D) Nauli

97. Read the following statements and select the correct option:
Statement I: Folk and tribal medicine in India relies on approximately 8,000 documented plant species.
Statement II: Traditional birth attendants are formally trained in modern allopathic medical colleges.
(A) Both Statement I and Statement II are true

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1. Disease is defined as a state of disequilibrium of Doṣa, Dhātu, or Agni.
2. Ādhyatmika diseases originate from within the body.
3. Ādhidaivika diseases originate from environmental factors like trauma.
4. Ādhibhautika diseases originate from supernatural or divine factors.
5. Āyurveda utilizes a sevenfold classification of diseases.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 2, 4, and 5
(D) 1, 2, and 5

117. Read the following assertion and reason and select the correct option:
Assertion (A): Multipronged approaches to treatment in Āyurveda often combine lifestyle modifications, dietary changes, and herbal medicines.
Reason (R): Āyurveda considers health to be deeply dependent on the individual's habits, environment, and nutrition, rather than just the absence of a pathogen.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

118. Which branch of Āyurveda is primarily concerned with the treatment of diseases occurring in the head and neck region (Urdhvāṅga)?
(A) Śalya Tantra
(B) Śālākya Tantra
(C) Agada Tantra
(D) Bāla Roga

119. Read the following statements and select the correct option:
Statement I: The concept of health in Siddha medicine focuses solely on the spiritual well-being of the individual.
Statement II: In Siddha medicine, health is considered a state of equilibrium between the physical body, mind, and the tridoshas.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

120. Which of the following is considered the primary textual source for the philosophical and practical foundations of Yoga?
(A) Patanjali Yoga Sutras
(B) Sushruta Samhita
(C) Charaka Samhita
(D) Tirukkural

121. In the context of Yoga as a therapy, what is the primary purpose of 'Pratyāhāra'?
(A) To perform complex physical contortions
(B) To strictly regulate the diet to raw vegetables
(C) To withdraw the senses from external objects
(D) To cleanse the large intestine

122. Which of the following traditional practitioners relies on empirical, generationally passed knowledge without codified classical Sanskrit or Tamil texts?
(A) A tribal traditional birth attendant (Dai)
(B) An Āyurvedic Kāya Cikitsaka
(C) A Siddha Varma practitioner
(D) A codified Yoga therapist

123. The 'Pharmacopeia' of Āyurveda utilizes materials from which of the following sources?
(A) Plant sources only
(B) Animal sources only
(C) Mineral sources only
(D) Plant, animal, and mineral sources

124. Which of the following best defines the concept of 'Dinacaryā' in Āyurveda?
(A) A surgical procedure
(B) Daily dietary and lifestyle regimen for maintaining health
(C) A specialized mineral formulation
(D) The study of toxic plants

125. Consider the following statements regarding 'Healthy Aging' in Āyurveda:
1. It is addressed under the specialty of Jarā Cikitsā (Rasāyana).
2. It focuses only on cosmetic appearance.
3. It involves rejuvenation therapies to maintain the vitality of Dhātus.

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(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

107. Which of the following accurately describes a characteristic of the Siddha system's pharmacopeia?
(A) It consists purely of plant materials
(B) It relies strictly on animal venoms
(C) It prohibits the use of natural herbs
(D) It uses processed metals and minerals

108. Read the following statements and select the correct option:
Statement I: Yoga is recognized purely as a religious ritual and has no therapeutic application for health and wellness.
Statement II: The modern world extensively applies Yoga as a therapy for managing lifestyle diseases such as hypertension and diabetes.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

109. Which of the following is NOT one of the 'Tridoṣas' in the foundational concepts of Āyurveda and Siddha?
(A) Vata (Vatham)
(B) Pitta (Pitham)
(C) Rakta (Blood)
(D) Kapha (Kapam)

110. Arrange the following components of the Doṣadhātumalasiddhānta in the order they logically process in bodily nourishment (from primary energy to tissue to waste):
1. Mala (Waste)
2. Doṣa (Bio-energies governing function)
3. Dhātu (Structural tissues)
(A) 2, 3, 1
(B) 3, 2, 1
(C) 1, 2, 3
(D) 2, 1, 3

111. Which historical personality is most famously credited with the compilation of the foundational text on Āyurvedic surgery?
(A) Sage Sushruta
(B) Sage Patanjali
(C) Sage Charaka
(D) Sage Agastya

112. Identify the incorrect statement regarding the application of Pramāṇas in Āyurveda.
(A) Pramāṇas are used for the generation and validation of medical knowledge.
(B) Āptopadeśa refers strictly to experimental clinical trials on animals.
(C) Pratyakṣa involves direct sensory perception.
(D) Anumāna involves inferential knowledge based on observations.

113. A patient demonstrates poor digestion, sluggishness, and respiratory congestion. According to Āyurvedic Doṣa theory, this clinical picture most likely indicates an aggravation of:
(A) Vata
(B) Kapha
(C) Pitta
(D) Rakta

114. Which of the following describes the yogic cleansing method of 'Dhauti'?
(A) Cleansing the digestive tract using a strip of cloth
(B) Cleansing the nasal passages using saline water
(C) Rapid breathing technique
(D) Intense gazing at a candle flame

115. Match the following therapeutic systems with their key diagnostic or therapeutic features:
List I: (Therapeutic System)
P. Āyurveda
Q. Siddha
R. Yoga
S. Tribal Medicine
List II: (Key Diagnostic/Therapeutic Feature)
1. Eight clinical specialties (Aṣṭāṅga Āyurveda)
2. Varma therapy
3. Traditional bone setting
4. Ṣaṭkarmas
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-1, Q-2, R-4, S-3
(D) P-4, Q-2, R-1, S-3

116. Consider the following statements regarding the definition and classification of diseases in Āyurveda:

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(B) Agada Tantra
(C) Vājīkaraṇa
(D) Kāya Cikitsā

134. Consider the following statements regarding the definition of health (Svastha) in Āyurveda:
1. It includes the equilibrium of Doṣas.
2. It includes the equilibrium of Agni (digestive fire).
3. It requires the proper functioning of Dhātus and Malas.
4. It necessitates a state of mental, sensory, and spiritual well-being (Prasanna ātmā indriya mana).
5. It is solely defined by a low Body Mass Index (BMI).

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 3, and 4
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

135. Read the following assertion and reason and select the correct option:
Assertion (A): In Āyurveda, a disease can be classified under multiple categories depending on its etiology.
Reason (R): The sevenfold classification of diseases encompasses genetic, congenital, constitutional, traumatic, seasonal, infectious, and supernatural causes.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

136. Which classical Indian medical system emphasizes the use of 'Muppu' (a universal salt) in its herbo-mineral preparations?
(A) Siddha
(B) Yoga
(C) Āyurveda
(D) Folk medicine

137. Read the following statements and select the correct option:
Statement I: Pulse diagnosis (Naadi) is entirely absent in the classical texts of the Siddha system.
Statement II: Pulse diagnosis is a highly sophisticated foundational diagnostic tool in Siddha medicine used to assess the Tridoṣa status.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

138. The health benefits of Meditation (Dhyāna) are broadly recognized in the modern world for managing which type of conditions?
(A) Psychosomatic and stress-related disorders
(B) Acute traumatic fractures
(C) Severe bacterial infections requiring immediate antibiotics
(D) Heavy metal poisoning

139. Which of the following represents the correct sequence of the first four limbs of Aṣṭāṅga Yoga?
(A) Yama, Niyama, Āsana, Prāṇāyāma
(B) Āsana, Prāṇāyāma, Yama, Niyama
(C) Niyama, Yama, Prāṇāyāma, Āsana
(D) Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi

140. Identify the incorrect statement regarding the Ṣaṭkarmas in Yoga.
(A) They are six purificatory procedures.
(B) They are designed for large skeletal muscle development.
(C) They prepare the body for higher yogic practices.
(D) They include techniques like Neti, Dhauti, and Basti.

141. A practitioner is creating an Āyurvedic treatment plan that includes avoiding cold food, doing daily oil massage, and taking an herbal decoction. This strategy is best described as:
(A) A mono-therapeutic approach
(B) A strictly pharmacological approach
(C) A multipronged approach to treatment
(D) A surgical intervention

142. Match the following Yoga and Siddha concepts with their related features:
List I: (Yoga / Siddha Concept)
P. Varma
Q. Herbo-mineral formulations
R. Ṣaṭkarmas
S. Prāṇāyāma
List II: (Related Feature)

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3. Āptopadeśa involves reliance on canonical texts and expert testimony.
4. Yukti involves logical planning by the physician to achieve therapeutic success.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 4

210. Match the following Yogic limbs with their English equivalents:
List I: (Yoga Limb)
P. Yama
Q. Niyama
R. Āsana
S. Prāṇāyāma
List II: (English equivalent)
1. Breath control
2. Physical postures
3. Universal restraints / Ethics
4. Personal observances
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-2, S-4
(D) P-1, Q-2, R-3, S-4

211. Which of the following is considered a core personality or sage in the historical development of Yoga texts?
(A) Agathiyar
(B) Patanjali
(C) Charaka
(D) Sushruta

212. Read the following statements and select the correct option:
Statement I: The Siddha system's concept of health is based entirely on the absence of physical pain.
Statement II: The Siddha system defines health as a balanced state of the Tridoṣa, alongside spiritual and mental harmony.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

213. A patient is advised to undergo 'Basti' as part of their therapeutic regimen. In the context of Yogic Ṣaṭkarmas, this primarily involves cleansing of the:
(A) Upper respiratory tract
(B) Sinuses
(C) Lower gastrointestinal tract / Colon
(D) Stomach

214. Identify the correct statement regarding 'multi-pronged approach' in Āyurveda.
(A) It implies treating multiple diseases with one pharmaceutical drug
(B) It combines diet, lifestyle, and medicine to treat a condition
(C) It means consulting multiple physicians for a single ailment
(D) It restricts the patient from eating any food during treatment

215. Consider the following statements regarding Folk and classical medical streams:
1. Folk medicine relies heavily on local, orally transmitted knowledge.
2. The classical streams (like Āyurveda and Siddha) have established theoretical frameworks (like Tridoṣa).
3. Poison healers are considered part of the classical surgical branches.
4. Traditional birth attendants are crucial for maternal care in tribal areas.
5. Home remedies serve as immediate primary health care.

Which of the above statement(s) is/are correct?
(A) 1, 2, 4, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 3, and 5

216. Read the following assertion and reason and select the correct option:
Assertion (A): The application of Yoga as therapy in the modern world is limited exclusively to physical stretching.
Reason (R): Yoga encompasses Āsanas, Prāṇāyāma, and Dhyāna, which collectively address physical, respiratory, and psychological dimensions of health.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

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(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 3, and 4

151. Arrange the following classical texts in the general chronological order of their compilation or prominence in Indian medical history:
1. Atharva Veda (early medical hymns)
2. Charaka Samhita (foundational Āyurveda)
3. Ashtanga Hridaya (synthesis text)
4. Modern Ayurvedic Pharmacopeia of India (API)

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 2, 3, 1, 4

152. Which category of traditional medical practitioners in India primarily handles childbirth in remote, resource-limited areas using empirical folk knowledge?
(A) Traditional birth attendants (Dais)
(B) Śalya Tantrikas
(C) Siddha Varma specialists
(D) Yoga therapists

153. Read the following assertion and reason and select the correct option:
Assertion (A): The 'person-centric approach' in Āyurveda requires a customized treatment plan for two patients suffering from the exact same disease.
Reason (R): Āyurveda emphasizes that individuals have unique physiological constitutions (Prakṛti) that affect how a disease manifests and how it should be treated.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

154. Match the following Ayurvedic concepts with their definitions:
List I: (Ayurvedic Concept)
P. Sadvṛtta
Q. Ṛtucaryā
R. Dinacaryā
S. Svastha
List II: (Definition)
1. Daily regimen
2. Good conduct / Ethical regimen
3. Healthy individual
4. Seasonal regimen

(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-4, R-2, S-3

155. Which of the following correctly describes 'Ādhyatmika' diseases in Āyurveda?
(A) Diseases caused by environmental pollution
(B) Diseases caused by ghosts and spirits
(C) Diseases caused by animal bites
(D) Diseases caused by internal imbalance of somatic or psychic humors

156. Read the following statements and select the correct option:
Statement I: Āyurvedic multi-ingredient formulations are generally available in only one dosage form, such as a dry powder.
Statement II: Āyurvedic pharmacopeia includes a wide variety of dosage forms, including decoctions, medicated oils, ghee, powders, and fermented liquids.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

157. The current status of the Siddha system of medicine in the world is primarily characterized by:
(A) Complete eradication and lack of practitioners
(B) Its adoption as the primary emergency medical system in Western hospitals
(C) Growing interest in its unique herbo-mineral pharmacology
(D) Its restriction purely to veterinary practices

158. Which yogic practice is scientifically validated to improve lung capacity, autonomic nervous system balance, and oxygenation?
(A) Nauli
(B) Basti
(C) Varma
(D) Prāṇāyāma

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159. Identify the incorrect statement regarding the application of Yoga as therapy in the modern world.
(A) It involves prescribing synthetic psychotropic drugs for mental peace
(B) It is increasingly used as an adjunct therapy for metabolic disorders
(C) Mindfulness and Dhyāna are applied for stress management
(D) Specific Āsanas are prescribed for musculoskeletal rehabilitation

160. Consider the following statements regarding the Siddha foundational concept of 'Pulse Diagnosis' (Naadi):
1. It is a subjective diagnostic method relying on the physician's tactile perception.
2. It assesses the functioning of the Tridoṣa (Vatham, Pitham, Kapam).
3. It relies heavily on modern electronic pulse oximeters.
4. It is often evaluated at the radial artery.
Which of the above statement(s) is/are correct?
(A) 2, 3, and 4
(B) 1, 2, and 4
(C) 1, 3, and 4
(D) 1, 2, and 3

161. A defining feature of the 'nature-centric approach' in Āyurveda is the belief that:
(A) Human physiology operates independently of natural laws
(B) The five great elements constitute both the universe and body
(C) Natural herbs are toxic and should be avoided
(D) Health is only achievable in artificial environments

162. Read the following assertion and reason and select the correct option:
Assertion (A): Yoga therapy requires a personalized approach rather than a 'one-size-fits-all' routine.
Reason (R): Individuals have different physical capabilities, health conditions, and limitations, making certain Āsanas beneficial for some but contraindicated for others.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

163. In Āyurvedic literature, the treatment of psychological and psychosomatic disorders (often attributed to unseen forces or planetary influences) falls under:
(A) Bāla Roga
(B) Śalya Tantra
(C) Graha Cikitsā / Bhūta Vidyā
(D) Jarā Cikitsā

164. Match the following disease classifications with their examples:
List I: (Classification of Disease)
P. Ādhidaivika
Q. Ādhibhautika
R. Ādhyatmika
S. Sahaja
List II: (Example)
1. Congenital heart defect
2. Epidemic due to natural disaster
3. Trauma from a wild animal attack
4. Imbalance of Pitta causing fever
(A) P-3, Q-2, R-1, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-1, Q-4, R-3, S-2
(D) P-2, Q-3, R-4, S-1

165. Consider the following statements regarding Folk and Classical streams of medicine:
1. Folk medicine generally lacks extensive classical written texts.
2. Āyurveda possesses vast classical written texts (Samhitas).
3. Bone setting is exclusively a modern orthopedic invention.
4. Siddha utilizes extensive classical texts written in Tamil.
5. Home remedies form the first line of primary health care in many Indian households.
Which of the above statement(s) is/are correct?
(A) 2, 3, 4, and 5
(B) 1, 3, 4, and 5
(C) 1, 2, 4, and 5
(D) 1, 2, 3, and 4

166. Read the following statements and select the correct option:
Statement I: Traditional poison healers

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(Viṣavaidyas) strictly use modern anti-venom injections for snakebites.
Statement II: Traditional poison healers employ specific local medicinal plants and empirical methods passed down through generations.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

167. Which term defines the Āyurvedic pharmacological study and utilization of drugs derived from plants, animals, and minerals?
(A) Kāya Cikitsā
(B) Sadvṛtta
(C) Ṛtucaryā
(D) Dravyaguṇa Vijñāna

168. The primary objective of incorporating 'healthy aging' protocols in classical Indian medicine is to:
(A) Prolong vitality while maintaining optimal mental function
(B) Induce pharmacological immortality in individuals
(C) Completely eradicate the natural biological process of death
(D) Create a mandatory lifelong dependence on mineral drugs

169. What does the term 'Pramāṇa' broadly signify in the generation and validation of knowledge in Indian philosophical and medical systems?
(A) The surgical instruments used in operations
(B) The diseases caused by environmental factors
(C) The valid means or instruments of knowledge
(D) The specific seasons of the year

170. Which of the following is considered the most appropriate method to establish 'Yukti' (logical reasoning) in an Āyurvedic clinical setting?
(A) Combining various factors to match the specific condition
(B) Blindly following a generic pharmaceutical prescription
(C) Observing symptoms without taking any clinical action
(D) Relying solely on the patient's own self-diagnosis

171. Read the following assertion and reason and select the correct option:
Assertion (A): The Siddha system uses 'Varma' primarily as a martial art and completely ignores its therapeutic potential.
Reason (R): Varma points are considered vital energy centers that, when manipulated correctly, can heal various ailments.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

172. Identify the correct statement regarding 'Dosage forms' in Āyurveda.
(A) Āyurveda uses only liquid dosage forms
(B) Tailored forms increase absorption and therapeutic efficacy
(C) Dosage forms have no relevance to the disease being treated
(D) Āyurveda strictly prohibits the use of fermented dosage forms

173. The 'sevenfold classification of diseases' in Āyurveda is a detailed expansion of classical etiology. Which text is primarily famous for detailing comprehensive surgical and etiological classifications?
(A) Patanjali Yoga Sutra
(B) Tirumantiram
(C) Sushruta Samhita
(D) Atharva Veda

174. Match the following Yoga practices with their broad health benefits:
List I: (Yoga Āsana / Practice)
P. Āsana
Q. Prāṇāyāma
R. Dhyāna
S. Ṣaṭkarma
List II: (Broad Health Benefit)
1. Cognitive clarity and stress reduction
2. Internal physical purification
3. Physical flexibility, strength, and balance
4. Enhanced respiratory function and autonomic regulation
(A) P-4, Q-3, R-2, S-1

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(A) Congenital anomalies
(B) Diseases resulting from trauma or environmental agents
(C) Diseases caused by internal genetic mutations
(D) Psychological stress due to past life actions

193. Identify the correct pair regarding the Eight Limbs of Yoga.
(A) Yama — Physical postures
(B) Niyama — Personal observances/disciplines
(C) Āsana — Breath control
(D) Prāṇāyāma — Meditation

194. Consider the following statements regarding multi-ingredient formulations in classical Indian medicine:
1. They are used to enhance the therapeutic effect of the primary drug.
2. They may include ingredients specifically to mitigate the side effects of other herbs.
3. They are strictly prohibited in Āyurveda.
4. They often involve complex processing and purification methods.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 3

195. Read the following statements and select the correct option:
Statement I: Pratyakṣa Pramāṇa in Āyurveda involves the physician using their own sense organs to examine the patient.
Statement II: Anumāna Pramāṇa is completely irrelevant in clinical diagnosis.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

196. Which classical medical text is widely regarded as the foundational authority on the principles of Āyurvedic internal medicine and pharmacology?
(A) Atharva Veda
(B) Sushruta Samhita
(C) Ashtanga Hridaya
(D) Charaka Samhita

197. The traditional practice of 'bone setting' in folk medicine generally manages which of the following conditions?
(A) Osteoporosis
(B) Bone marrow cancer
(C) Simple fractures and joint dislocations
(D) Rheumatoid arthritis

198. Match the following Yoga and Siddha terms with their core applications:
List I: (Yoga / Siddha term)
P. Varma
Q. Ṣaṭkarma
R. Tridoṣa
S. Trātaka
List II: (Core Application)
1. Foundational physiological concept
2. Therapeutic stimulation of vital points
3. Focused gazing for concentration
4. Body cleansing techniques
(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-2, Q-1, R-4, S-3

199. Read the following assertion and reason and select the correct option:
Assertion (A): The concept of preventive medicine is deeply embedded in Āyurveda through practices like Dinacaryā and Ṛtucaryā.
Reason (R): Āyurveda focuses only on curing acute illnesses and ignores the daily lifestyle of the individual.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

200. Consider the following statements regarding Yoga as therapy for health and wellness:
1. It is effective in the management of non-communicable diseases.
2. It solely uses pharmaceutical drugs to achieve wellness.
3. Āsanas improve musculoskeletal health.
4. Prāṇāyāma aids in managing respiratory issues.
5. Meditation helps in lowering stress and anxiety levels.

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184. Identify the incorrect statement regarding Yoga as therapy.
(A) It replaces the need for any surgical intervention in critical trauma.
(B) It provides physical, mental, and emotional health benefits.
(C) It is recognized globally as an effective complementary therapy.
(D) Āsanas help correct postural imbalances and improve flexibility.

185. Consider the following statements regarding the definition and scope of Yoga:
1. Yoga essentially means the union of individual consciousness with universal consciousness.
2. Aṣṭāṅga Yoga provides an eight-step path to this union.
3. Yoga focuses purely on the physical body, ignoring the breath.
4. Prāṇāyāma is the fourth limb of Aṣṭāṅga Yoga.
5. Samādhi is the ultimate goal of Aṣṭāṅga Yoga.

Which of the above statement(s) is/are correct?
(A) 1, 2, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 2, 4, and 5
(D) 1, 3, 4, and 5

186. Match the following clinical specialties with their Ayurvedic terms:
List I: (Clinical Specialty)
P. General Medicine
Q. Surgery
R. ENT & Ophthalmology
S. Toxicology
List II: (Ayurvedic Term)
1. Agada Tantra
2. Kāya Cikitsā
3. Śālākya Tantra
4. Śalya Tantra
(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-1, Q-2, R-3, S-4

187. Read the following statements and select the correct option:
Statement I: The Siddha system of medicine shares no conceptual similarities with Āyurveda.
Statement II: Both Siddha and Āyurveda utilize the Tridoṣa theory as a foundational concept.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

188. In the Siddha system, the approach to managing disease typically involves:
(A) Only prescribing rituals
(B) Internal medicine, external therapy, and diet
(C) Exclusive use of unprocessed raw plants
(D) Immediate surgical amputation for pain

189. Which of the following is considered the primary physiological focus of the 'Nauli' Ṣaṭkarma?
(A) Cleansing the sensory organs of the eyes
(B) Purifying the mucosal nasal passages
(C) Isolating abdominal muscles to massage organs
(D) Stretching the spinal cord and vertebrae

190. Read the following assertion and reason and select the correct option:
Assertion (A): Folk and tribal medicine rely heavily on local biodiversity, encompassing around 8000 plant species.
Reason (R): These communities live in close proximity to forests and have historically developed empirical knowledge regarding the medicinal properties of local flora.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

191. A unique diagnostic feature predominantly emphasized and highly specialized in the Siddha system is:
(A) Naadi (Pulse diagnosis)
(B) X-ray imaging
(C) Blood lipid profiling
(D) Endoscopy

192. Which of the following represents the scope of 'Ādhibhautika' diseases?

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1. Cleansing the body
2. Vital points in Siddha
3. Alchemy and medicine in Siddha
4. Regulation of vital breath

(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-1, R-3, S-4
(C) P-1, Q-4, R-2, S-3
(D) P-2, Q-3, R-1, S-4

143. Consider the following statements regarding the scope and variety of treatments in Āyurveda:
1. Treatments are broadly categorized into Śodhana (purification) and Śamana (pacification).
2. Pathya (dietary rules) plays no role in the treatment process.
3. Formulations can be administered internally and externally.
4. The treatment varies based on the individual's constitution.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 2, and 4

144. In traditional tribal medicine, poison healers often use localized specific herbs. The modern validation of this knowledge primarily falls under the study of:
(A) Quantum physics
(B) Ethnobotany and Ethnopharmacology
(C) Astrophysics
(D) Synthetic polymer chemistry

145. Read the following assertion and reason and select the correct option:
Assertion (A): The World Health Organization (WHO) has established centers acknowledging the importance of traditional medicine systems like Āyurveda globally.
Reason (R): Āyurveda lacks any structured pharmacopeia and relies purely on random experimentation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

146. Read the following statements and select the correct option:
Statement I: The Siddha system of medicine views the human body as a microcosm of the universe.
Statement II: Siddha medicine utilizes predominantly singular, unformulated raw plant leaves for all chronic diseases.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

147. Which traditional system defines 'health and wellness' not just as an absence of disease, but specifically outlines higher limbs (like Samādhi) aiming at spiritual liberation?
(A) Folk Medicine
(B) Siddha
(C) Yoga
(D) Bone setting tradition

148. Which of the following is considered an external source of Āyurvedic medical knowledge generation under the concept of 'Pramāṇas'?
(A) Pratyakṣa (Direct observation by the physician)
(B) Anumāna (Physician's inference)
(C) Yukti (Physician's reasoning)
(D) Āptopadeśa (Testimonies from classical scholars and texts)

149. Identify the correct pair regarding Āyurvedic foundational concepts.
(A) Doṣa — Waste products
(B) Mala — Vital energies
(C) Agni — Anatomical bones
(D) Dhātu — Bodily tissues

150. Consider the following statements regarding the Eight clinical specialties of Āyurveda:
1. Urdhvāṅga Cikitsā deals with diseases above the clavicle.
2. Śalya Tantra deals with internal medicine.
3. Bāla Roga deals with obstetrics and pediatrics.
4. Vājīkaraṇa deals with aphrodisiacs.
5. Jarā Cikitsā deals with the management of the elderly.

Which of the above statement(s) is/are correct?
(A) 1, 2, 4, and 5

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Which of the above statement(s) is/are correct?
(A) 1, 3, 4, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 3, and 5

201. Which branch of Aṣṭāṅga Āyurveda historically focused on surgical interventions and instruments?
(A) Kāya Cikitsā
(B) Agada Tantra
(C) Śalya Tantra
(D) Vājīkaraṇa

202. Read the following statements and select the correct option:
Statement I: Folk and classical streams of medicine in India developed in complete isolation without any mutual influence.
Statement II: Folk medicine and classical streams (like Āyurveda) often share a continuum of knowledge, with classical texts institutionalizing empirical folk practices.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

203. A person integrates yoga into their daily routine to achieve mental clarity, physical stability, and breath control. Which elements of Aṣṭāṅga Yoga are directly yielding these specific benefits?
(A) Yama, Niyama, and Varma
(B) Śodhana, Śamana, and Rasāyana
(C) Neti, Dhauti, and Basti
(D) Āsana, Prāṇāyāma, and Dhyāna

204. Identify the incorrect statement regarding the Siddha system of medicine.
(A) It originated and is widely practiced in South India.
(B) It relies exclusively on plant-based medicines and strictly prohibits mineral use.
(C) It places significant emphasis on the purification and use of metals and minerals.
(D) It employs pulse diagnosis and Varma therapy as key clinical tools.

205. Which of the following best defines 'Ādhidaivika' diseases in classical Indian medicine?
(A) Diseases caused by lifestyle choices
(B) Diseases caused by direct physical trauma
(C) Diseases attributed to providence or supernatural forces
(D) Diseases caused by poor digestion

206. Arrange the following levels of Āyurvedic treatment from the most fundamental preventive lifestyle measure to specialized clinical intervention:
1. Prescribing complex multi-ingredient formulations
2. Performing specialized clinical therapies (like Pañcakarma/Surgery)
3. Adopting a daily routine (Dinacaryā)
4. Modifying diet according to the season (Ṛtucaryā)
(A) 3, 4, 1, 2
(B) 4, 3, 2, 1
(C) 1, 2, 3, 4
(D) 3, 1, 4, 2

207. Which yogic cleansing method (Ṣaṭkarma) involves focused, unblinking gazing at an object, such as a candle flame, to improve vision and concentration?
(A) Trātaka
(B) Kapālabhāti
(C) Nauli
(D) Neti

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208. Read the following assertion and reason and select the correct option:
Assertion (A): Healthy aging is a recognized, proactive clinical specialty in Āyurveda.
Reason (R): The branch of Jarā Cikitsā (Rasāyana) specifically deals with therapies that prevent premature aging, maintain intellect, and extend youthfulness.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

209. Consider the following statements regarding the application of Pramāṇas in Āyurveda:
1. They are used exclusively for diagnosing the patient, not for validating herbal properties.
2. They are fundamental epistemic tools to establish valid medical knowledge.

(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-3, Q-4, R-1, S-2

175. Consider the following statements regarding the Siddha system:
1. It emphasizes preventive medicine.
2. Agathiyar is a key historical personality.
3. It completely rejects the Tridoṣa theory.
4. Approaches to management include diet, lifestyle, and herbo-mineral drugs.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 3

176. Read the following statements and select the correct option:
Statement I: The multipronged approach to treatment in Āyurveda includes 'Āhāra' (diet), 'Vihāra' (lifestyle), and 'Auṣadha' (medicine).
Statement II: Āyurveda considers 'Auṣadha' alone sufficient for a complete cure, making 'Āhāra' and 'Vihāra' irrelevant.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

177. A fundamental element of 'Sadvṛtta' involves:
(A) Consuming large quantities of red meat daily
(B) Controlling psychological urges like greed and jealousy
(C) Avoiding all physical and metabolic activity
(D) Sleeping during the daylight hours

178. What is the scope of 'Bāla Roga' in Āyurveda?
(A) Pediatrics and childcare
(B) Toxicology
(C) Geriatrics
(D) Ear, Nose, and Throat diseases

179. In the context of Āyurveda's current global status, which of the following is a major challenge in its worldwide integration?
(A) Lack of historical texts
(B) Absence of any plant-based medicines
(C) Standardization of multi-ingredient formulations
(D) Refusal of patients to use natural therapies

180. Arrange the following diagnostic modalities from purely subjective/observational to inferential/logical as per Āyurvedic Pramāṇas:
1. Pratyakṣa (Direct observation of physical signs)
2. Āptopadeśa (Listening to classical descriptions)
3. Yukti (Synthesizing all data into a treatment plan)
4. Anumāna (Inferring the state of internal digestion)

(A) 2, 1, 4, 3
(B) 1, 2, 4, 3
(C) 2, 4, 1, 3
(D) 1, 4, 2, 3

181. Which traditional medical practice is largely responsible for maintaining the health of tribal communities where modern healthcare infrastructure is minimal?
(A) Organ transplantation networks
(B) Specialized intensive care units
(C) Folk and tribal medicine
(D) Robotic surgery systems

182. Read the following assertion and reason and select the correct option:
Assertion (A): The Āyurvedic concept of Svastha (health) is highly comprehensive and multidimensional.
Reason (R): It defines health not merely as the balanced state of physical elements (Doṣa, Dhātu, Agni, Mala) but also incorporates the blissful state of the soul, sensory organs, and mind.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

183. Which of the following best describes the Āyurvedic approach to 'healthy aging' (Jarā Cikitsā)?
(A) It is solely dependent on cosmetic surgeries
(B) It involves complete isolation from society
(C) It recommends continuous use of antibiotics
(D) It uses therapies to nourish tissues and delay

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(D) A is false but R is true.

217. In the context of Āyurvedic Doṣadhātumalasiddhānta, the 'Dhātus' are:
(A) The functional biological energies
(B) The waste products requiring elimination
(C) Structural tissues that support and nourish the body
(D) The dietary rules for summer seasons

218. Which branch of Aṣṭāṅga Āyurveda is specifically concerned with the management of mental disorders, demonic possessions, and psychiatric care?
(A) Graha Cikitsā (Bhūta Vidyā)
(B) Śālākya Tantra
(C) Agada Tantra
(D) Bāla Roga

219. Read the following statements and select the correct option:
Statement I: The Siddha system is currently only practiced theoretically and has no clinical presence in India.
Statement II: The Siddha system is an officially recognized medical system in India, actively practiced, researched, and utilized for preventive and curative health.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

220. Match the following treatment modalities with their associated medical systems:
List I: (Treatment Modality)
P. Varma therapy
Q. Ṣaṭkarmas
R. Jarā Cikitsā (Rasāyana)
S. Bone setting via empirical splinting
List II: (Associated Medical System)
1. Folk medicine
2. Āyurveda
3. Yoga
4. Siddha
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-2, Q-3, R-4, S-1

221. Which term in Āyurveda describes the logical inference drawn by observing an effect to determine its invisible cause?
(A) Pratyakṣa
(B) Āptopadeśa
(C) Anumāna
(D) Sadvṛtta

222. Identify the incorrect pair regarding the classification of diseases in Āyurveda.
(A) Ādhyatmika — Arising from internal bodily or mental imbalances
(B) Ādhibhautika — Arising from environmental agents or trauma
(C) Sahaja — Arising from hereditary or congenital sources
(D) Ādhidaivika — Arising from congenital genetic defects

223. What is the primary role of a 'Traditional Birth Attendant' (Dai) in folk medicine?
(A) Managing physiological deliveries and postnatal care in rural/tribal settings
(B) Administering vaccinations
(C) Performing complex cesarean sections
(D) Prescribing synthetic hormonal therapies

224. Consider the following statements regarding the Siddha system's approach to disease management:
1. It primarily utilizes herbo-mineral and metallic formulations.
2. It completely rejects the role of diet in healing.
3. It integrates external therapies like Varma and Thokkanam (massage).
4. It addresses the imbalance of Vatham, Pitham, and Kapam.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

225. Read the following assertion and reason and select the correct option:
Assertion (A): In Āyurveda, a multi-ingredient formulation (polyherbal) is preferred over single herbs for complex diseases.
Reason (R): Polyherbal formulations provide synergistic effects, enhance bioavailability, and

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and validation of medical knowledge, ensuring that diagnostic and therapeutic conclusions are grounded in logical and observable evidence. The researcher observes that Āyurvedic pathology and physiology are fundamentally governed by the Doṣadhātumalasiddhānta, a core theoretical construct explaining the dynamic equilibrium of bio-energies, tissues, and metabolic wastes. When evaluating patient health, the clinical approach strictly adheres to the classical definition of health, termed svastha, which demands not only physical homeostasis but also mental and spiritual well-being. This person-centric approach is central to Āyurvedic practice, distinguishing it from purely symptomatic treatments. The utilization of Pramāṇas allows practitioners to critically assess the intricate balance dictated by the Doṣadhātumalasiddhānta before prescribing interventions. Such meticulous validation ensures that the comprehensive definition of a healthy individual (svastha) is actively achieved and maintained. Consequently, the integration of formalized epistemological tools with holistic foundational concepts solidifies Āyurveda as a sophisticated, body-mind medical discipline capable of objective validation.

Based on the above source, attempt the following five questions.

256. What is the primary function of Pramāṇas in the context of the passage?
(A) Categorizing all metabolic wastes in the body
(B) Generating and validating medical knowledge
(C) Dictating the seasonal routine of practitioners
(D) Replacing traditional body-mind healing therapies

257. The Doṣadhātumalasiddhānta is described as a theoretical construct that explains the equilibrium of:
(A) Diagnostic protocols and seasonal environmental shifts
(B) Plant, animal, and mineral pharmacological sources
(C) Physical homeostasis and spiritual well-being
(D) Bio-energies, bodily tissues, and metabolic wastes

258. How does the classical definition of health (svastha) differentiate itself from purely symptomatic treatments?
(A) Demand for physical and mental well-being
(B) Exclusive reliance on objective laboratory validation
(C) Total rejection of formalized epistemological tools
(D) Isolation of physical health from complex physiology

259. Why do practitioners utilize Pramāṇas before prescribing interventions?
(A) To eliminate the need for body-mind integration
(B) To bypass the dynamic equilibrium of bio-energies
(C) To assess balance within the Siddhānta
(D) To focus entirely on purely symptomatic treatments

260. The integration of formalized epistemological tools with foundational concepts establishes Āyurveda as a:
(A) A sophisticated and valid medical discipline
(B) A purely theoretical and untested philosophical framework
(C) A subjective methodology lacking empirical validation
(D) A system focused primarily on emergency surgical interventions

Direction : Please read the following source carefully.

In an academic symposium evaluating preventive healthcare methodologies, an analysis of Āyurvedic regimens illustrates a highly structured, multipronged approach to treatment and healthy aging. A case study presented during the conference highlights a preventive care model reliant on daily routine (dinacaryā) and seasonal routine (ṛtucaryā) to sustain physiological harmony. This model emphasizes that lifestyle, diet, and medicine must be integrated synergistically rather than isolated as independent interventions. Furthermore, the protocol incorporates good conduct (sadvṛtta) as a non-pharmacological, behavioral strategy essential for psychological and social well-being. The treatment strategy utilizes a vast pharmacopeia derived from plant, animal, and mineral sources, often formulated

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Assertion (A): The Siddha system of medicine is considered highly effective in managing chronic diseases.
Reason (R): Its extensive use of specialized herbo-mineral and metallic formulations provides potent therapeutic effects for chronic and recalcitrant conditions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

234. Read the following statements and select the correct option:
Statement I: The eight clinical specialties of Āyurveda (Aṣṭāṅga Āyurveda) completely exclude the study of pediatrics.
Statement II: Bāla Roga or Kaumārabhṛtya is the dedicated branch of Āyurveda dealing with pediatric care.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

235. Which of the following best encapsulates the current status of Yoga in the world?
(A) It is an obsolete practice restricted to ancient texts
(B) It is currently banned by international health organizations
(C) It is practiced solely for competitive physical gymnastics
(D) It is a global system for physical and mental well-being

236. A defining feature of 'Folk and Tribal medicine' is its reliance on:
(A) Institutionalized university degrees
(B) Empirical knowledge of local flora and home remedies
(C) Patented synthetic pharmaceuticals
(D) Expensive diagnostic imaging equipment

237. In the context of Yoga, 'Neti', 'Dhauti', and 'Kapālabhāti' are examples of:
(A) Āsanas
(B) Prāṇāyāmas
(C) Ṣaṭkarmas
(D) Yamas

238. Consider the following statements regarding the Siddha foundational concepts:
1. The Tridoṣa theory includes Vatham, Pitham, and Kapam.
2. Pulse diagnosis is considered a superior diagnostic tool.
3. Varma therapy targets energy centers in the body.
4. It completely lacks any textual sources.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 3

239. Identify the incorrect statement regarding the pharmacopeia of Āyurveda.
(A) The dosage form is uniform for all diseases.
(B) It involves materials from plant, animal, and mineral sources.
(C) Multi-ingredient formulations are designed to enhance efficacy.
(D) The pharmacopeia emphasizes natural sources over synthetic chemicals.

240. Read the following assertion and reason and select the correct option:
Assertion (A): Yoga therapy emphasizes the practice of Prāṇāyāma for individuals suffering from anxiety and stress.
Reason (R): Prāṇāyāma regulates the autonomic nervous system, thereby inducing parasympathetic dominance and reducing stress.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

241. Read the following statements and select the correct option:
Statement I: The foundational concept 'Doṣadhātumalasiddhānta' in Āyurveda states that the body is comprised of Doṣas, Dhātus, and Malas.
Statement II: The equilibrium of these three entities results in disease, while their imbalance

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progression management
(D) Utilizing exclusive symptom eradication strategies

279. The current resurgence of the Siddha system of medicine globally is largely attributed to its:
(A) Ability to cure diseases without any lifestyle recalibration
(B) Rejection of early intervention for acute surgical methods
(C) Preventive and holistic management frameworks
(D) Abandonment of specialized approaches to disease management

280. The local practitioners' approach to disease management heavily prioritizes:
(A) Eradicating symptoms after severe pathological progression
(B) Dismissing the physiological maintenance of the patient
(C) Substituting classical concepts with modern diagnostic machinery
(D) Early intervention and lifestyle recalibration

Direction : Please read the following source carefully.

An academic inquiry into the evolution of contemplative sciences traces the historical development and milestones of Yoga, emphasizing its rigorous structural frameworks. The research highlights that the foundational definition of yoga extends significantly beyond mere physical posturing, encompassing a comprehensive discipline aimed at the unification and stabilization of consciousness. This profound definition is systematically codified within classical textual sources, which were meticulously compiled by pivotal historical personalities who formalized the tradition. Central to this codified knowledge is the framework of Aṣṭāṅga yoga, an eight-limbed progressive path designed to cultivate ethical, physical, and psychological mastery. The academic case study observes how practitioners strictly adhere to the sequential limbs of Aṣṭāṅga yoga to achieve progressive states of self-regulation and therapeutic well-being. By analyzing these primary textual sources, scholars can trace how the early personalities of the tradition established a precise architectural model for spiritual and physical health. The continuous adherence to the classical definition and the comprehensive Aṣṭāṅga methodology ensures that the discipline retains its authenticity and efficacy as a holistic science of human flourishing.

Based on the above source, attempt the following five questions.

281. According to the passage, the foundational definition of yoga encompasses:
(A) Stabilizing and unifying consciousness
(B) A discipline strictly limited to structural physical posturing
(C) An uncodified practice of temporary emotional regulation
(D) An isolated method for cardiovascular disease management

282. The classical textual sources of yoga were meticulously compiled by:
(A) Modern clinicians assessing global public health
(B) Pivotal historical personalities who formalized the tradition
(C) Contemporary scholars rejecting progressive self-regulation
(D) Medical anthropologists studying purely physical therapies

283. What is Aṣṭāṅga yoga fundamentally designed to cultivate?
(A) Exclusively physical muscular flexibility and alignment
(B) Ethical, physical, and psychological mastery
(C) Purely spontaneous states of uncodified consciousness
(D) Temporary alleviation of localized skeletal distress

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284. How do practitioners utilize the sequential limbs of Aṣṭāṅga yoga?
(A) Progressive self-regulation and well-being
(B) To bypass physical health in pursuit of esoteric knowledge
(C) To isolate psychological therapy from physical practices
(D) To randomly select techniques without strict adherence to a framework

285. The continuous adherence to the classical definition and methodology of Aṣṭāṅga yoga ensures its:

250. The ultimate health and wellness goal of 'Aṣṭāṅga Yoga', achieved after mastering ethics, posture, breath, and meditation, is a state of blissful integration known as:
(A) Samādhi
(B) Dhāraṇā
(C) Pratyāhāra
(D) Dhyāna

Direction : Please read the following source carefully.

The integration of folk and tribal medicine into the broader discourse of primary health care in India highlights a vast reservoir of localized medical knowledge. An extensive review of rural health dynamics reveals that traditional healers routinely utilize an estimated 8000 plants to formulate home remedies for various ailments. This grassroots system operates independently of formalized institutional frameworks, relying heavily on specialized community practitioners. Within this paradigm, traditional birth attendants manage maternal and neonatal care, ensuring safe childbirth practices in remote regions. Furthermore, indigenous bone setters address skeletal injuries using non-invasive manipulation techniques, while poison healers provide critical, immediate interventions for venomous bites and toxic exposures. These traditional medical streams represent a foundational layer of primary health care, deeply embedded within the cultural fabric. The continuous reliance on such localized knowledge demonstrates its efficacy and accessibility. Scholars analyzing these classical streams of medical knowledge emphasize that this immense repository of folk practices not only sustains community health but also offers a critical, complementary approach to mainstream medical systems. The preservation of these specialized indigenous practices remains vital for comprehensive health coverage in tribal terrains.

Based on the above source, attempt the following five questions.

251. What is the primary focus of traditional birth attendants in the discussed healthcare framework?
(A) Administering various antidotes for toxic exposures
(B) Managing maternal and neonatal health
(C) Performing non-invasive skeletal alignments
(D) Formulating herbal mixtures from 8000 plants

252. How do traditional healers generally operate within the rural health dynamics described?
(A) Independently as community practitioners
(B) Through formalized and rigid institutional frameworks
(C) By relying primarily on modern pharmacological tools
(D) As subsidiaries of established mainstream hospitals

253. According to the passage, what specific role do poison healers fulfill?
(A) They manage complex skeletal injuries using manipulation.
(B) They supervise maternal health in remote regions.
(C) They provide critical interventions for venomous bites.
(D) They catalogue the 8000 plants used in home remedies.

254. The reliance on traditional folk practices in tribal regions primarily demonstrates their:
(A) Total incompatibility with clinical methodologies
(B) Complete replacement of mainstream health systems
(C) Dependency on external financial investments
(D) Efficacy and accessibility for populations

255. What do scholars emphasize regarding the repository of folk medical practices?
(A) It requires immediate replacement by institutional frameworks.
(B) It strictly avoids the use of localized botanical knowledge.
(C) A complementary approach to medicine.
(D) It functions exclusively for emergency surgical procedures.

Direction : Please read the following source carefully.

A clinical researcher investigating the epistemological foundations of classical Indian medicine encounters the rigorous application of Pramāṇas in Āyurveda. This analytical framework serves as the primary mechanism for the generation

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reduce potential toxicities of individual herbs.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

226. Read the following statements and select the correct option:
Statement I: Yoga strictly mandates a completely sedentary lifestyle to achieve Samādhi.
Statement II: Yoga incorporates Āsanas to ensure the physical body is healthy, stable, and capable of sustained meditation.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

227. Which classical system famously characterizes its pharmacopeia through extensive use of plant, animal, AND mineral sources, processed into varied dosage forms like Bhasmas (calcined ashes) and Ariṣṭas (fermented decoctions)?
(A) Homeopathy
(B) Folk Medicine
(C) Āyurveda
(D) Naturopathy

228. Arrange the following concepts of Āyurvedic preventive health in the order of their cyclical frequency (from most frequent to least frequent/ lifelong):
1. Dinacaryā (Daily routine)
2. Sadvṛtta (Lifelong good conduct)
3. Ṛtucaryā (Seasonal routine)
(A) 1, 3, 2
(B) 3, 1, 2
(C) 2, 1, 3
(D) 1, 2, 3

229. Which of the following is an example of an 'Ādhyatmika' disease in Āyurveda?
(A) Malaria caused by mosquito bites
(B) A fracture caused by a fall
(C) Fever caused by an imbalance of the bodily doshas
(D) Snakebite poisoning

230. The 'body-mind medicine' approach of Āyurveda implies that:
(A) Physical diseases and mental diseases are treated completely separately
(B) Body and mind are interconnected, requiring holistic treatment
(C) The mind is an illusion and does not affect the physical body
(D) Only the mind needs treatment, as the physical body heals automatically

231. Consider the following statements regarding the definition of health and good conduct in Āyurveda:
1. Svastha means being established in one's self.
2. Health involves the proper elimination of Malas (wastes).
3. Sadvṛtta refers to the dietary rules for winter.
4. Sadvṛtta includes ethical, moral, and social codes of conduct.
5. Dinacaryā includes practices like tongue scraping and oil massage.
Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

232. Match the following Ayurvedic Pramāṇas with their clinical application examples:
List I: (Pramāṇa in Āyurveda)
P. Pratyakṣa
Q. Anumāna
R. Āptopadeśa
S. Yukti
List II: (Clinical Application Example)
1. Planning a diet chart based on disease, season, and patient strength
2. Observing the pallor of the patient's skin
3. Inferring digestive strength by the patient's ability to digest a meal
4. Referring to classical texts for disease classification
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-1, Q-4, R-3, S-2

233. Read the following assertion and reason and select the correct option:

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into multi-ingredient compositions and diverse dosage forms to maximize therapeutic efficacy. This nature-centric and person-centric methodology specifically tailors dietary guidelines and daily regimens to the individual's unique constitution and seasonal environmental shifts. By meticulously adhering to dinacaryā and ṛtucaryā alongside ethical behavioral practices (sadvṛtta), the subjects in the study demonstrated significant improvements in longevity markers. This multipronged integration of lifestyle modifications and complex multi-ingredient formulations underscores the comprehensive scope of Āyurvedic preventive medicine.

Based on the above source, attempt the following five questions.

261. The preventive care model discussed in the symposium relies on which of the following to sustain physiological harmony?
(A) Exclusive reliance on isolated mineral formulations
(B) Eradication of behavioral strategies in clinical care
(C) Sole administration of multi-ingredient animal products
(D) Daily (dinacaryā) and seasonal (ṛtucaryā) routine

262. In the described Āyurvedic methodology, sadvṛtta functions primarily as a:
(A) Highly structured pharmacological formulation for aging
(B) Strategy for psychological and social well-being
(C) Surgical intervention tailored to environmental shifts
(D) Diagnostic tool for isolating seasonal metabolic diseases

263. How does the multipronged approach in the case study handle lifestyle, diet, and medicine?
(A) Isolation as completely independent interventions
(B) Prioritizing medicine while ignoring lifestyle and diet
(C) Synergistic integration for treatment
(D) Restricting treatments strictly to single-ingredient forms

264. The pharmacopeia utilized in the treatment strategy is derived from:
(A) Exclusively synthetic and isolated chemical compounds
(B) Solely botanical sources tailored for behavioral health
(C) Only mineral elements used for psychological equilibrium
(D) Plant, animal, and mineral sources

265. The nature-centric and person-centric methodology in the passage specifically tailors guidelines based on:
(A) The individual's unique constitution and seasonal shifts
(B) The universal application of single-ingredient formulations
(C) The elimination of seasonal environmental considerations
(D) The exclusion of dietary and lifestyle behavioral modifications

Direction : Please read the following source carefully.

A comprehensive review of classical disease etiology within Āyurveda reveals a highly systematic categorization framework utilized by early practitioners. A specific clinical archive details the diagnostic protocols based on the fundamental classification of diseases into Ādhidaivika, Ādhyatmika, and Ādhibhautika origins. The Ādhyatmika category addresses ailments originating from internal physiological or psychological imbalances, while the Ādhibhautika classification encompasses conditions caused by external physical factors or environmental trauma. Furthermore, the Ādhidaivika category accounts for diseases attributed to unseen, providential, or systemic natural anomalies. Beyond this tripartite system, the archive also references a broader sevenfold classification of diseases, which allows for highly granular diagnostic precision. To effectively manage this wide spectrum of classified ailments, the medical system developed eight distinct clinical specialties. These eight clinical specialties of Āyurveda function as specialized domains, ensuring targeted therapeutic strategies for specific physiological systems and demographic groups. This historical development of meticulous disease classification and the subsequent establishment

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of specialized clinical branches highlight the vast scope and variety of treatments in Āyurveda, demonstrating an advanced, structural approach to comprehensive patient management.

Based on the above source, attempt the following five questions.

266. Which category of diseases addresses ailments originating from internal physiological or psychological imbalances?
(A) Ādhibhautika
(B) Ādhyatmika
(C) Ādhidaivika
(D) Sevenfold classification

267. The Ādhibhautika classification encompasses health conditions that are primarily caused by:
(A) Internal physiological distress and metabolic errors
(B) External physical factors or environmental trauma
(C) Unseen, providential, or systemic natural anomalies
(D) Granular diagnostic inaccuracies within the system

268. What is the purpose of the broader sevenfold classification mentioned in the archive?
(A) To allow for highly granular diagnostic precision
(B) To simplify complex ailments into a singular category
(C) To replace the foundational tripartite disease system
(D) To restrict the scope of available medical treatments

269. To effectively manage the wide spectrum of classified ailments, Āyurveda developed:
(A) Three exclusive pharmacological protocols
(B) A singular systemic treatment methodology
(C) Eight distinct clinical specialties
(D) A purely providential diagnostic mechanism

270. The establishment of specialized clinical branches in Āyurveda demonstrates:
(A) An abandonment of systematic categorization frameworks
(B) A reliance exclusively on internal psychological therapies
(C) A restriction on treating externally caused physical trauma
(D) A structural approach to comprehensive patient management

Direction : Please read the following source carefully.

A medical anthropologist studying the indigenous healthcare traditions of Southern India documents a clinical encounter deeply rooted in the Siddha system of medicine. The practitioner initiates the diagnostic process utilizing pulse diagnosis, a critical foundational technique employed to assess the subtle variations in the patient's internal vital energies. This diagnostic assessment is inextricably linked to the core concept of Tridoṣa, which governs the physiological and pathological states within the Siddha framework. Following the identification of a specific energetic imbalance through the pulse, the practitioner administers a specialized Varma treatment, manipulating specific vital points on the patient's body to restore physiological equilibrium and alleviate localized distress. To complement this structural therapy, the treatment protocol incorporates potent herbo-mineral formulations, a hallmark of Siddha pharmacology known for integrating botanical and mineral elements to enhance therapeutic efficacy. This clinical approach underscores the Siddha system's sophisticated conceptualization of health and disease, wherein physical manipulation via Varma treatment and complex internal herbo-mineral medicines are utilized concurrently. The historical development of these precise diagnostic and therapeutic milestones continues to define current Siddha practices.

Based on the above source, attempt the following five questions.

271. In the Siddha diagnostic process described, what is the primary purpose of pulse diagnosis?
(A) Identifying external environmental traumas affecting the patient
(B) Measuring the purely mechanical rhythm of cardiovascular flow
(C) Assessing internal vital energies
(D) Formulating complex herbo-mineral medical preparations

272. Which core concept is inextricably linked to the pulse diagnosis and governs physiological states in Siddha?

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(A) Varma therapy
(B) Tridoṣa
(C) Herbo-mineral elements
(D) Botanical pharmacology

273. How does the practitioner utilize Varma treatment in the described clinical encounter?
(A) By administering internal medications to combat infections
(B) By surgically intervening in localized structural distress
(C) By diagnosing energetic imbalances through the cardiovascular rhythm
(D) Restoring equilibrium by manipulating vital points

274. What is identified as a hallmark of Siddha pharmacology in the passage?
(A) Integrated botanical and mineral formulations
(B) The exclusive use of isolated botanical elements for healing
(C) The total reliance on external physical manipulation methods
(D) The rejection of complex internal medicines for simple herbs

275. The clinical approach outlined in the passage demonstrates the concurrent use of:
(A) Pulse assessment and purely psychological interventions
(B) Tridoṣa elimination and external cardiovascular surgeries
(C) Varma therapy and herbo-mineral medicines
(D) Herbo-mineral toxicity and subtle vital energy depletion

Direction : Please read the following source carefully.

An epidemiological survey assessing alternative healthcare utilization highlights the role of Preventive Medicine within the Siddha system. A community health initiative adopting Siddha principles demonstrates that the system's fundamental concept of health and disease transcends mere symptom eradication, focusing instead on proactive physiological maintenance. The case study reveals that local practitioners employ specific approaches to the management of diseases that prioritize early intervention and lifestyle recalibration to prevent pathological progression. These preventive strategies rely heavily on ancient textual sources and the pioneering contributions of historical Siddha personalities, whose milestones continue to guide contemporary clinical protocols. The survey notes that the current status of the Siddha system of medicine in India and the world is experiencing a resurgence, largely due to its robust preventive frameworks and holistic management approaches. By actively engaging the community in Preventive Medicine protocols rooted in classical Siddha concepts, the initiative successfully reduced the incidence of chronic metabolic conditions. This resurgence underscores the enduring relevance of Siddha's historical texts and its specialized approaches to holistic disease management in contemporary healthcare paradigms.

Based on the above source, attempt the following five questions.

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276. According to the passage, the Siddha system's concept of health and disease focuses primarily on:
(A) Proactive physiological maintenance
(B) Immediate eradication of localized physical symptoms
(C) Total reliance on modern synthetic pharmacological drugs
(D) Disregarding chronic metabolic conditions in communities

277. What role do historical Siddha personalities play in contemporary clinical protocols?
(A) Their methods have been completely replaced by symptom eradication.
(B) Their focus was strictly limited to surgical emergency care.
(C) Their ancient texts are utilized to reject lifestyle recalibration.
(D) Their milestones continue to guide modern preventive strategies.

278. The community health initiative successfully reduced the incidence of chronic metabolic conditions by:
(A) Ignoring ancient textual sources for health management
(B) Implementing Preventive Medicine protocols
(C) Prioritizing late-stage pathological

results in health.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

242. Which Āyurvedic concept defines the proper ethical and social behavior required to maintain mental and spiritual health?
(A) Sadvṛtta
(B) Ṛtucaryā
(C) Dinacaryā
(D) Pañcakarma

243. The 'multipronged approach to treatment' in Āyurveda commonly refers to the synergistic application of:
(A) Surgery, radiation, and chemotherapy
(B) Hypnosis, fasting, and bloodletting
(C) Diet, Lifestyle, and Medicine
(D) Single-herb therapy only

244. Match the following Yoga and Ayurvedic components with their broad categorizations:
List I: (Yoga / Āyurveda Component)
P. Āsana
Q. Agada Tantra
R. Śalya Tantra
S. Prāṇāyāma
List II: (Broad Categorization)
1. Āyurvedic Surgery
2. Yogic Posture
3. Āyurvedic Toxicology
4. Yogic Breath Control
(A) P-4, Q-1, R-3, S-2
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

245. Consider the following statements regarding the current status and historical development of Indian medical systems:
1. Āyurveda has formal textual sources like the Charaka and Sushruta Samhitas.
2. Siddha medicine recognizes personalities like Agathiyar.
3. Yoga's definition and scope are historically outlined in texts like Patanjali's Yoga Sutras.
4. Traditional tribal medicine is entirely extinct in modern India.
5. Āyurveda emphasizes a nature-centric and person-centric approach.

Which of the above statement(s) is/are correct?
(A) 1, 3, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 2, 3, and 5
(D) 1, 2, 3, and 4

246. Read the following assertion and reason and select the correct option:
Assertion (A): The Āyurvedic system places high importance on 'Ṛtucaryā'.
Reason (R): The human body is affected by environmental seasonal changes, and adjusting diet and lifestyle prevents seasonal diseases.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

247. Read the following statements and select the correct option:
Statement I: The Siddha system strictly uses only mono-ingredient plant formulations for treatments.
Statement II: A salient feature of Siddha is its profound use of herbo-mineral formulations.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

248. Which traditional practitioner is primarily consulted in rural Indian settings for immediate localized treatment of a suspected venomous snake bite using empirical botanical remedies?
(A) Poison healer
(B) Orthopedic surgeon
(C) Traditional birth attendant
(D) Pulse diagnostician

249. Which concept best encompasses the Āyurvedic philosophy that the individual is a microcosm of nature, leading to therapies derived from natural plant, animal, and mineral sources?
(A) Sadvṛtta
(B) Ādhyatmika disease
(C) Nature-centric approach
(D) Bone setting

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(A) Obsolescence in modern therapeutic applications
(B) Transformation into a purely physical exercise regimen
(C) Authenticity as a holistic science
(D) Separation from early historical architectural models

Direction : Please read the following source carefully.

A randomized controlled trial conducted in a modern clinical setting investigates the specific therapeutic components of classical mind-body practices. The study focuses on evaluating the quantifiable health benefits of Āsanas, which are utilized as targeted somatic interventions to enhance musculoskeletal flexibility, postural alignment, and neuromuscular coordination. Concurrent with these physical postures, the clinical trial measures the physiological impact of breath regulation, documenting the profound health benefits of Prāṇāyāma. The data indicates that structured Prāṇāyāma protocols significantly optimize respiratory efficiency, balance autonomic nervous system activity, and reduce physiological markers of stress. Furthermore, the intervention incorporates sustained cognitive focus to assess the health benefits of Meditation. The psychological evaluations reveal that regular Meditation practice substantially improves emotional regulation, mitigates anxiety, and enhances overall cognitive clarity. This empirical investigation successfully isolates and validates the distinct yet synergistic mechanisms through which physical postures, respiratory control, and cognitive focus operate. By systematically quantifying the health benefits of Āsanas, Prāṇāyāma, and Meditation, the trial provides robust clinical evidence supporting the integration of these classical therapeutic modalities into contemporary health and wellness programs.

Based on the above source, attempt the following five questions.

286. In the clinical trial, Āsanas are utilized primarily as targeted interventions to enhance:
(A) Respiratory efficiency and autonomic nervous system activity
(B) Emotional regulation and overall cognitive clarity
(C) Psychological evaluations and stress marker mitigation
(D) Musculoskeletal and neuromuscular health

287. What significant physiological impact does Prāṇāyāma have according to the documented data?
(A) It improves neuromuscular coordination and skeletal alignment.
(B) It isolates cognitive focus to mitigate deep psychological anxiety.
(C) Respiratory and autonomic system balance
(D) It functions as a specialized purification procedure for metabolism.

288. The intervention assesses the health benefits of Meditation through the incorporation of:
(A) Breath regulation protocols
(B) Sustained cognitive focus
(C) Somatic postural alignments
(D) Autonomic stress evaluations

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289. Psychological evaluations in the study reveal that regular Meditation practice substantially improves:
(A) Autonomic nervous system physiological efficiency
(B) Musculoskeletal coordination and flexibility
(C) Cardiovascular alignment and structural distress
(D) Emotional regulation and mitigates anxiety

290. What does the empirical investigation successfully validate regarding these classical therapeutic modalities?
(A) Synergistic mechanisms for human health
(B) Their singular reliance on respiratory control for all health benefits
(C) Their incompatibility with contemporary health and wellness programs
(D) Their exclusive focus on cognitive clarity over physiological wellness

Direction : Please read the following source carefully.

A specialized rehabilitation center adopts indigenous physiological purification techniques to enhance patient recovery, focusing specifically on yogic methods of cleansing the body. The clinical protocol integrates the classical practice of Ṣaṭkarmas, a suite of six specialized purification procedures designed to eliminate accumulated

the principles of medicine, alchemy, and pulse diagnosis. While other sages like Charaka or Sushruta are central to Ayurveda, Agathiyar's lineage is specifically tied to the Siddha tradition.

35. (C) 2, 3, and 4
The Yoga system is a comprehensive discipline for holistic health and wellness that extends far beyond simple physical exercise. It includes the eight limbs of Aṣṭāṅga Yoga and serves as a therapeutic approach for various physical and mental conditions. Prominent textual sources, such as the Yoga Sutras of Patanjali, provide the philosophical and practical foundations that have guided practitioners throughout history.

36. (D) Patanjali's Yoga Sutras
Patanjali's Yoga Sutras is universally recognized as the foundational classical text that details the principles and practices of Aṣṭāṅga Yoga. It outlines the eight limbs of yoga, providing a systematic path for achieving physical health, mental clarity, and spiritual realization. This text remains the primary reference for both practitioners and therapists who apply yogic principles for wellness and the management of various health conditions.

37. (C) Varma
Aṣṭāṅga Yoga consists of eight specific limbs: Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, and Samādhi. Varma is a therapeutic practice involving vital points in the Siddha system of medicine and is not classified as one of the eight limbs of the classical yoga path. These limbs are designed to work together to improve an individual's physical, mental, and spiritual well-being.

38. (B) Regulating breath and calming the nervous system
Prāṇāyāma involves the conscious regulation of breath through various techniques of inhalation, exhalation, and retention. Its primary health benefits stem from its direct impact on the autonomic nervous system, helping to balance sympathetic and parasympathetic activities. This process effectively reduces stress, improves respiratory efficiency, and calms the mind, making it a powerful tool for managing psychosomatic disorders and enhancing overall vitality.

39. (D) It reduces stress and promotes mental tranquility
Meditation is widely recognized for its ability to reduce psychological stress and promote a state of mental tranquility. By focusing the mind and practicing mindfulness, individuals can lower their anxiety levels and improve emotional regulation. While it supports overall well-being, meditation is not a substitute for surgical procedures like healing fractures or a replacement for pharmacological treatments used to manage acute bacterial infections.

40. (A) P-3, Q-4, R-1, S-2
The limbs of Aṣṭāṅga Yoga serve different purposes in an individual's development. Yama provides ethical restraints for social conduct, while Niyama outlines personal disciplines for self-purification. Pratyāhāra involves the withdrawal of the senses from external distractions to turn the focus inward. Dhyāna refers to the practice of meditation, which leads to sustained concentration and mental clarity, forming the advanced stages of the yogic path.

41. (C) Six cleansing techniques
The term Ṣaṭkarmas literally translates to 'six actions' or techniques, which are specialized purificatory procedures used in Hatha Yoga. These practices are designed to cleanse the body's internal organs and systems, removing toxins and balancing the biological humors. By performing these techniques, a practitioner prepares the physical body for higher stages of yoga, ensuring it is healthy, light, and free from obstructions.

42. (A) Neti
Neti is one of the Ṣaṭkarmas specifically used for cleansing the nasal passages and sinuses. It often involves the use of saline water or a thread to remove mucus and debris from the nostrils. This practice helps in maintaining respiratory health, reducing the frequency of colds and allergies, and improving the flow of breath, which is essential for effective Prāṇāyāma and meditation.

43. (D) Nauli
Nauli is a yogic cleansing technique that involves the isolation and churning of the abdominal muscles. This practice provides a deep internal massage to the abdominal organs, stimulating digestion and improving the function of the

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for comprehensive health and wellness continues to transform global public health strategies and preventive care methodologies.

Based on the above source, attempt the following five questions.

296. According to the passage, the application of yoga as therapy in the modern world involves:
(A) Interventions strictly limited to localized spiritual settings
(B) The exclusive promotion of esoteric pursuits over clinical safety
(C) Disregarding historical milestones in favor of experimental treatments
(D) Interventions for stress and metabolism

297. What represents a major milestone in global healthcare regarding these contemplative practices?
(A) Transition to recognized health protocols
(B) Their restriction to solely rural demographic populations
(C) Their elimination from contemporary preventive care methodologies
(D) Their substitution with isolated synthetic pharmacological interventions

298. Standardizing classical techniques in modern therapeutic applications ensures:
(A) The eradication of comprehensive health and wellness programs
(B) Clinical safety and reproducibility
(C) The subjective nature of treatments based on individual intuition
(D) The confinement of these modalities to unverified ancient texts

299. By mapping the historical milestones of integrative medicine, scholars can trace:
(A) Why the practice failed to address modern lifestyle epidemics.
(B) Evolution into validated therapy.
(C) The eventual decline of globally recognized health protocols.
(D) The permanent separation of ancient texts from public health strategies.

300. The strategic promotion of yoga for comprehensive health and wellness continues to transform:
(A) Global health and preventive care
(B) Exclusively the management of localized infectious diseases
(C) The theoretical foundations of surgical emergency procedures
(D) The traditional definitions of herbal pharmacology

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metabolic impurities and optimize internal physiological environments. A documented case study of a patient with chronic respiratory and digestive congestion demonstrates the targeted application of these yogic cleansing techniques. By systematically administering the Ṣaṭkarmas, the practitioners successfully cleared the upper respiratory tracts and normalized gastrointestinal motility prior to initiating standard pharmacological treatments. This strategic use of Ṣaṭkarmas illustrates the profound utility of yoga as therapy for health and wellness, extending its application beyond typical physical postures. The purification of internal pathways not only alleviated immediate physiological distress but also significantly enhanced the patient's receptivity to subsequent therapeutic interventions. The successful integration of these rigorous methods for cleansing the body underscores the vital role of specialized yogic purification techniques within comprehensive, modern therapeutic frameworks aimed at holistic physical restoration.

Based on the above source, attempt the following five questions.

291. The clinical protocol at the rehabilitation center integrates Ṣaṭkarmas, which are defined as:
(A) A series of eight progressive limbs for psychological mastery
(B) A pharmacopeia of diverse plant and mineral remedies
(C) Six specialized purification procedures
(D) A diagnostic tool for measuring autonomic nervous activity

292. What is the primary purpose of utilizing the Ṣaṭkarmas in the documented case study?
(A) Elimination of impurities and optimization
(B) To enhance purely musculoskeletal flexibility and alignment
(C) To measure the psychological impact of sustained cognitive focus
(D) To substitute all standard pharmacological treatments permanently

293. How did the administration of Ṣaṭkarmas specifically aid the patient with chronic congestion?
(A) By directly treating cardiovascular distress through meditation
(B) By diagnosing profound psychological anxiety and emotional distress
(C) By manipulating vital skeletal points to restore external balance
(D) Clearing respiratory and digestive tracts

294. The strategic use of Ṣaṭkarmas in this clinical setting illustrates the profound utility of:
(A) Herbo-mineral toxicity management
(B) Yoga as therapy for health and wellness
(C) Purely symptomatic external suppression
(D) Eightfold clinical specialties of Ayurveda

295. Beyond alleviating immediate distress, what other benefit did the internal purification provide to the patient?
(A) It permanently eliminated the need for structured breath regulation.
(B) It completely reversed the historical progression of chronic ailments.
(C) Increased receptivity to treatments
(D) It isolated the internal pathways from external physiological monitoring.

Direction : Please read the following source carefully.

The global integration of traditional Indian sciences into contemporary medical frameworks highlights the profound application of yoga as therapy in the modern world. An international health summit reviewing historical development and milestones in integrative medicine showcased how ancient contemplative practices have been systematically adapted to address modern lifestyle epidemics. The presented case studies demonstrate that the transition from localized spiritual traditions to globally recognized protocols for health and wellness represents a major milestone in global healthcare. Researchers noted that the application of yoga as therapy in the modern world involves carefully tailored interventions designed to mitigate chronic stress, cardiovascular disorders, and metabolic syndromes prevalent in industrialized societies. This modern therapeutic application relies on standardizing classical techniques to ensure reproducibility and clinical safety across diverse demographic populations. By mapping these historical milestones, scholars can trace how the discipline evolved from an esoteric pursuit documented in ancient texts into a clinically validated therapeutic modality. Consequently, the strategic promotion of yoga

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based on reliable evidence, whether obtained through direct observation, logical inference, or authoritative classical textual testimony.

9. (C) It functions as a body-centric system that ignores the mind.
Ayurveda is characterized by a holistic and nature-centric approach that considers the human being an integral part of the environment. It utilizes a vast pharmacopeia derived from natural sources and emphasizes healthy aging as a vital outcome. Crucially, it is a body-mind system where mental well-being is considered inseparable from physical health, rejecting a purely body-centric or reductionist view.

10. (C) A is true but R is false.
Clinical management in this traditional system involves a comprehensive, multipronged strategy for treating diseases. This approach integrates lifestyle modifications, specialized herbal medicines, and strict dietary regulations tailored to the patient's condition. The claim that management is limited to single herbs or ignores diet is false, as nutrition is considered a foundational pillar of health and recovery in classical Ayurvedic protocols.

11. (D) Tailoring treatments to an individual's unique Prakṛti
The person-centric nature of this medical system emphasizes that every individual has a unique physiological and psychological constitution known as Prakṛti. Consequently, treatments are not standardized across all populations but are customized to suit the specific needs and vulnerabilities of the person. This contrasts with mass-prescribing identical synthetic drug dosages or focusing exclusively on external pathogens without considering host immunity.

12. (B) Dosha, Dhatu, Mala
The foundational theory of Ayurvedic physiology is expressed through the triad of Dosha, Dhatu, and Mala. Doshas represent the primary biological energies governing functions, Dhatus are the structural tissues that support the body, and Malas are the waste products whose proper excretion is vital. Together, the equilibrium of these three components constitutes the basis for health and the maintenance of life.

13. (C) Pratyakṣa
Pratyakṣa refers to the means of obtaining knowledge through direct perception or sensory observation. In clinical diagnosis, a physician uses their own senses to observe physical signs such as skin color, temperature, and visible symptoms. This method is considered essential for gathering immediate, empirical data about the patient's condition, forming a primary basis for subsequent logical reasoning and therapeutic planning.

14. (D) Inferring digestive strength from the capacity to digest food
Anumāna refers to the process of drawing logical inferences from observable signs to understand invisible or internal states. In clinical practice, a physician cannot see a patient's internal digestive fire directly but can infer its strength by observing the patient's capacity to digest food. This method allows for the assessment of functional health parameters that are not immediately accessible through direct perception.

15. (A) 1, 2, and 4
The Ayurvedic pharmacopeia is remarkably diverse, incorporating materials derived from plant, animal, and mineral sources. It utilizes sophisticated multi-ingredient formulations rather than single substances to achieve therapeutic synergy and minimize side effects. While mineral sources are utilized, they are not used exclusively in all formulations; many treatments rely solely on herbal or animal-based decoctions, powders, and medicated oils.

16. (B) Dinacaryā
Dinacaryā refers to the systematic daily routine prescribed to maintain health and prevent the onset of disease. This regimen includes specific hygiene practices, dietary habits, and physical activities designed to align the body's internal rhythms with natural cycles. By following these guidelines consistently, an individual can optimize their biological functions, enhance immunity, and ensure long-term physical and mental well-being.

17. (B) Ṛtucaryā
Ṛtucaryā is the Ayurvedic concept of a seasonal routine, which outlines dietary and lifestyle adjustments required to adapt to environmental

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products is a fundamental aspect of maintaining bodily equilibrium and wellness.

52. (D) Āyurveda
Ayurveda uniquely emphasizes Sadvṛtta, or the code of good conduct, as a cornerstone of preventive medicine. This concept suggests that ethical behavior, social harmony, and mental discipline are directly linked to physical health. By following these moral and social guidelines, individuals can prevent psychological stress and social conflicts, which are seen as potential causes of both mental and physical ailments in this holistic system.

53. (C) Jarā Cikitsā (Rasāyana)
Healthy aging in Ayurveda is specifically addressed through the specialty of Jarā Cikitsā, commonly known as Rasāyana. This branch focuses on rejuvenation therapies, specialized diets, and herbal formulations that enhance immunity, vitality, and cognitive function. The primary goal is to slow down the aging process and maintain the quality of life, allowing individuals to remain active and healthy well into their later years.

54. (B) Dinacaryā
The practice of waking up early, cleaning the teeth, applying oil to the body, and exercising daily falls under the concept of Dinacaryā. This daily routine is designed to maintain health and prevent disease by aligning individual lifestyle habits with the natural circadian rhythms. Consistent adherence to these practices is believed to strengthen the body, improve digestion, and promote overall longevity and mental clarity.

55. (D) P-3, Q-1, R-2
Ayurveda categorizes diseases based on their underlying causative factors to determine the appropriate treatment. Ādhyatmika diseases are caused by internal somatic and psychic imbalances. Ādhibhautika diseases result from external trauma, environmental agents, or animal bites. Ādhidaivika diseases are attributed to unseen forces such as supernatural influences or natural disasters. This systematic classification helps physicians identify whether the primary cause of an ailment is internal, external, or providential.

56. (A) Polyherbal decoctions and complex confections
Multi-ingredient formulations are a hallmark of traditional pharmacology, where multiple plant, animal, or mineral substances are combined. Examples include polyherbal decoctions, medicated ghees, and complex confections. These formulations are designed to create synergistic effects, where the combined action of ingredients is more effective than a single herb, while also mitigating potential side effects and improving the overall absorption of the medicine.

57. (C) Conditions originating from genetic defects in germ cells
Sahaja diseases in Ayurvedic classification refer to conditions that are hereditary or congenital in nature. These conditions originate from defects in the germ cells of the parents and are present from birth. Examples include various genetic disorders and congenital anomalies. This category distinguishes conditions that are fundamentally part of the individual's constitution from those acquired later through diet, lifestyle, trauma, or seasonal changes.

58. (D) Statement I is false but Statement II is true
Ayurveda is no longer just an oral tradition; it is a formally recognized system of medicine in India with a comprehensive institutional framework. It features standardized educational programs, research councils, and specialized hospitals. Furthermore, it is gaining significant global acceptance as a valid medical system. The claim that it lacks an institutional or educational framework is false, as it is fully integrated into national regulatory systems.

59. (D) Yukti
Yukti is a specific epistemology in Ayurveda that involves the use of logical reasoning and rational planning. It allows a physician to synthesize multiple factors—such as the nature of the disease, the patient's strength, the season, and available medicines—to create an effective treatment strategy. This intellectual process ensures that the clinical approach is tailored and logically sound, going beyond simple observation or textual following.

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ensuring that different demographic needs and specific health challenges are addressed through specialized knowledge.

26. (A) Siddha
The Siddha system of medicine is a traditional healthcare stream that originated and is predominantly practiced in the southern regions of India, particularly within Tamil Nadu. It is deeply rooted in the Tamil language and culture, with its foundational texts and oral traditions preserved by the Siddhars. This system is known for its unique diagnostic methods and specialized preparations involving plants and minerals.

27. (D) Tridoṣa — Vatham, Pitham, Kapam
The Siddha system is based on the foundational concept of three humors, which are termed Vatham, Pitham, and Kapam. These humors represent different biological and physiological forces within the human body, similar to the Tridoṣa in Ayurveda. Maintaining the equilibrium of these humors is essential for health, while their derangement leads to various diseases, forming the core basis for diagnosis and treatment.

28. (B) Manipulation of vital energy points in the human body
Varma treatment is a specialized branch of the Siddha medical system that involves the manipulation and stimulation of vital energy points located throughout the human body. These points are believed to be centers where life energy resides. Correctly applying pressure or massage to these locations can restore health, manage pain, and treat various neuromuscular disorders, making it a key therapeutic tool.

29. (C) Pulse diagnosis (Naadi)
Naadi, or pulse diagnosis, is a foundational diagnostic tool in the Siddha system where a practitioner evaluates the patient's health status by feeling the rhythms of the radial artery. This sophisticated method allows the physician to detect imbalances in the three humors and identify the root cause of ailments. It is considered a subjective yet highly specialized technique that requires significant training and experience.

30. (A) 2, 1, 3, 4
The evolution of Indian medical knowledge began with oral folk traditions practiced by various communities. This was followed by the formalization and compilation of classical texts like the Charaka Samhita. Much later, in the 20th century, specialized pharmacopeias were developed to standardize medications. Finally, post-independent India saw the large-scale institutionalization of these systems within national healthcare frameworks and research councils.

31. (A) Kapam
In the Siddha system of medicine, the three humors that govern human physiology are Vatham, Pitham, and Kapam. The term Kapam is the specific equivalent to the 'Kapha' humor found in Ayurveda. It represents the elements of earth and water within the body and is responsible for providing structural stability, lubrication, and immunity, played out through various mucosal and tissue functions.

32. (A) Both A and R are true and R is the correct explanation of A.
Herbo-mineral formulations are central to the Siddha system because of its deep historical connection with alchemy. Practitioners developed intricate methods for purifying and processing minerals and metals to render them therapeutically effective and safe for human consumption. This emphasis on mineral medicine allows for the creation of potent drugs that are believed to enhance efficacy and promote longevity, distinguishing Siddha pharmacology.

33. (D) Statement I is false but Statement II is true
The Siddha system does not ignore preventive medicine; instead, it places significant emphasis on maintaining health before disease occurs. It approaches health management by focusing on both curative measures for existing ailments and preventive strategies to avoid future illnesses. This holistic viewpoint integrates dietary regulations, lifestyle modifications, and seasonal adaptations, ensuring that individuals maintain physiological equilibrium through proactive health practices.

34. (A) Sage Agastya (Agathiyar)
Sage Agastya, traditionally known as Agathiyar, is revered as one of the most prominent personalities and the primary founding sage of the Siddha system. He is credited with authoring numerous foundational texts and establishing

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changes. As seasons shift, the external environment influences internal biological humors. Following these specific seasonal guidelines helps in preventing the accumulation of imbalances, thereby protecting the individual from diseases that typically arise during transitions between different times of the year.

18. (D) Statement I is false but Statement II is true
Sadvṛtta does not refer to the pharmacological preparation of medicines but encompasses a code of good conduct and ethical behavior. This practice is essential for mental and social well-being, emphasizing virtues such as truthfulness, non-violence, and self-control. It serves as a psychological pillar of health, suggesting that ethical living is as crucial as physical hygiene and diet for holistic wellness.

19. (C) Bodily elements alongside a blissful state of soul and mind
According to the classical definition provided by Sushruta, health is much more than the absence of disease. It is a state of equilibrium involving biological humors, digestive fire, tissues, and waste products. Crucially, it requires a blissful state of the soul, senses, and mind. This multidimensional approach signifies that physical stability and psychological well-being are both essential for a person to be considered healthy.

20. (D) 1, 2, 3, and 5
Ayurveda classifies diseases based on their origin. Ādhidaivika conditions arise from supernatural factors, while Ādhyatmika diseases stem from internal somatic or psychic imbalances. Ādhibhautika diseases result from external trauma or environmental factors. Furthermore, classical texts provide a detailed sevenfold classification. It is incorrect to state that Ādhyatmika diseases are strictly caused by environmental pollution, as they are primarily internal imbalances.

21. (C) Ādhibhautika
Ādhibhautika is a category of disease in Ayurvedic medicine that includes conditions caused by external, tangible environmental factors. This encompasses physical trauma from accidents, wounds from weapons, bites from animals or insects, and exposure to extreme weather conditions. Unlike diseases caused by internal humors or supernatural influences, these conditions have an immediate and observable external cause that directly impacts the physical body.

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22. (B) Varma Cikitsā (Vital points therapy)
The classical Eight Limbs or specialties of Ayurveda, known as Aṣṭāṅga, include branches like Internal Medicine, Surgery, Pediatrics, Psychiatry, Toxicology, Rejuvenation, and Aphrodisiac therapy. While Varma treatment involves the manipulation of vital energy points, it is a hallmark specialty of the Siddha system rather than Ayurveda. Each Ayurvedic specialty is clearly defined in foundational texts to address specific areas of healthcare.

23. (D) A comprehensive, multipronged approach to clinical treatment
The integration of dietary changes, physical routines like yoga, and herbo-mineral medications exemplifies the multipronged approach to treatment in Ayurvedic clinical practice. This strategy acknowledges that chronic disorders require intervention across several dimensions of life rather than a singular pharmacological solution. By addressing nutrition, lifestyle, and medicine simultaneously, the system aims for a comprehensive recovery and the prevention of future disease recurrence.

24. (A) Siddha
The Siddha system of medicine is distinguished by its heavy emphasis on pulse diagnosis, the therapeutic manipulation of Varma or vital points, and a highly sophisticated herbo-mineral pharmacopeia. While it shares some concepts with other traditions, its unique focus on alchemy and the use of processed minerals and metals for longevity and health makes it a distinct classical stream of Indian medical knowledge.

25. (C) P-3, Q-4, R-1, S-2
Ayurvedic specialties correlate with modern medical branches to provide specialized care. Bāla Roga focuses on pediatrics and childcare, while Graha Cikitsā manages psychiatric conditions. Damṣṭrā Cikitsā, also known as Agada Tantra, specializes in toxicology and managing venomous bites. Jarā Cikitsā, or Rasāyana, addresses geriatrics and healthy aging,

gastrointestinal tract. It is considered a powerful method for enhancing metabolic health and is one of the six purificatory actions known as Ṣaṭkarmas used to maintain internal bodily hygiene.

44. (B) Management of lifestyle disorders in integrative medicine
In the modern world, Yoga is increasingly applied as a therapeutic modality for managing various lifestyle-related disorders, such as hypertension, diabetes, and chronic stress. It is often integrated with conventional medicine to provide a holistic approach to health. Far from being restricted to ascetics, yoga therapy is now accessible to the general population as a complementary method for improving physical and mental well-being.

45. (C) 1, 2, and 4
Indian health practices include diverse systems like folk medicine, which uses local flora, and Ayurveda, which adopts a person-centric approach. Yoga therapy incorporates physical postures for health. However, the Siddha system relies heavily on pulse diagnosis, and Ṣaṭkarmas are specific internal cleansing techniques belonging to the yoga tradition rather than being specialized surgical procedures within the Ayurvedic medical system.

46. (A) Both A and R are true and R is the correct explanation of A.
Trātaka is a Ṣaṭkarma technique that involves continuous, steady gazing at a specific focal point, such as a candle flame. This practice is beneficial for ocular health as it exercises the eye muscles and stimulates the optic nerves. Additionally, the intense focus required during Trātaka helps in calming the mind and improving concentration, making it an effective tool for both physical and mental well-being.

47. (A) Kapālabhāti — Urinary tract
Ṣaṭkarmas are categorized according to the specific bodily areas they cleanse. Neti addresses the nasal passages, Basti cleanses the lower gastrointestinal tract, and Dhauti focuses on the upper gastrointestinal tract. Kapālabhāti, however, is a respiratory cleansing technique involving forceful exhalations that target the frontal sinuses and lungs. It is incorrect to associate Kapālabhāti with the cleansing of the urinary tract.

48. (C) Statement I is true but Statement II is false
Āptopadeśa is a vital source of knowledge in Ayurveda, referring to the authoritative testimony of enlightened sages and classical texts. This system does not rely solely on trial and error but builds upon a rigorous intellectual tradition recorded in foundational manuscripts. By following the wisdom of recognized authorities, practitioners can apply time-tested principles to diagnosis and treatment, ensuring a structured and reliable approach to medicine.

49. (B) Dhātu
In the context of Ayurvedic terminology provided, the term categorized here relates to the foundational structural elements of the human body. While clinical specialties usually have specific names, this particular classification system uses core concepts to define different areas of medical concern. Understanding these fundamental categories is essential for practitioners to navigate the systemic approach of traditional medicine and its application to various patient demographics.

50. (A) 1, 2, 3, 4
An Ayurvedic physician utilizes Pramāṇas sequentially to reach an accurate diagnosis. The process often begins with Āptopadeśa, referring to classical textual descriptions of diseases. Next, Pratyakṣa is used for direct observation of the patient's physical symptoms. Anumāna then allows the physician to infer underlying internal imbalances. Finally, Yukti is applied to devise a logical, rational, and individualized treatment plan based on all gathered data for therapeutic success.

51. (C) They are waste products whose excretion maintains bodily health
Malas are the waste products generated during the metabolic processes within the human body. According to Ayurvedic physiology, their timely and proper excretion is essential for maintaining health and preventing the accumulation of toxins. If Malas are retained or excreted improperly, they can lead to various imbalances and diseases. Thus, managing these excretory

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ANSWERS

1. (C) 8000 plants
Indian folk and tribal medicine represents an orally transmitted tradition rooted in community practices across various regions. Documentation indicates that approximately 8000 plant species are utilized within these localized healthcare streams. These plants serve as the primary source for managing diverse health conditions, showcasing the rich biodiversity and empirical botanical knowledge held by these rural and tribal communities.

2. (D) Statement I is false but Statement II is true
Folk medical traditions do not rely on synthetic pharmaceutical drugs but utilize local flora and home remedies. Key practitioners within this stream include traditional birth attendants who manage maternal care and poison healers specializing in venomous bites. These individuals possess empirical knowledge passed down through generations, forming a critical component of primary healthcare in rural and tribal sectors of India.

3. (C) Radiation oncology
Traditional tribal medical practitioners in India focus on localized and empirical healthcare methods. Their domains typically include bone setting, management of snakebites through poison healing, and the application of home remedies for minor ailments. Radiation oncology is a specialized branch of modern Western medicine requiring sophisticated technology, which does not fall under the scope of traditional or folk medical practices.

4. (D) Poison healer (Viṣavaidya)
In rural Indian settings, specific classical streams of folk knowledge are preserved by specialized practitioners. Poison healers, traditionally known as Viṣavaidyas, are the experts approached for the immediate management of venomous bites, such as those from snakes or scorpions. They utilize localized herbal knowledge and specific traditional protocols to treat the effects of toxins, providing essential emergency care in remote locations.

5. (C) P-2, Q-4, R-1, S-3
Folk medicine consists of specialized practitioners and methods for community health. Bone setters provide orthopedic corrections using traditional splints, while birth attendants assist in natural deliveries. Poison healers specialize in managing venomous bites, and home remedies offer primary care for minor illnesses using local flora. This division of labor reflects the comprehensive nature of empirical healthcare within rural and tribal traditions.

6. (B) Assisting in maternal care and natural childbirth processes
A traditional birth attendant, often called a Dai, plays a vital role in maternal care within tribal and rural communities. Their primary responsibility involves assisting in natural childbirth processes and providing postnatal care. Unlike modern surgical specialists, they rely on empirical knowledge and manual techniques rather than invasive procedures like cesarean sections or formulating complex herbo-mineral medical compounds for systemic diseases.

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7. (D) Bone setting — Use of traditional splints and localized massage
Folk medicine utilizes localized, empirical techniques tailored to community needs. Bone setting involves the manual realignment of fractures using traditional splints and localized massage with herbal oils. Other traditional practices, like poison healing, use local flora rather than modern antivenoms. These methods are distinct from modern medical protocols such as intensive care units or the prescription of synthetic pharmaceuticals.

8. (A) Epistemology or means of acquiring valid knowledge
Pramāṇa is a foundational concept in Indian epistemology, referring to the valid means or instruments of acquiring knowledge. In the context of medical science, it provides a structured framework for generating and validating clinical information. This systemic approach ensures that diagnosis and treatment plans are

60. (B) 2, 3, and 4
The Siddha system of medicine is characterized by its significant use of herbo-mineral and metallic preparations and its reliance on pulse diagnosis as a foundational diagnostic tool. Prominent historical figures like Agathiyar are central to its development. While it shares some concepts with other systems, it is geographically rooted in South India rather than the Himalayan region, possessing its own unique traditions.

61. (C) Imbalances in the nervous system and joint functions
In the Siddha system, the humor known as Vatham is primarily responsible for movement and the functioning of the nervous and musculoskeletal systems. When Vatham becomes deranged or imbalanced, it typically leads to disorders such as joint pain, stiffness, and various neurological conditions. Understanding these specific humor-related physiological consequences is essential for Siddha practitioners to restore equilibrium through individualized curative health protocols.

62. (D) Charaka Samhita
The Charaka Samhita is universally acknowledged as the primary and most authoritative foundational text for internal medicine, known as Kāya Cikitsā, in Ayurveda. It contains extensive details on the etiology, diagnosis, and management of systemic diseases, as well as principles of pharmacology and rejuvenation. While other texts like the Sushruta Samhita focus on surgery, the Charaka Samhita remains the ultimate reference for general medical practice.

63. (A) It relies exclusively on pharmaceutical and drug interventions
Yoga as a therapy is fundamentally a non-pharmacological approach to health and wellness. It emphasizes the mind-body connection and utilizes physical postures, breath control, and meditation to achieve holistic health. It does not rely on the administration of synthetic pharmaceutical or drug interventions. Instead, it aims to manage conditions like stress and respiratory issues by improving the body's internal balance and flexibility through natural methods.

64. (B) Āsana and Prāṇāyāma
For an individual suffering from postural pain and fatigue, specific physical postures and breath control are the primary therapeutic tools. In the context of Aṣṭāṅga Yoga, these correspond to the limbs of Āsana and Prāṇāyāma. Āsanas help in correcting musculoskeletal imbalances and improving flexibility, while Prāṇāyāma regulates the flow of energy and reduces fatigue by improving respiratory efficiency and calming the nervous system.

65. (D) Both A and R are false.
Both the assertion and the reason are false. The Ayurvedic pharmacopeia is extensive and explicitly includes materials derived from plant, animal, and mineral sources. It does not focus strictly on plant leaves. Furthermore, Ayurveda adopts a holistic body-mind approach where various natural substances, including processed minerals and animal products like honey and ghee, are considered essential for creating effective and balanced therapeutic formulations.

66. (A) Health involves an inseparable interaction of physical and mental factors
The concept of body-mind medicine in Ayurveda signifies that health involves an inseparable interaction between physical and mental factors. This approach recognizes that physical ailments can have psychological roots or consequences, and conversely, mental states can significantly influence physical health. Therefore, treatment plans are holistic, addressing both the somatic symptoms and the psychological well-being of the patient to ensure complete and lasting recovery.

67. (C) Adapting one's diet and lifestyle according to the changing seasons
Ṛtucaryā is a fundamental principle of preventive medicine that focuses on adapting one's diet and lifestyle according to the changing seasons. The external environment undergoes cyclical changes that impact the internal biological humors. By following specific seasonal regimens, individuals can prevent the accumulation of imbalances that lead to disease. This proactive approach ensures that the body remains in harmony with the natural rhythms of the environment.

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84. (D) Promotion of longevity, immunity, and healthy aging
The primary focus of Jarā Cikitsā, or Rasāyana therapy, is the promotion of longevity and the enhancement of systemic immunity. This specialty utilizes specific nutritional regimens and herbal formulations that nourish the body's tissues and improve cognitive function. By delaying the physiological effects of aging and maintaining vitality, Rasāyana therapy aims to ensure that individuals experience a healthy and productive later life, free from debilitating conditions.

85. (C) P-2, Q-1, R-4, S-3
Each stage of the yogic path has a specific focus and method. Āsana refers to the physical postures used to stabilize the body. Prāṇāyāma involves breath control techniques to regulate life energy. Dhāraṇā is the practice of focused concentration on a single object or thought, while Dhyāna refers to continuous, uninterrupted meditation. Together, these practices work systematically to improve physical health and achieve higher levels of mental clarity.

86. (D) Statement I is false but Statement II is true
Ādhibhautika diseases are not those arising from disturbances in the mind; rather, they result from external environmental factors or trauma. Conversely, Ādhyatmika diseases are caused by internal factors, primarily involving imbalances within the bodily Doṣas or psychic humors. Understanding this distinction is crucial for identifying whether a disease's root cause is internal to the individual's physiology or originates from the external world.

87. (D) Manual realignment using splints and herbal pastes
Bone setting in the folk tradition is a specialized empirical practice used to manage simple fractures and joint dislocations. It typically involves manual realignment of the affected area by the practitioner, followed by the application of traditional splints made from local materials and herbal pastes or oils. This localized approach relies on generational knowledge and manual skill rather than modern technology like X-rays or complex surgical implants.

88. (A) Classical streams have textual theories whereas folk is oral
The fundamental difference between classical Indian medical streams, such as Ayurveda and Siddha, and folk medical practices lies in their method of documentation and theoretical framework. Classical streams are based on extensive written texts and codified theories, while folk medicine is primarily an oral tradition passed down through generations. Despite this difference, both systems utilize natural resources and often overlap in their practical application of medicinal plants.

89. (C) Health is connected to natural rhythms and elements
The nature-centric approach of Ayurveda is based on the belief that human beings are an inseparable part of the natural world. This philosophy suggests that health is directly connected to natural rhythms, seasonal changes, and the elements found in the environment. Consequently, treatments and preventive measures emphasize living in harmony with nature and using natural substances from plants and minerals to restore and maintain biological balance.

90. (A) Both A and R are true and R is the correct explanation of A.
Yoga is highly relevant in the modern world for managing non-communicable and lifestyle-related diseases. The practice of Āsanas and Prāṇāyāma helps improve physical fitness and cardiovascular health, while meditation is effective in reducing chronic stress. By addressing both physical and psychological factors, yoga provides a comprehensive approach to managing conditions like hypertension and diabetes, which are often exacerbated by sedentary habits and stress.

91. (D) Ṛtucaryā (Seasonal routine)
Recurrent colds and seasonal allergies that occur during transitions between seasons are managed in Ayurveda through Ṛtucaryā. This practice involves making specific adjustments to diet and lifestyle to help the body adapt to environmental changes. By following seasonal routines, individuals can balance their biological humors and strengthen their immunity, thereby preventing the onset of ailments that typically

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76. (A) Both A and R are true and R is the correct explanation of A.
The practice of Ṣaṭkarmas involves specialized internal cleansing techniques that require precise execution to be safe and effective. Techniques such as Dhauti and Nauli involve the manipulation of internal organs and the gastrointestinal tract. If performed incorrectly, they can lead to physical injury or complications. Therefore, it is strongly recommended that these procedures be learned under the direct guidance of an experienced and knowledgeable yoga teacher.

77. (C) Graha Cikitsā (Bhūta Vidyā)
Graha Cikitsā, also known as Bhūta Vidyā, is the Ayurvedic specialty that focuses on the management of psychiatric conditions and diseases traditionally believed to be influenced by supernatural elements or unseen forces. This branch utilizes a combination of medicinal treatments, psychological counseling, and traditional spiritual practices to restore mental balance and treat various behavioral and cognitive disorders that impact an individual's total health and well-being.

78. (D) The ultimate state of meditative absorption and union
Samādhi is the eighth and final limb of Aṣṭāṅga Yoga as described in classical texts. It represents the ultimate state of meditative absorption and spiritual realization, where the individual consciousness merges with the universal consciousness. This state is characterized by profound inner peace and a sense of oneness, marking the culmination of the yogic journey that begins with ethical disciplines and progresses through physical practices.

79. (A) One who is established in self; a healthy individual
The term Svastha in Sanskrit literally translates to 'one who is established in one's own self'. In the Ayurvedic tradition, this signifies a state of perfect health where physical, mental, and spiritual elements are in complete harmony. It describes an individual who is not just free from disease but is also internally centered and balanced, reflecting the holistic and proactive nature of the traditional health definition.

80. (A) 2, 4, 1, 5, 3
The limbs of Aṣṭāṅga Yoga are arranged in a progressive order from external disciplines to internal states. The sequence begins with Yama and Āsana. It then proceeds to Prāṇāyāma, which bridges the body and mind. Pratyāhāra marks the beginning of the internal practices, followed by Dhāraṇā, eventually leading to meditation and total absorption. This structured progression ensures a systematic development of physical health, mental focus, and spiritual awareness.

81. (B) Home remedies utilizing local plants
In remote Indian villages where formal healthcare infrastructure may be limited, home remedies utilizing local plants serve as the primary and immediate response to minor illnesses. This empirical knowledge is often passed down through families and communities. These remedies provide an accessible and cost-effective means of managing common ailments like colds, fevers, and minor digestive issues, forming the backbone of primary healthcare in many rural settings.

82. (A) 1, 2, and 4
Ayurveda offers a comprehensive range of treatments covering internal medicine and surgery, as well as specialized rejuvenation therapies. It also explicitly includes a branch for toxicology and managing poisons. Therapeutic methods are broadly classified into purification, which removes toxins, and pacification, which balances the humors within the body. This dual approach allows for the management of both acute conditions and chronic diseases by addressing the root cause of imbalances.

83. (C) Regulation of diet, lifestyle, and seasonal adaptations
Preventive medicine in the Siddha system is deeply rooted in the regulation of daily habits and seasonal adaptations. It emphasizes that maintaining health requires a proactive approach involving a balanced diet, a disciplined lifestyle, and adjustments made in response to environmental changes. By following these natural guidelines, individuals can maintain the equilibrium of their humors and prevent the onset of disease without relying on invasive measures.

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Understanding these origins is essential for physicians to determine the appropriate curative or preventive therapeutic path for each specific patient.

117. (A) Both A and R are true and R is the correct explanation of A.
Ayurveda utilizes a multipronged approach to treatment because it views health as a complex state dependent on numerous factors beyond just the absence of pathogens. By combining lifestyle modifications, dietary changes, and herbal medicines, the system addresses the individual's environment, nutrition, and habits. This comprehensive strategy ensures that the root cause of the disease is managed while also strengthening the body's natural defenses.

118. (B) Śālākya Tantra
Śālākya Tantra is the specialized branch of Aṣṭāṅga Ayurveda that deals with the management and treatment of diseases occurring in the head and neck region, also known as Urdhvāṅga. This includes clinical care for the eyes, ears, nose, throat, and teeth. The specialty uses specific diagnostic tools and localized therapeutic procedures to address conditions affecting these vital sensory organs, providing a dedicated framework for otorhinolaryngology.

119. (D) Statement I is false but Statement II is true
The concept of health in Siddha medicine is not limited to spiritual well-being alone. Instead, it is a holistic definition that encompasses the equilibrium of the physical body, the mind, and the three biological humors known as Tridoṣas. A healthy individual is seen as someone whose physical systems are functioning in harmony and who also experiences mental and spiritual peace, reflecting the integrated approach to wellness.

120. (A) Patanjali Yoga Sutras
Patanjali's Yoga Sutras is the definitive foundational text for the philosophical and practical foundations of yoga. It systematically outlines the path to mental control and spiritual liberation through the eight limbs of Aṣṭāṅga Yoga. This text serves as the primary authority for understanding the nature of the mind, the causes of suffering, and the practical methods required to achieve a state of holistic health and meditative absorption.

121. (C) To withdraw the senses from external objects
In the context of yoga therapy, Pratyāhāra is the limb focused on the withdrawal of the senses from external objects. This practice is essential for turning the attention inward and calming the mind. By reducing the distraction caused by sensory inputs, an individual can achieve the focused concentration required for meditation. Pratyāhāra serves as a vital bridge between external physical practices and the internal cognitive stages.

122. (A) A tribal traditional birth attendant (Dai)
A traditional birth attendant, or Dai, represents a practitioner who relies on empirical knowledge passed down orally through generations within their community. Unlike Ayurvedic or Siddha physicians who follow codified classical texts, their expertise is based on practical experience and local tradition. These practitioners provide essential care in rural and tribal settings, where their skills are vital for managing natural childbirth and postnatal care.

123. (D) Plant, animal, and mineral sources
The Ayurvedic pharmacopeia is incredibly broad and comprehensive, drawing its medicinal materials from plant, animal, and mineral sources. This diversity allows for a wide range of formulations that can address complex health conditions. Whether using herbal decoctions, animal-derived products like honey and ghee, or processed minerals and metals, the system aims to create safe and effective treatments that restore biological balance and maintain systemic health.

124. (B) Daily dietary and lifestyle regimen for maintaining health
Dinacaryā is the Ayurvedic term for the daily regimen prescribed to maintain health and prevent disease. It encompasses a series of hygiene practices, dietary rules, and lifestyle habits that should be followed every day. By aligning personal activities with the natural cycles of the day, Dinacaryā helps in optimizing physiological functions, enhancing immunity, and ensuring the long-term well-being of both the physical body and the mind.

125. (C) 1, 3, and 4
Healthy aging in Ayurveda is proactively addressed under the specialty of Jarā Cikitsā,

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arise when the body fails to adjust to shifting weather conditions.

92. (B) Agni — Earth and Ether
In Ayurvedic theory, each Doṣa is composed of specific primary elements. Vata is associated with air and ether, Pitta with fire and water, and Kapha with earth and water. The pairing of 'Agni' with earth and ether is incorrect because Agni itself represents the element of fire and is the biological force responsible for digestion and metabolism, rather than being a humor composed of earth and ether.

93. (C) They achieve synergistic effects and reduce potential toxicity
Multi-ingredient formulations in traditional medical systems like Ayurveda and Siddha are specifically designed to achieve synergistic effects. By combining different herbs and minerals, the overall therapeutic benefit is enhanced beyond what a single ingredient could achieve. Additionally, certain components are included to neutralize the potential side effects of others and improve bioavailability, making the final medicine more effective and safer for the patient.

94. (D) Tamil language and culture
The Siddha system of medicine is uniquely and deeply rooted in the Tamil language and culture. Its vast literature is written in Tamil, and its traditions have been preserved primarily within the Tamil-speaking regions of South India and by the Tamil diaspora. This regional connection defines its unique philosophical outlook, diagnostic techniques, and pharmacological preparations, making it a distinct and vital part of the southern healthcare heritage.

95. (A) 1, 2, 4, and 5
The eight clinical specialties of Ayurveda provide a comprehensive framework for healthcare. Agada Tantra deals with toxicology, Śalya Tantra with surgery, and Śālākya Tantra with diseases of the head and neck. Vājīkaraṇa focuses on reproductive health. However, Kāya Cikitsā is the branch dedicated to general internal medicine for adults, whereas pediatric care is handled by a separate branch known as Kaumārabhṛtya or Bāla Roga.

96. (B) Kapālabhāti
Kapālabhāti is a yogic cleansing technique characterized by rapid, forceful exhalations and passive inhalations. This practice is specifically designed to cleanse the frontal sinuses and the respiratory tract, helping to clear mucus and improve oxygenation. It is one of the Ṣaṭkarmas that also helps in calming the mind and improving concentration, making it a valuable tool for maintaining both respiratory health and mental clarity.

97. (C) Statement I is true but Statement II is false
Documentation indicates that folk and tribal medicine in India utilize approximately 8,000 different plant species, showcasing a vast empirical knowledge of local biodiversity. However, traditional birth attendants are typically trained through experiential learning and oral traditions within their communities rather than through formal education in modern allopathic medical colleges. These practitioners play a crucial role in maternal healthcare in remote areas.

98. (A) Seven
In the foundational theory of Ayurveda, there are seven fundamental Dhātus, or tissue systems, that form the structural basis of the human body. These tissues are responsible for supporting and nourishing the body and are sequentially formed from the nutrients obtained after digestion. Maintaining the health and proper functioning of these seven tissue systems is essential for overall physical vitality and is a core focus of therapeutic interventions.

99. (C) The treatment of diseases caused by poisons and venomous bites
Damṣṭrā Cikitsā, more commonly known as Agada Tantra, is the specialized branch of Ayurveda dedicated to toxicology. It deals specifically with the diagnosis and treatment of conditions caused by various poisons, including those from venomous snake and scorpion bites, as well as environmental toxins. This specialty uses a combination of herbal formulations and traditional protocols to neutralize poisons and manage their systemic effects on the body.

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68. (D) Śālākya Tantra — Treatment of diseases of the eye, ear, nose, and throat
Ayurvedic clinical specialties are clearly defined areas of medical practice. Śālākya Tantra is the branch specifically dedicated to the treatment of diseases occurring above the clavicle, including conditions related to the eyes, ears, nose, and throat. Other specialties include Kāya Cikitsā for internal medicine, Śalya Tantra for surgery, and Vājīkaraṇa for reproductive health. Each branch has its own dedicated diagnostic and therapeutic protocols.

69. (C) Venomous snake and scorpion bites
Traditional poison healers, found in many folk and tribal medical traditions, specialize in the management of conditions resulting from venomous bites and stings. Their primary focus is treating individuals who have been bitten by snakes or scorpions. These practitioners use localized botanical knowledge and traditional empirical methods to neutralize toxins and manage the symptoms associated with poisoning, providing critical emergency healthcare in rural areas.

70. (B) P-4, Q-3, R-2, S-1
Each medical system in India has distinct hallmark features and specialized practices. Varma treatment is a core therapeutic method in the Siddha system, while the Doṣadhātumalasiddhānta is the foundational physiological theory of Ayurveda. Ṣaṭkarmas are specific internal cleansing techniques belonging to the yoga tradition. Traditional bone setting is a common empirical practice within folk and tribal medicine, used for managing simple fractures and dislocations.

71. (D) 1, 3, 4, and 5
The multipronged approach to treatment in Ayurveda involves a combination of several therapeutic dimensions. These include specialized herbal medicines, dietary regulations, and lifestyle modifications tailored to the patient's condition. Furthermore, the system considers achieving healthy aging as a primary goal. Nutrition is a central pillar of health, and thus it is incorrect to state that Ayurveda ignores dietary interventions during the treatment of various diseases.

72. (D) Statement I is false but Statement II is true
Pratyakṣa, or direct observation, is not the only Pramāṇa accepted in Ayurveda. The system relies on multiple means of acquiring knowledge, including direct perception, logical inference, authoritative testimony, and rational planning. Using these diverse epistemological tools allows for a comprehensive and accurate diagnosis and the development of effective treatment plans, ensuring that all aspects of the patient's health are considered for a holistic recovery.

73. (C) Assessing an individual's Prakṛti before prescribing treatment
A core element of the person-centric approach in Ayurveda is assessing an individual's unique constitution, known as Prakṛti, before prescribing any treatment. This assessment includes physiological, psychological, and metabolic characteristics. By understanding the patient's Prakṛti, the physician can tailor diet, lifestyle, and herbal medicines to suit their specific needs, ensuring that the treatment is effective and does not cause adverse reactions based on the individual's nature.

74. (A) Bāla Roga / Kaumārabhṛtya
Bāla Roga, also referred to as Kaumārabhṛtya, is the specialized branch of Ayurveda that deals with pediatrics and the management of diseases in children. This clinical specialty encompasses healthcare from infancy through adolescence, including neonatal care, nutrition, and developmental milestones. It focuses on the unique physiological needs of children and uses gentle yet effective therapeutic interventions tailored specifically for their age group for optimal growth.

75. (D) Their equilibrium maintains health while derangement causes disease
In the Siddha system, health is fundamentally defined as the state of equilibrium among the three humors: Vatham, Pitham, and Kapam. These humors are not fixed and unchangeable; rather, their balance is influenced by diet, environment, and lifestyle. When these three entities are in harmony, the individual experiences health, whereas any derangement or imbalance among them leads to the manifestation of disease and functional disruption.

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In the modern world, it is widely used to manage various lifestyle diseases, such as hypertension, stress, and diabetes. The physical postures, breath control, and meditation techniques provided by yoga are increasingly supported by scientific research as effective complementary tools for improving quality of life.

109. (C) Rakta (Blood)
The Tridoṣa theory, common to both Ayurveda and Siddha, involves three primary biological humors: Vata, Pitta, and Kapha. These humors govern all physiological and psychological functions. Rakta, which refers to blood, is classified as one of the seven Dhātus or structural tissues of the body rather than a humor. Proper balance of the three primary humors is essential for maintaining health and preventing the onset of various diseases.

110. (A) 2, 3, 1
The Doṣadhātumalasiddhānta outlines a logical progression in bodily physiology. It starts with Doṣas, the primary energies that govern all metabolic and functional processes. These energies drive the formation and maintenance of the Dhātus, which are the structural tissues that support the body. Finally, as a result of these metabolic processes, Malas or waste products are produced and must be properly excreted to maintain a healthy systemic balance.

111. (A) Sage Sushruta
Sage Sushruta is famously credited with compiling the Sushruta Samhita, which is the foundational authoritative text on surgery in Ayurveda. He is often regarded as the 'father of surgery' for his detailed descriptions of surgical instruments, procedures like rhinoplasty, and classifications of fractures and wounds. His work established surgery as a sophisticated and specialized branch within the broader Indian medical tradition, influencing medical practices for centuries.

112. (B) Āptopadeśa refers strictly to experimental clinical trials on animals.
Pramāṇas are essential tools for validating medical knowledge in Ayurveda, including direct perception and logical inference. However, Āptopadeśa refers specifically to the authoritative testimony and wisdom found in classical texts or shared by enlightened experts. It is incorrect to define it as experimental clinical trials on animals. Instead, it represents the foundational theoretical and experiential knowledge passed down through the prestigious lineage of Ayurvedic scholars.

113. (B) Kapha
In Ayurvedic clinical theory, symptoms such as sluggishness, respiratory congestion, and poor digestion are characteristic indicators of an aggravated Kapha Doṣa. Kapha is composed of earth and water elements and is responsible for structure and lubrication. When it becomes excessive, it results in heavy, slow, and congested states within the body. Practitioners aim to balance this humor through specific diets and warming herbs to restore health.

114. (A) Cleansing the digestive tract using a strip of cloth
Dhauti is a specialized purificatory procedure within the Ṣaṭkarmas of yoga that primarily focuses on cleansing the upper digestive tract. One common technique involves carefully swallowing a long strip of clean cloth and then withdrawing it to remove mucus and toxins from the stomach. This practice is believed to improve digestion and manage respiratory issues by balancing the humors, particularly Kapha, and ensuring internal bodily hygiene.

115. (C) P-1, Q-2, R-4, S-3
Traditional Indian medical systems are distinguished by their specific specialties and therapeutic methods. Ayurveda is characterized by its eight clinical specialties known as Aṣṭāṅga. Siddha medicine is recognized for its unique Varma therapy and focus on vital points. Yoga utilizes the Ṣaṭkarmas for internal purificatory procedures. Meanwhile, tribal and folk medicine often rely on empirical practices like traditional bone setting, showcasing the diverse approaches to healthcare.

116. (D) 1, 2, and 5
Ayurveda defines disease as a state of disequilibrium among the body's internal elements and utilizes various classifications, including a detailed sevenfold system. Ādhyatmika diseases originate from within the individual's physiology or mind. However, classifications also distinguish between conditions caused by external trauma and those attributed to supernatural factors.

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100. (D) P-4, Q-2, R-3, S-1
Different traditional medical systems are identified by their unique diagnostic and therapeutic hallmarks. Ayurveda relies on the application of Pramāṇas for knowledge validation, while Siddha medicine is famously known for its specialized pulse diagnosis. Yoga systems utilize Ṣaṭkarmas for internal bodily purification. Meanwhile, empirical bone setting remains a prominent practice in folk and tribal medicine, where knowledge is passed down through localized oral and practical traditions.

101. (C) An epidemic believed to be caused by supernatural phenomena
Ādhidaivika diseases are conditions that are classically attributed to providence, divine influences, or supernatural forces beyond human control. Examples include large-scale epidemics or natural disasters that impact health. Unlike traumatic injuries or dietary imbalances, these conditions are seen as arising from unseen causes, requiring a different approach to understanding and management within the traditional framework of disease classification in Ayurvedic medicine.

102. (B) They are integrated into the national healthcare framework
Today, traditional systems like Ayurveda and Siddha are fully integrated into India's national healthcare framework. They are recognized legally and supported by institutional infrastructure, including specialized colleges, hospitals, and research councils under the Ministry of AYUSH. These systems are utilized alongside conventional medicine, providing a pluralistic approach to healthcare that addresses both the preventive and curative needs of the diverse Indian population.

103. (D) Physical stability and lightness of the body
According to classical yoga texts, the continuous and correct practice of Āsanas bestows physical stability and a sense of lightness to the body. These postures are designed to improve flexibility, strength, and balance, preparing the physical body for higher meditative practices. By maintaining a stable and healthy physical form, a practitioner can achieve the mental focus and stillness required for advanced stages of the eightfold path.

104. (A) Yukti
Yukti is the Ayurvedic concept that involves using logical reasoning and rational planning by considering multiple concurrent factors. It allows a physician to determine the most effective treatment for a specific patient by evaluating the nature of the ailment, the patient's constitution, and the environmental context. This intellectual process is essential for personalizing medical care and ensuring that therapeutic interventions are logically sound and systematically applied for success.

105. (C) 1, 3, and 4
Folk and tribal medicine is a vital part of primary healthcare in rural India, utilizing a wide array of medicinal plants found in local environments. Specialized practitioners like poison healers are an integral part of this tradition. It is incorrect to say that these traditions lack knowledge of home remedies; in fact, home remedies are a central and extensively developed component of their empirical healthcare practices.

106. (C) A is true but R is false.
The practice of Sadvṛtta, or good conduct, is indeed considered essential for holistic health in Ayurveda. However, the reason provided is false because health is defined far beyond the mere absence of physical disease. It incorporates the state of the mind and spirit, and Ayurvedic principles explicitly state that one's conduct and social behavior have a significant impact on mental wellness and overall well-being.

107. (D) It uses processed metals and minerals
A defining characteristic of the Siddha system's pharmacopeia is its profound use of processed metals and minerals. Through sophisticated alchemical processes, practitioners purify and transform substances like mercury, sulfur, and gold into safe and potent medicinal preparations. While it also uses plant and animal products, the specialized knowledge and application of mineral-based medicines distinguish Siddha from other traditional systems that may rely more exclusively on botanical sources.

108. (D) Statement I is false but Statement II is true
Yoga is not merely a religious ritual; it is a globally recognized system with extensive therapeutic applications for health and wellness.

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or Rasāyana. This branch is not concerned with cosmetic appearance alone but focuses on rejuvenation therapies that nourish the structural tissues and maintain the vitality of the body and mind. By integrating specific diets, lifestyles, and herbal formulations, the system aims to preserve youthfulness and ensure that the aging process is healthy.

126. (D) Sama Agni — Balanced digestive and metabolic fire
In the classical definition of health or Svastha, several parameters must be in a state of equilibrium. Sama Agni refers specifically to the balanced state of the digestive and metabolic fire, which is essential for proper nourishment and health. Other components include balanced humors, tissues, and wastes, alongside a blissful state of the internal self. Each parameter represents a vital aspect of the body's functional harmony.

127. (D) A false but R is true.
The assertion that the Siddha system is the dominant conventional medical system worldwide is false, as modern allopathic medicine remains the primary system globally. However, the reason provided is true: Siddha is officially recognized in India under the Ministry of AYUSH, and its strongest presence remains in South India and among the Tamil diaspora worldwide, where it continues to be a vital and respected healthcare tradition.

128. (B) It involves the stimulation of specific vital points
Varma therapy is a specialized therapeutic method in the Siddha system that involves the precise stimulation of vital points located on the body. These points are considered centers of life energy. By manipulating these locations through pressure or specialized techniques, a practitioner can restore the flow of energy, alleviate pain, and treat various ailments. It is a non-invasive approach that focuses on internal energetic balance.

129. (D) Statement I is false but Statement II is true
Yoga therapy is not designed for managing acute medical emergencies like a ruptured appendix, which require immediate surgical intervention. However, it is widely and effectively applied in the modern world for managing chronic stress and various psychosomatic disorders. Its focus on physical postures, breath control, and meditation makes it a valuable tool for improving general wellness and helping individuals manage long-term health challenges effectively.

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130. (A) 3, 2, 4, 1
The historical development of yoga began with pre-classical Vedic references to meditative and spiritual practices. This was followed by the systematic formulation of Aṣṭāṅga Yoga by Patanjali in the classical period. Later, Hatha Yoga texts emerged, detailing physical purification and Ṣaṭkarmas. In the modern era, yoga has seen a surge in scientific research and global application as a therapy for physical and mental health.

131. (C) Treatment of common fevers using local herbs
An example of primary health care managed by folk and tribal medicine is the treatment of common fevers and minor ailments using local medicinal herbs. These empirical practices provide immediate and accessible care for the basic health needs of rural communities. Unlike advanced modern medical interventions, folk medicine focuses on utilizing natural resources and generational knowledge to manage everyday health challenges effectively within the community's environment.

132. (D) P-2, Q-1, R-4, S-3
Ayurvedic Pramāṇas provide a structured framework for obtaining knowledge. Pratyakṣa involves direct sensory perception, while Anumāna refers to logical inference from observable signs. Āptopadeśa is the reliance on authoritative testimony and classical texts. Yukti is the rational planning and reasoning used to synthesize information for therapeutic success. Together, these tools enable a physician to validate medical knowledge and perform accurate clinical assessments.

133. (C) Vājīkaraṇa
Vājīkaraṇa is the specific branch of Aṣṭāṅga Ayurveda that is devoted to enhancing reproductive health, vitality, and the quality of progeny. This specialty utilizes specialized diets, lifestyle modifications, and herbo-mineral formulations to improve reproductive function

and address related disorders. By focusing on the maintenance of reproductive tissues and sexual health, Vājīkaraṇa aims to promote overall vigor and ensure the continuation of healthy generations.

134. (B) 1, 2, 3, and 4
The Ayurvedic definition of health is holistic and multidimensional, encompassing the equilibrium of biological humors, digestive fire, tissues, and waste products. Furthermore, it requires a blissful state of the soul, sensory organs, and mind. It is not defined solely by modern physical parameters like Body Mass Index. This comprehensive view ensures that wellness is understood as a harmony of physical stability and psychological peace.

135. (A) Both A and R are true and R is the correct explanation of A.
In Ayurveda, a single disease can indeed be classified under multiple categories because of the complex etiology recognized by the system. The sevenfold classification provides a comprehensive framework that includes genetic, traumatic, seasonal, and supernatural causes. This allows a physician to understand an ailment from various perspectives, such as whether it is hereditary or environmental, leading to a more nuanced and effective treatment strategy.

136. (A) Siddha
The Siddha system of medicine is unique for its use of 'Muppu', which is a specialized universal salt or preparation considered highly potent in herbo-mineral medicine. It is believed to enhance the therapeutic efficacy of drugs and is central to the system's alchemical practices. This focus on specialized mineral and metallic preparations for rejuvenation and chronic ailments is a distinctive hallmark that separates Siddha pharmacology.

137. (D) Statement I is false but Statement II is true
Pulse diagnosis, or Naadi, is not absent from Siddha medicine; in fact, it is a highly sophisticated and foundational diagnostic tool. Siddha practitioners use the pulse to assess the status of the three biological humors—Vatham, Pitham, and Kapam. By evaluating the characteristics of the radial artery, the physician can identify internal imbalances and the root cause of various diseases. This tactile method is a hallmark of Siddha expertise.

138. (A) Psychosomatic and stress-related disorders
The health benefits of meditation, or Dhyāna, are broadly recognized for managing psychosomatic and stress-related conditions. By calming the mind and reducing anxiety, meditation helps lower blood pressure and improve emotional health. While it is a powerful tool for mental wellness and as an adjunct to chronic disease management, it is not used to treat acute traumatic fractures or severe bacterial infections that require immediate surgical interventions.

139. (A) Yama, Niyama, Āsana, Prāṇāyāma
The first four limbs of Aṣṭāṅga Yoga as outlined by Patanjali provide the external foundation for the practice. They are Yama, Niyama, Āsana, and Prāṇāyāma. These stages work sequentially to purify the practitioner's social conduct, personal habits, and physical body, preparing them for the more advanced internal stages of sensory withdrawal, concentration, and deep meditative absorption that follow in the systematic eightfold path of development.

140. (B) They are designed for large skeletal muscle development.
Ṣaṭkarmas are six purificatory procedures in yoga designed for the internal cleansing of the body's organs and systems. They include techniques like Neti and Dhauti, which help in removing toxins and balancing the biological humors. These practices are not designed for large skeletal muscle development or bodybuilding. Instead, they serve to prepare the body and mind for higher yogic practices by ensuring internal cleanliness and functional harmony.

141. (C) A multipronged approach to treatment
An Ayurvedic treatment plan that integrates dietary restrictions, daily lifestyle routines like oil massage, and the use of herbal decoctions is best described as a multipronged approach. This comprehensive strategy acknowledges that health is influenced by several factors and that a cure is most effectively achieved by addressing nutrition, habits, and medicinal support simultaneously. This approach contrasts with mono-therapeutic or purely pharmacological methods.

142. (D) P-2, Q-3, R-1, S-4
Various practices in Indian traditional systems serve specific therapeutic and purificatory roles.

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Varma involves the stimulation of vital points in the Siddha system, which also uses herbo-mineral formulations rooted in alchemy. Ṣaṭkarmas are the specialized techniques used in yoga to cleanse the internal body. Prāṇāyāma is the fourth limb of yoga, focusing on the regulation of vital breath to improve physical health and mental stability.

143. (A) 1, 3, and 4
Ayurvedic treatments are categorized into purification and pacification methods and are tailored to the individual's unique constitution. Formulations can be applied both internally and externally depending on the condition. It is incorrect to say that dietary rules play no role; in fact, nutrition is considered a foundational pillar of the treatment process. Following specific dietary guidelines is essential for the effectiveness of medications and overall recovery.

144. (B) Ethnobotany and Ethnopharmacology
The study and validation of medicinal plant knowledge held by traditional tribal practitioners fall under the fields of ethnobotany and ethnopharmacology. These disciplines examine the relationship between people and plants, focusing on traditional uses of local flora for therapeutic purposes. By documenting and scientifically analyzing these empirical practices, researchers can validate the effectiveness of traditional remedies and potentially identify new sources for pharmaceutical development.

145. (C) A is true but R is false.
The assertion that the World Health Organization has acknowledged the importance of traditional medicine systems like Ayurveda globally is true. However, the reason is false because Ayurveda possesses a very structured and vast pharmacopeia and does not rely on random experimentation. The system is based on codified principles and a long history of clinical application, which has led to its recognition as a valuable contributor to global health.

146. (C) Statement I is true but Statement II is false
The Siddha system of medicine views the human body as a microcosm of the universe, believing that the same elements exist in both. However, it is incorrect to say that it utilizes only singular, unformulated plant leaves for all chronic diseases. Siddha is well-known for its highly complex herbo-mineral formulations that involve the purification and processing of multiple ingredients, particularly minerals and metals, to treat chronic health conditions effectively.

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147. (C) Yoga
Yoga is the traditional system that defines health and wellness in a broad sense, extending from physical stability to the ultimate goal of spiritual liberation. While it includes physical postures and breath control for health, its higher limbs, such as Samādhi, aim at meditative absorption and the union of individual consciousness with the universal. This spiritual dimension distinguishes yoga from systems that may focus more exclusively on physical cure.

148. (D) Āptopadeśa (Testimonies from classical scholars and texts)
In the framework of Ayurvedic Pramāṇas, Āptopadeśa is considered an external source of knowledge. It refers to the authoritative testimonies and teachings found in classical texts or provided by enlightened sages who possess realized wisdom. Unlike Pratyakṣa, Anumāna, or Yukti, which are processes performed by the physician internally or through direct patient interaction, Āptopadeśa relies on the recorded expertise and canonical traditions of the medical system.

149. (D) Dhātu — Bodily tissues
The foundational concepts of Ayurveda include Doṣa, Dhātu, and Mala. Dhātus are the structural tissues of the body that provide support and nourishment. Doṣas are the biological energies governing functions, and Malas are the waste products of metabolism. Agni refers to the digestive and metabolic fire. Therefore, the pairing of Dhātu with bodily tissues is correct, as these tissue systems form the physical substrate required for life.

150. (B) 1, 3, 4, and 5
The clinical specialties of Aṣṭāṅga Ayurveda provide a comprehensive healthcare framework. Urdhvāṅga Cikitsā focuses on diseases above the clavicle, while Bāla Roga addresses pediatrics. Vājīkaraṇa and Jarā Cikitsā deal with reproductive health and geriatrics, respectively. However, Śalya Tantra is the branch dedicated to surgery and manual interventions, rather than internal

or Charaka are prominent in other Indian medical systems, Patanjali's teachings remain the definitive authority for the philosophical and practical foundations.

212. (D) Statement I is false but Statement II is true
The concept of health in Siddha medicine is not based solely on the absence of physical pain. Instead, it is a comprehensive definition that involves a balanced state of the three humors—Vatham, Pitham, and Kapam. Additionally, health requires a state of mental and spiritual harmony. This holistic perspective ensures that healthcare addresses the entire human being, recognizing that physical functioning is inextricably linked to cognitive wellness for overall systemic balance.

213. (C) Lower gastrointestinal tract / Colon
In the context of yogic Ṣaṭkarmas, Basti primarily involves the internal cleansing of the lower gastrointestinal tract, specifically the colon. This purificatory procedure is designed to remove toxins and waste products, thereby balancing the biological humors and improving digestive health. By ensuring the hygiene of the large intestine, Basti helps in maintaining overall bodily health and is considered an important preparation for advanced yogic practices that require a healthy form.

214. (B) It combines diet, lifestyle, and medicine to treat a condition
The multi-pronged approach to treatment in Ayurveda involves the synergistic application of diet, lifestyle, and medicine to manage a condition. This strategy recognizes that health is influenced by several interconnected factors. By addressing nutrition and habits alongside the administration of herbal drugs, the system aims to treat the root cause of the disease and prevent recurrence. This holistic approach ensures a more comprehensive and lasting recovery compared to mono-therapeutic interventions.

215. (A) 1, 2, 4, and 5
The healthcare tradition in India consists of both folk medicine, which relies on oral knowledge and local practitioners like birth attendants, and classical streams like Ayurveda and Siddha, which have codified theoretical frameworks. Home remedies form a vital first line of primary health care in many households. It is incorrect to classify traditional poison healers as part of the classical surgical branches; instead, they represent a specialized knowledge stream within the broader folk tradition.

216. (D) A is false but R is true.
The assertion that yoga therapy is limited exclusively to physical stretching is false. Yoga is a comprehensive system that encompasses several dimensions. The reason provided is true: it includes physical postures, breath control, and meditation. Together, these practices address the physical, respiratory, and psychological aspects of health, making yoga a multifaceted and effective therapeutic tool for managing various modern health challenges and promoting overall wellness and biological balance.

217. (C) Structural tissues that support and nourish the body
In the Ayurvedic framework of Doṣadhātumalasiddhānta, the Dhātus represent the seven structural tissue systems of the human body. These tissues are responsible for providing support and nourishment to the organism. They are sequentially formed through the metabolic processing of food and include components such as blood, muscle, and bone. Maintaining the health and proper balance of these tissue systems is essential for physical stability, vitality, and the overall maintenance of a healthy form.

218. (A) Graha Cikitsā (Bhūta Vidyā)
Graha Cikitsā, also known as Bhūta Vidyā, is the branch of Aṣṭāṅga Ayurveda specifically concerned with the management of mental disorders and psychiatric care. Traditionally, these conditions were sometimes believed to be influenced by supernatural elements. This clinical specialty focuses on restoring psychological harmony through a combination of herbal medicines and specialized therapeutic interventions. It provides a dedicated and comprehensive approach within the classical system for managing behavioral and cognitive health issues in patients.

219. (D) Statement I is false but Statement II is true
The Siddha system of medicine is not merely a theoretical practice; it is an officially recognized medical system in India with an active clinical presence. It is utilized for both preventive and

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can also balance the autonomic nervous system, leading to reduced stress and better oxygenation of the tissues. These benefits make it an effective therapeutic tool for managing various respiratory and psychosomatic conditions, promoting overall vitality and a sense of calm through the conscious mastery of breath.

159. (A) It involves prescribing synthetic psychotropic drugs for mental peace
Yoga therapy is a holistic, non-pharmacological approach to health and wellness. It utilizes physical postures, breath control, and meditation techniques rather than prescribing synthetic pharmaceutical or psychotropic drugs for mental peace. Its focus is on enhancing the body's natural healing capacity and improving the mind-body connection to manage chronic conditions. It is increasingly used as a complementary therapy alongside conventional medicine to provide a more comprehensive approach to lifestyle management.

160. (B) 1, 2, and 4
Naadi, or pulse diagnosis, in the Siddha system is a subjective yet highly specialized diagnostic method that relies on the physician's tactile perception at the radial artery. It is used to assess the state of the three biological humors and identify internal imbalances. It does not rely on modern electronic equipment. This traditional technique requires extensive training and experience for the practitioner to accurately interpret the subtle variations and rhythms of the pulse.

161. (B) The five great elements constitute both the universe and body
The nature-centric approach of Ayurveda is based on the foundational belief that both the universe and the human body are composed of the same five great elements. This philosophy implies that human physiology operates in harmony with natural laws and that health is maintained by living in balance with the environment. Treatments utilize natural substances from plant, animal, and mineral sources, as these are seen as having a fundamental relationship with the body.

162. (A) Both A and R are true and R is the correct explanation of A.
Yoga therapy must be personalized because each individual has unique physical capabilities, health conditions, and limitations. A posture that is beneficial for one person might be harmful or contraindicated for another. By tailoring the routine to the specific needs and vulnerabilities of the individual, a yoga therapist can ensure that the practices are safe and effective. This personalized approach is essential for achieving the best therapeutic outcomes for diverse populations.

163. (C) Graha Cikitsā / Bhūta Vidyā
Graha Cikitsā, also known as Bhūta Vidyā, is the branch of Aṣṭāṅga Ayurveda that specifically deals with psychological and psychosomatic disorders. These conditions were traditionally sometimes attributed to unseen forces or planetary influences. The specialty focuses on restoring mental and spiritual balance using a combination of medicinal treatments and specialized psychological interventions. It provides a structured approach within the classical tradition for managing behavioral and cognitive health issues affecting the individual.

164. (D) P-2, Q-3, R-4, S-1
Ayurvedic disease classification identifies the origin of health conditions to guide treatment. Ādhidaivika diseases include those resulting from providence, like epidemics. Ādhibhautika diseases result from external trauma, such as animal attacks. Ādhyatmika diseases are caused by internal imbalances, like a fever from deranged humors. Sahaja diseases are congenital or hereditary, such as genetic heart defects. This systematic framework allows physicians to address the root cause of an ailment effectively.

165. (C) 1, 2, 4, and 5
The healthcare landscape in India includes both folk traditions, which are largely oral, and classical streams like Ayurveda and Siddha, which have extensive written texts and theoretical frameworks. Traditional bone setting is an empirical practice found in folk medicine rather than being a purely modern invention. Home remedies serve as a common first line of primary health care. Together, these diverse traditions

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maintaining health. These communities rely on empirical knowledge of local flora, home remedies, and specialized practitioners like traditional birth attendants and poison healers. This localized system provides an essential and culturally appropriate form of primary healthcare, addressing common ailments using the natural resources available within the community's specific geographical environment.

182. (A) Both A and R are true and R is the correct explanation of A.
The Ayurvedic definition of Svastha, or health, is remarkably comprehensive and multidimensional. It goes beyond mere physical equilibrium of the humors, tissues, and waste products to include the psychological and spiritual well-being of the individual. True health requires a blissful state of the soul, sensory organs, and mind. This holistic perspective ensures that healthcare addresses all aspects of human existence, recognizing that physical stability is inseparable from mental peace for wellness.

183. (D) It uses therapies to nourish tissues and delay aging
The Ayurvedic approach to healthy aging, known as Jarā Cikitsā or Rasāyana, involves the use of specialized therapies to nourish the body's tissues and delay the aging process. It is not dependent on cosmetic surgery or the use of synthetic drugs. Instead, it utilizes rejuvenation techniques, nutritional regimens, and herbal formulations to enhance immunity and preserve vitality. This proactive strategy focuses on improving the quality of life through natural and holistic means.

184. (A) It replaces the need for any surgical intervention in critical trauma.
Yoga therapy provides significant benefits for physical, mental, and emotional health and is recognized globally as an effective complementary therapy. However, it is not a replacement for surgical interventions in cases of critical trauma, such as severe accidents or acute abdominal conditions. Instead, yoga is used to improve flexibility and manage chronic stress. It serves as a valuable adjunct to conventional medicine rather than a substitute for emergency and acute clinical procedures.

185. (C) 1, 2, 4, and 5
Yoga is a comprehensive system for achieving the union of individual and universal consciousness. Aṣṭāṅga Yoga provides a systematic eight-step path toward this goal, marking samādhi as the ultimate objective. Far from ignoring the breath, yoga considers Prāṇāyāma its fourth limb, emphasizing breath control as a bridge between physical and mental practices. Together, these stages address the holistic health of the individual, ensuring physical stability and mental clarity through a unified approach.

186. (A) P-2, Q-4, R-3, S-1
Ayurvedic clinical specialties are categorized into distinct branches known as Aṣṭāṅga. Kāya Cikitsā corresponds to general internal medicine, while Śalya Tantra is the branch dedicated to surgery. Śālākya Tantra focuses on diseases of the head and neck, including ENT. Agada Tantra deals with toxicology and the management of various poisons. This structured division allows for specialized care and the development of dedicated diagnostic and therapeutic protocols within each area of classical medical practice.

187. (D) Statement I is false but Statement II is true
It is incorrect to say that the Siddha system shares no conceptual similarities with Ayurveda. In fact, both systems utilize the foundational Tridoṣa theory to understand human physiology and pathology. While they have distinct regional roots and specialized practices, they both view health as a state of equilibrium among the three humors. This shared conceptual framework reflects a common heritage of medical knowledge in India, even as each system has developed its own traditions.

188. (B) Internal medicine, external therapy, and diet
The approach to managing disease in the Siddha system is comprehensive, typically involving a combination of internal medicines, external therapies, and strict dietary regulations. Internal medications often include herbo-mineral preparations, while external therapies may involve Varma manipulation or specialized massages. Diet is considered a foundational part of the healing process. This multifaceted strategy ensures that the root cause of the ailment is addressed through various dimensions, aiming for restored health.

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the manifestations of various ailments, ensuring that surgery was grounded in a detailed theoretical and diagnostic framework.

174. (D) P-3, Q-4, R-1, S-2
Each component of the yogic system provides specific health benefits. Āsanas improve physical flexibility and strength. Prāṇāyāma enhances respiratory function and helps regulate the autonomic nervous system. Dhyāna is effective for reducing stress and improving cognitive clarity. Ṣaṭkarmas are specialized procedures for internal physical purification. Together, these practices address the physical, physiological, and psychological dimensions of health, contributing to a comprehensive and holistic state of well-being for the individual.

175. (A) 1, 2, and 4
The Siddha system of medicine places significant emphasis on preventive health and the regulation of diet and lifestyle. Prominent historical figures like Agathiyar are central to its development, and its management approach includes a combination of lifestyle changes and specialized herbo-mineral drugs. It is incorrect to say that Siddha rejects the Tridoṣa theory; rather, the balance of humors is fundamental to its diagnostic and therapeutic framework for maintaining systemic health.

176. (C) Statement I is true but Statement II is false
The multipronged approach in Ayurveda involves the integrated use of diet, lifestyle, and medicine. These three pillars are considered equally essential for a successful cure and long-term health. It is incorrect to believe that medicine alone is sufficient for a complete recovery; without proper dietary and lifestyle adjustments, the effectiveness of any pharmacological intervention is significantly reduced, and the underlying cause of the imbalance may remain unaddressed, potentially leading to recurrence.

177. (B) Controlling psychological urges like greed and jealousy
A fundamental element of Sadvṛtta, or good conduct, involves the conscious control of negative psychological urges such as greed, jealousy, and anger. This ethical discipline is considered vital for mental health and social harmony in the Ayurvedic tradition. By practicing self-control and following moral guidelines, an individual can prevent mental agitation and social stress, which are potential causes of disease, thus promoting overall systemic health and wellness through ethical living.

178. (A) Pediatrics and childcare
Bāla Roga is the specialized clinical branch of Ayurveda that deals with pediatrics and the overall health and development of children. It encompasses healthcare from the neonatal stage through adolescence, including the management of pediatric diseases and specific nutritional guidelines. By addressing the unique physiological and developmental needs of young patients, this specialty ensures that they receive appropriate care that is gentle and effective, supporting their healthy growth and physical wellness.

179. (C) Standardization of multi-ingredient formulations
A major challenge in the global integration of Ayurveda is the standardization of its complex multi-ingredient formulations. These medications often contain numerous plant, mineral, and animal substances, making it difficult to ensure consistent quality across different batches and manufacturers. Standardizing these preparations according to international regulatory requirements is essential for their scientific validation and wider acceptance in conventional healthcare systems, ensuring safety and efficacy for patients on a global scale.

180. (A) 2, 1, 4, 3
An Ayurvedic physician follows a logical sequence in diagnosis. The process begins with Āptopadeśa, referring to classical descriptions of diseases. This is followed by Pratyakṣa, the direct observation of the patient's symptoms. The physician then uses Anumāna to infer internal functional states, such as digestive strength. Finally, Yukti is applied to synthesize all gathered information and develop a rational and individualized treatment plan. This systematic use of Pramāṇas ensures a comprehensive understanding.

181. (C) Folk and tribal medicine
In many tribal areas of India where modern healthcare infrastructure is minimal, folk and tribal medicine remains the primary means of

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provide a continuum of medical knowledge that addresses community needs.

166. (D) Statement I is false but Statement II is true
Traditional poison healers, or Viṣavaidyas, do not typically use modern anti-venom injections. Instead, they rely on specialized local medicinal plants and empirical methods that have been passed down through generations. Their expertise is rooted in long-standing traditional knowledge of botanical remedies used to manage the effects of venomous bites. While modern treatments are available, these practitioners continue to provide vital care in many rural settings based on their specialized localized traditions.

167. (D) Dravyaguṇa Vijñāna
Dravyaguṇa Vijñāna is the Ayurvedic specialty dedicated to the pharmacological study of medicinal substances derived from plants, animals, and minerals. It encompasses the identification, properties, actions, and therapeutic uses of various drugs. This science provides the foundational knowledge required for formulating effective medicines and understanding how different substances interact with the body's humors. It is essential for practitioners to master this branch to ensure safe and successful clinical outcomes.

168. (A) Prolong vitality while maintaining optimal mental function
The primary objective of healthy aging protocols in classical Indian medicine is to prolong physical vitality and maintain optimal cognitive function throughout an individual's later years. These practices do not aim for pharmacological immortality. Instead, they focus on using rejuvenation therapies and lifestyle modifications to slow down the aging process and prevent age-related decline. This proactive approach ensures that individuals can remain healthy, active, and mentally sharp for a longer duration.

169. (C) The valid means or instruments of knowledge
In Indian philosophical and medical systems, Pramāṇa broadly signifies the valid means or instruments of acquiring knowledge. It provides a structured framework for generating and validating information about the world and the human body. By using Pramāṇas such as direct perception and logical inference, practitioners can ensure that their clinical diagnosis is based on reliable evidence. This epistemological rigour is fundamental to the intellectual tradition and practice of Ayurveda.

170. (A) Combining various factors to match the specific condition
Establishing Yukti in a clinical setting involves the logical synthesis of various factors to determine the best approach for a specific patient. A physician evaluates the patient's constitution, the nature of the disease, the current season, and the properties of available medicines. By rationally combining these data points, the practitioner can create an individualized and effective treatment plan. This process of logical reasoning ensures that the therapeutic strategy is tailored and sound.

171. (D) A is false but R is true.
The assertion that the Siddha system ignores the therapeutic potential of Varma and uses it only as a martial art is false. Varma is indeed a significant therapeutic specialty in Siddha. The reason provided is true: Varma points are vital energy centers that, when correctly manipulated, can be used to treat various ailments and restore health. This dual application in healing and defense reflects the deep roots of Varma tradition.

172. (B) Tailored forms increase absorption and therapeutic efficacy
In Ayurveda, medications are prepared in a wide variety of dosage forms tailored to the specific needs of the disease and the patient. This variety ensures that the ingredients are optimally absorbed and that the therapeutic efficacy is maximized. Whether as a powder, decoction, or medicated oil, the choice of form is based on pharmacological principles. Dosage forms are highly relevant and are selected to improve patient compliance and achieve results.

173. (C) Sushruta Samhita
The Sushruta Samhita is the foundational text most famous for its comprehensive details on surgery and etiological classifications, including the sevenfold classification of diseases. It provides intricate descriptions of surgical procedures and instruments, making it the primary authority for the surgical branch of Ayurveda. This text established a rigorous system for understanding

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189. (C) Isolating abdominal muscles to massage organs
Nauli is a yogic cleansing technique that involves isolating and churning the abdominal muscles. Its primary physiological focus is to provide a deep internal massage to the abdominal organs, which stimulates digestion and improves the function of the gastrointestinal system. By strengthening the core muscles and improving blood flow to the digestive tract, Nauli helps in maintaining metabolic health and is considered one of the most powerful purificatory procedures within the yoga tradition.

190. (A) Both A and R are true and R is the correct explanation of A.
Folk and tribal medicine in India rely heavily on local biodiversity, utilizing thousands of plant species. This is because these communities have lived in close proximity to forests and natural environments for centuries. Over time, they have developed extensive empirical knowledge about the medicinal properties of local flora. This deep connection with their surroundings has allowed them to create a unique system of healthcare that is directly rooted in the natural resources of their specific regions.

191. (A) Naadi (Pulse diagnosis)
A unique diagnostic feature that is highly specialized and emphasized within the Siddha system is Naadi, or pulse diagnosis. While found in other traditions, Siddha has developed a particularly sophisticated method for assessing the three biological humors through the tactile evaluation of the radial artery. This technique is considered a primary hallmark of Siddha clinical practice, allowing the physician to detect subtle internal imbalances and determine the most effective course of treatment using refined sensory perception.

192. (B) Diseases resulting from trauma or environmental agents
Ādhibhautika diseases in the Ayurvedic classification are those that result from external, tangible causes. This includes physical trauma from accidents, wounds from weapons, and injuries caused by environmental agents or animal bites. These conditions are distinguished from internal physiological imbalances because they have a direct and observable external origin. Identifying an ailment as Ādhibhautika is essential for determining the appropriate management, which often includes manual interventions and localized treatments tailored to the injury.

193. (B) Niyama — Personal observances/disciplines
In the eight limbs of Aṣṭāṅga Yoga, each stage has a clearly defined purpose. Niyama refers to personal observances and disciplines, such as cleanliness and self-study, which are essential for self-purification. Yama consists of ethical disciplines for social conduct. Āsana refers to physical postures for bodily stability, and Prāṇāyāma involves breath control. Understanding these distinctions is fundamental for a practitioner to systematically progress through the physical and mental stages of the path.

194. (A) 1, 2, and 4
Multi-ingredient formulations are a central feature of classical Indian pharmacology. They are designed to enhance the therapeutic effects of the primary ingredients through synergy and may include components that mitigate potential side effects. These medications often involve complex processing and purification methods to ensure safety. Far from being prohibited, polyherbal and herbo-mineral formulations are preferred in Ayurveda and Siddha for managing complex conditions and achieving a more balanced and effective therapeutic outcome.

195. (C) Statement I is true but Statement II is false
Pratyakṣa Pramāṇa in Ayurveda is the means of obtaining knowledge through direct perception, where the physician uses their senses to examine the patient. Conversely, Anumāna, or logical inference, is far from irrelevant; it is a vital clinical tool. By observing external signs, a physician can infer invisible internal states, such as digestive strength. Both direct observation and logical reasoning are essential for a comprehensive and accurate clinical diagnosis within the traditional Ayurvedic system.

196. (D) Charaka Samhita
The Charaka Samhita is universally recognized as the foundational authority on the principles of Ayurvedic internal medicine and pharmacology. It provides extensive details on the etiology, diagnosis, and systemic management of diseases,

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as well as the properties of various medicinal substances. This text remains the primary reference for general practitioners and serves as the intellectual cornerstone for understanding the physiological foundations of Ayurveda, influencing medical practices for nearly two millennia.

197. (C) Simple fractures and joint dislocations
Traditional bone setting in folk medicine is a specialized empirical practice used for managing simple fractures and joint dislocations. Practitioners use manual realignment techniques and traditional splinting methods passed down through generations. While effective for these localized orthopedic issues, folk bone setting does not encompass the management of chronic bone diseases. It provides essential, immediate care for traumatic musculoskeletal injuries in communities where access to modern orthopedic facilities may be limited or unavailable.

198. (B) P-2, Q-4, R-1, S-3
Traditional Indian systems utilize specific terms to describe their foundational concepts and practices. Varma therapy targets vital energy points for healing in the Siddha system. Ṣaṭkarmas are specialized internal body cleansing techniques within the yoga tradition. The Tridoṣa theory is the foundational physiological concept shared by Ayurveda and Siddha. Trātaka is a yogic practice involving focused gazing at a point to improve concentration and ocular health, marking a range of therapeutic approaches.

199. (C) A is true but R is false.
The concept of preventive medicine is indeed deeply embedded in Ayurveda through practices like daily routines and seasonal regimens. However, the reason provided is false because Ayurveda does not focus only on acute illnesses. Instead, it places a primary emphasis on the individual's daily lifestyle, diet, and habits as the most effective means of maintaining health and preventing the onset of disease, reflecting its holistic and proactive approach to wellness.

200. (A) 1, 3, 4, and 5
Yoga therapy is highly effective for managing non-communicable diseases by addressing physical and psychological factors. Āsanas improve musculoskeletal health, while Prāṇāyāma is beneficial for respiratory issues. Meditation helps lower stress and anxiety. It does not rely on pharmaceutical drugs to achieve wellness. This holistic approach makes it a valuable complementary tool for managing chronic conditions and improving the overall quality of life through integrated physical and mental practices.

201. (C) Śalya Tantra
Śalya Tantra is the specialized branch of Aṣṭāṅga Ayurveda that historically focused on surgical interventions and the use of various instruments. This specialty includes procedures for managing wounds, fractures, and internal obstructions. Foundations laid by texts like the Sushruta Samhita established surgery as a highly sophisticated field within the Indian medical tradition. Today, it remains a recognized branch that combines traditional knowledge with clinical safety to provide care for conditions requiring manual or operative treatment.

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202. (D) Statement I is false but Statement II is true
It is incorrect to suggest that folk and classical streams of medicine developed in isolation. Instead, they exist along a continuum of knowledge. Classical texts like those in Ayurveda often institutionalized and provided a theoretical framework for empirical practices that originated in folk medicine. These two traditions have historically influenced each other, with folk medicine providing empirical botanical knowledge and classical streams developing systematic classifications that incorporate these localized practices.

203. (D) Āsana, Prāṇāyāma, and Dhyāna
An individual integrates yoga into their routine to achieve specific physical and mental benefits. Physical stability and strength are gained through the practice of Āsanas. Breath control and systemic regulation are achieved through Prāṇāyāma. Mental clarity and cognitive focus are the direct results of Dhyāna, or meditation. Together, these three limbs of Aṣṭāṅga Yoga work synergistically to address the physical, physiological, and psychological dimensions of health, leading to comprehensive well-being.

204. (B) It relies exclusively on plant-based medicines and strictly prohibits mineral use.
The Siddha system of medicine is rooted in South India and emphasizes unique clinical tools like pulse diagnosis and Varma therapy. It is incorrect to state that it relies exclusively on plant-based medicines and prohibits mineral use. In fact, a salient and defining feature of Siddha is its profound use of herbo-mineral and metallic preparations, which involve complex alchemical processes to purify and transform these substances for systemic therapeutic use.

205. (C) Diseases attributed to providence or supernatural forces
Ādhidaivika diseases in classical Indian medicine are those attributed to providence, natural disasters, or supernatural forces that are beyond human control. This category includes large-scale epidemics or conditions believed to be influenced by environmental phenomena. Distinguishing these from traumatic injuries or internal imbalances is essential for the physician to determine the most appropriate approach to management, which may include both medicinal treatments and traditional preventive or spiritual protocols.

206. (A) 3, 4, 1, 2
Ayurvedic health management progresses from fundamental preventive measures to specialized clinical interventions. It begins with the daily routine to maintain basic equilibrium. Next is the seasonal routine for adaptation to environmental shifts. When imbalances occur, the physician may prescribe complex herbo-mineral formulations. If these are insufficient, specialized clinical therapies such as Pañcakarma or surgical procedures are employed to remove deep-seated toxins and restore health through more intensive methods.

207. (A) Trātaka
Trātaka is a yogic cleansing technique, or Ṣaṭkarma, that involves steady, unblinking gazing at a specific focal point, such as a candle flame. This practice is designed to improve ocular health by strengthening eye muscles and stimulates the optic nerves. Beyond physical benefits, Trātaka is highly effective for improving concentration and calming the mind. By practicing this focused gaze, an individual can develop mental stability and prepare for higher meditative stages.

208. (A) Both A and R are true and R is the correct explanation of A.
Healthy aging is a proactive and recognized clinical specialty in Ayurveda, specifically addressed under the branch of Jarā Cikitsā, or Rasāyana. This specialty deals with therapies designed to prevent premature aging and maintain both physical vitality and mental sharpness. By utilizing specific nutritional regimens and herbal formulations that nourish the body's tissues, Rasāyana therapy aims to extend youthfulness and ensure that the individual remains healthy and active.

209. (B) 2, 3, and 4
Pramāṇas are fundamental epistemic tools in Ayurveda used for establishing valid medical knowledge across all areas, including the diagnosis of patients and the validation of medicinal properties. Āptopadeśa involves relying on canonical texts and expert testimony. Yukti involves rational planning by the physician to achieve therapeutic success. Using these diverse methods of knowledge acquisition ensures that Ayurvedic practice is based on a rigorous and systematic framework for theory and clinical application.

210. (A) P-3, Q-4, R-2, S-1
The limbs of Aṣṭāṅga Yoga are defined by specific English equivalents that describe their role in the system. Yama refers to the universal ethical restraints for social conduct. Niyama involves personal observances for self-discipline. Āsana is the practice of physical postures for stability and health. Prāṇāyāma refers to breath control techniques to regulate life energy. Together, these stages form the foundation for a systematic approach to achieving holistic physical and mental wellness.

211. (B) Patanjali
Sage Patanjali is universally recognized as the central historical personality associated with the development and formalization of classical yoga. He is credited with authoring the Yoga Sutras, the foundational text that systematically outlines the principles and practices of the eightfold path of Aṣṭāṅga Yoga. While other sages like Agathiyar

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medicine, which is handled by the specialty known as Kāya Cikitsā. Understanding these distinctions is fundamental for practitioners.

151. (A) 1, 2, 3, 4
The history of Indian medical literature begins with early medical hymns found in the Atharva Veda. This was followed by the formalization of Ayurvedic principles in foundational Samhitas like the Charaka Samhita. Later, synthesis texts like the Ashtanga Hridaya were compiled to clarify these teachings. In the modern era, the development of documents like the Ayurvedic Pharmacopeia of India represents the effort to scientificially validate these traditional systems.

152. (A) Traditional birth attendants (Dais)
Traditional birth attendants, often called Dais, are the category of folk medical practitioners primarily responsible for managing childbirth in remote and resource-limited areas. They possess empirical knowledge of natural delivery and postnatal care, which is passed down through generations. Their presence is vital for maternal health in tribal communities where modern clinical facilities are often inaccessible, providing essential care based on long-standing traditional practices and manual experience.

153. (A) Both A and R are true and R is the correct explanation of A.
The person-centric approach in Ayurveda necessitates customized treatment plans because every individual is believed to have a unique physiological and psychological constitution, known as Prakṛti. This constitution determines how a disease manifests and how the individual responds to various therapies. Therefore, even if two patients suffer from the same ailment, their treatments may differ significantly to account for their distinct inherent natures, ensuring better clinical efficacy.

154. (A) P-2, Q-4, R-1, S-3
Ayurvedic health practices are categorized based on their frequency and focus. Dinacaryā refers to the daily routine for maintaining health, while Ṛtucaryā outlines seasonal adjustments to diet and lifestyle. Sadvṛtta encompasses the ethical and moral conduct essential for mental well-being. Svastha describes the healthy individual who is established in a state of physical and mental harmony. Together, these concepts provide a comprehensive framework for proactive health management.

155. (D) Diseases caused by internal imbalance of somatic or psychic humors
Ādhyatmika diseases in the Ayurvedic classification system are conditions that arise from internal imbalances within the body or mind. These are primarily caused by the derangement of the biological humors or psychic factors. This category distinguishes internal physiological and psychological ailments from those caused by external trauma or supernatural influences. Managing these conditions requires restoring internal equilibrium through appropriate diet, lifestyle modifications, and medicinal interventions tailored to the specific imbalance.

156. (D) Statement I is false but Statement II is true
Ayurvedic medicines are not limited to a single dosage form like dry powder. Instead, the pharmacopeia includes a wide variety of sophisticated forms, such as decoctions, medicated oils, ghees, powders, and fermented liquids. These different forms are designed to enhance the absorption of ingredients and provide a range of administration methods suited to different diseases and patient needs. The selection of a specific dosage form is a vital clinical decision.

157. (C) Growing interest in its unique herbo-mineral pharmacology
The current status of the Siddha system is characterized by a growing interest in its unique herbo-mineral pharmacology and alchemical preparations. While it remains most prominent in South India and among the Tamil diaspora, its specialized methods for processing minerals and metals are increasingly recognized by the global scientific community. This system provides a valuable alternative approach to health, particularly for managing chronic conditions through its potent pharmacological traditions.

158. (D) Prāṇāyāma
Prāṇāyāma is a yogic practice involving breath regulation that is scientifically validated to improve respiratory function and increase lung capacity. By controlling the breath, individuals

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curative health and is supported by institutional research and educational frameworks. The claim that it has no clinical presence is false, as it remains a vital tradition, particularly in southern regions, providing specialized healthcare based on its unique herbo-mineral expertise.

220. (A) P-4, Q-3, R-2, S-1
Different traditional medical systems in India are recognized for their hallmark therapeutic modalities. Varma therapy is a specialized vital point treatment in the Siddha system, while Ṣaṭkarmas are internal cleansing procedures belonging to yoga. Jarā Cikitsā, or Rasāyana, is the rejuvenating branch of Ayurveda. Empirical bone setting using traditional splints is a characteristic practice found within folk medicine. These diverse methods reflect the rich approaches to healthcare preserved within these traditions.

221. (C) Anumāna
Anumāna is the Ayurvedic term for logical inference, a Pramāṇa used to gain knowledge by observing an effect to determine its unseen cause. In clinical practice, this allows a physician to understand internal functional states that are not directly observable. For example, by observing a person's metabolic capacity, the physician can infer the state of their internal digestive fire. This rational process is essential for making accurate diagnoses and planning effective therapeutic interventions.

222. (D) Ādhidaivika — Arising from congenital genetic defects
Ayurvedic classification of disease distinguishes conditions based on their origin. Ādhyatmika diseases arise from internal somatic or psychic imbalances. Ādhibhautika diseases result from external trauma or environmental factors. Sahaja diseases are those present from birth due to hereditary causes. The pairing of Ādhidaivika with genetic defects is incorrect; Ādhidaivika refers to conditions attributed to providence or supernatural influences rather than congenital genetic anomalies.

223. (A) Managing physiological deliveries and postnatal care in rural/tribal settings
The primary role of a traditional birth attendant, or Dai, is managing physiological deliveries and providing postnatal care in rural and tribal settings. These practitioners possess empirical knowledge passed down through generations. They do not typically perform complex surgical procedures like cesarean sections or prescribe synthetic hormonal therapies. Instead, they provide essential and culturally appropriate maternal healthcare in communities where modern medical facilities and specialized staff are often limited or inaccessible.

224. (B) 1, 3, and 4
The Siddha system's approach to disease management is characterized by its heavy use of specialized herbo-mineral and metallic formulations. It also integrates external therapies like Varma manipulation and focuses on restoring the balance of the three humors. It is incorrect to say that Siddha rejects the role of diet; in fact, nutrition is considered a foundational pillar of health and is strictly regulated during the treatment of various ailments to ensure recovery.

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225. (A) Both A and R are true and R is the correct explanation of A.
Multi-ingredient formulations are preferred in Ayurveda for managing complex diseases because they provide synergistic effects. By combining various natural substances, the overall therapeutic benefit is enhanced, and the individual ingredients work together to increase bioavailability. Furthermore, these formulations are designed to reduce the potential side effects of any single component, ensuring that the final medicine is more effective and safer for the patient compared to using single herbs alone.

226. (D) Statement I is false but Statement II is true
Yoga does not mandate a sedentary lifestyle; in fact, it incorporates Āsanas specifically to ensure that the physical body is healthy, flexible, and stable. These physical practices are designed to strengthen the body so that it is capable of sustained meditation, eventually leading to Samādhi. Far from being inactive, yoga emphasizes physical discipline and bodily health as essential foundations for the more advanced mental and spiritual stages of the path.

227. (C) Āyurveda
Ayurveda is famously characterized by its comprehensive pharmacopeia that utilizes materials from plant, animal, and mineral

sources. These ingredients are processed into a wide variety of sophisticated dosage forms, including Bhasmas, Ariṣṭas, and medicated oils. This multifaceted approach to drug preparation ensures that medicines are tailored to the specific nature of the disease and the needs of the patient, maximizing therapeutic efficacy and promoting holistic healing through natural substances.

228. (A) 1, 3, 2
Ayurvedic preventive health concepts follow a logical cycle based on their frequency of application. Dinacaryā refers to the daily routine that an individual follows every day to maintain health. Ṛtucaryā involves seasonal adjustments to diet and lifestyle, which occur several times throughout the year. Sadvṛtta encompasses the ethical and moral code of conduct that should be practiced throughout one's life. This systematic approach ensures that health is maintained through daily, seasonal, and lifelong habits.

229. (C) Fever caused by an imbalance of the bodily doshas
Ādhyatmika diseases are categorized in Ayurveda as conditions arising from internal factors within the individual. An example of this is a fever caused by an imbalance of the biological humors. Unlike diseases caused by external trauma or providential factors, Ādhyatmika ailments reflect a disruption of the internal somatic or psychic equilibrium. Managing these conditions requires restoring internal harmony through appropriate medicinal interventions, dietary changes, and lifestyle adjustments tailored to the specific humor.

230. (B) Body and mind are interconnected, requiring holistic treatment
The body-mind medicine approach in Ayurveda signifies that the physical body and the mind are deeply interconnected and influence each other. Health is understood as a holistic state requiring balance in both dimensions. Consequently, physical diseases are not treated in isolation from psychological factors, and mental states are recognized as having significant impacts on physical healing. Holistic treatment plans therefore address both somatic symptoms and mental well-being for complete recovery.

231. (D) 1, 2, 4, and 5
In Ayurveda, Svastha refers to the state of being healthy and established in one's self, which includes the proper functioning of biological humors, tissues, and waste elimination. Sadvṛtta is the code of good conduct, encompassing ethical and moral disciplines, rather than seasonal dietary rules. Daily practices such as tongue scraping and oil massage form part of the Dinacaryā routine. Together, these elements provide a comprehensive framework for maintaining physical stability and psychological well-being.

232. (A) P-2, Q-3, R-4, S-1
Ayurvedic Pramāṇas are applied in clinical practice to achieve a comprehensive diagnosis. Pratyakṣa involves direct observation, such as noticing the pallor of a patient's skin. Anumāna allows the physician to infer internal functional states, like digestive strength, from observable behaviors. Āptopadeśa involves referring to authoritative classical texts for guidance. Yukti is the rational planning used to create an individualized diet or treatment plan by considering multiple concurrent factors for the patient's specific health condition.

233. (A) Both A and R are true and R is the correct explanation of A.
The Siddha system of medicine is considered highly effective in managing chronic and long-term health conditions. This is primarily due to its extensive and specialized herbo-mineral and metallic formulations. These potent preparations, developed through sophisticated alchemical processes, are believed to have deep-seated therapeutic effects that are particularly suited for treating recalcitrant ailments. This unique pharmacological focus allows Siddha practitioners to address complex health challenges that may not respond well to simple botanical remedies.

234. (D) Statement I is false but Statement II is true
The eight clinical specialties of Ayurveda do not exclude pediatrics; there is a dedicated branch for this field. Bāla Roga, also known as Kaumārabhṛtya, is the specific branch of Aṣṭāṅga Ayurveda that deals with the management of diseases in children and general pediatric care. This specialty encompasses neonatal

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health and developmental issues, providing a specialized framework for addressing the unique physiological and health needs of the younger population within the tradition.

235. (D) It is a global system for physical and mental well-being
Yoga is currently recognized and practiced worldwide as a comprehensive system for physical, mental, and spiritual well-being. It is no longer restricted to ancient texts or specific religious rituals but has gained immense global popularity as a therapeutic and preventive health practice. In the modern era, individuals from diverse cultures utilize yoga's physical postures, breath control, and meditation techniques to manage stress, improve fitness, and enhance their overall quality of systemic health.

236. (B) Empirical knowledge of local flora and home remedies
A defining feature of folk and tribal medicine is its heavy reliance on empirical knowledge that has been passed down through generations. This tradition focuses on utilizing local flora and home remedies for primary healthcare. These practices are rooted in the community's relationship with their environment rather than being based on institutionalized university degrees or synthetic pharmaceuticals. This empirical knowledge provides an accessible and culturally relevant means of managing basic health needs in diverse localized Indian settings.

237. (C) Ṣaṭkarmas
In the yoga tradition, practices such as Neti, Dhauti, and Kapālabhāti are classified as Ṣaṭkarmas. These are six specialized purificatory procedures designed to cleanse the internal organs and systems of the body. They help in removing toxins, balancing the biological humors, and preparing the physical body for higher meditative practices. By ensuring internal hygiene and stability, these cleansing techniques serve as a vital foundation for achieving holistic health and mental clarity within the path.

238. (D) 1, 2, and 3
The Siddha system of medicine is based on several foundational concepts, including the Tridoṣa theory. It places high importance on specialized clinical tools such as pulse diagnosis and Varma therapy, which targets vital energy centers. It is incorrect to say that Siddha lacks textual sources; in fact, it possesses a vast literature written in Tamil, containing the codified wisdom of the Siddhars regarding medicine, alchemy, and philosophy, which continues to guide practitioners today.

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239. (A) The dosage form is uniform for all diseases.
The Ayurvedic pharmacopeia is incredibly diverse, utilizing materials from plant, animal, and mineral sources. It emphasizes multi-ingredient formulations to enhance efficacy and reduce toxicity. It is incorrect to state that the dosage form is uniform for all diseases. In fact, practitioners select from a variety of forms—such as decoctions, powders, and medicated oils—tailored specifically to the nature of the ailment and the patient's needs to ensure the best systemic therapeutic results.

240. (A) Both A and R are true and R is the correct explanation of A.
Yoga therapy emphasizes the practice of Prāṇāyāma for managing anxiety and stress. This is because conscious breath control has a direct regulatory effect on the autonomic nervous system. By performing specific breathing techniques, an individual can induce parasympathetic dominance, which calms the nervous system and lowers stress levels. This physiological response helps reduce the systemic effects of anxiety, making Prāṇāyāma a powerful and scientifically validated tool for improving psychological and emotional wellness.

241. (C) Statement I is true but Statement II is false
The foundational concept of Doṣadhātumalasiddhānta in Ayurveda states that the human body is comprised of biological energies, structural tissues, and waste products. However, it is the equilibrium of these three entities that results in health, while their imbalance or derangement leads to the manifestation of disease. Maintaining this internal harmony is the primary goal of Ayurvedic preventive and curative measures, as it is essential for the proper functioning of biological life.

242. (A) Sadvṛtta
Sadvṛtta is the Ayurvedic concept that outlines the proper ethical, moral, and social behavior

substances. These complex preparations are designed to enhance therapeutic efficacy and address a wide range of health conditions. The combination of plant-based and mineral ingredients represents a sophisticated approach to medicine, allowing for the creation of highly effective internal treatments.

275. (C) Varma therapy and herbo-mineral medicines
The Siddha clinical approach is characterized by the concurrent application of physical and pharmacological therapies. Practitioners often utilize Varma therapy, which involves the manipulation of vital points, alongside the administration of complex herbo-mineral medicines. This integrated methodology addresses both the structural and internal aspects of health, ensuring a comprehensive treatment strategy for restoring physiological and energetic balance to patients.

276. (A) Proactive physiological maintenance
The Siddha system's fundamental concept of health and disease emphasizes proactive physiological maintenance rather than the mere eradication of symptoms. This approach focuses on sustaining a healthy internal environment through balanced living and early intervention. By prioritizing the preservation of health, the system aims to prevent the onset of illness and support long-term wellness for individuals and communities.

277. (D) Their milestones continue to guide modern preventive strategies
The contributions and milestones of historical Siddha personalities remain vital to contemporary clinical practices. Their ancient textual sources provide the foundational principles that continue to guide modern preventive strategies and holistic management approaches. These historical figures established the frameworks for early intervention and lifestyle recalibration, ensuring that the Siddha system retains its relevance and efficacy in the modern world.

278. (B) Implementing Preventive Medicine protocols
The community health initiative successfully reduced the incidence of chronic metabolic conditions by actively implementing Preventive Medicine protocols rooted in classical Siddha concepts. By focusing on proactive maintenance and early intervention, the initiative addressed the underlying causes of these conditions. This success underscores the effectiveness of traditional preventive strategies in managing contemporary public health challenges and promoting community-wide wellness.

279. (C) Preventive and holistic management frameworks
The global resurgence of the Siddha system of medicine is largely attributed to its robust preventive frameworks and holistic management approaches. Modern healthcare seekers are increasingly drawn to systems that prioritize long-term wellness and early intervention over simple symptom suppression. Siddha's comprehensive methodology, which integrates lifestyle recalibration with traditional medicinal knowledge, makes it highly relevant in contemporary global healthcare.

280. (D) Early intervention and lifestyle recalibration
Local Siddha practitioners prioritize a proactive approach to disease management that emphasizes early intervention and lifestyle recalibration. By addressing potential health issues before they progress into severe pathological states, they help patients maintain physiological harmony. This focus on preventive care and behavioral adjustments is central to the system's methodology, ensuring that health is managed holistically and effectively.

281. (A) Stabilizing and unifying consciousness
The foundational definition of yoga extends far beyond physical exercises, encompassing a comprehensive discipline dedicated to the unification and stabilization of consciousness. This profound objective is central to the practice, aiming to achieve a state of mental clarity and internal harmony. By focusing on the regulation of the mind, yoga provides a systematic framework for achieving self-realization and spiritual well-being.

282. (B) Pivotal historical personalities who formalized the tradition
The classical textual sources of yoga were meticulously compiled by pivotal historical personalities who were responsible for formalizing the tradition. These figures established the rigorous structural frameworks

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derived from natural plant, animal, and mineral sources. This approach emphasizes that restoring biological balance is effectively achieved through substances and routines aligned with nature.

250. (A) Samādhi
The ultimate goal of Aṣṭāṅga Yoga, achieved after mastering the ethical, physical, and internal stages of the path, is Samādhi. It represents a state of blissful meditative absorption where individual consciousness merges with the universal. This culmination of the yogic journey marks perfect mental tranquility and spiritual realization, providing the practitioner with an experience of holistic unity and liberated awareness beyond ordinary cognitive experience.

251. (B) Managing maternal and neonatal health
Traditional birth attendants represent a specialized layer of community-based healthcare providers in rural and tribal regions. Their primary clinical responsibility involves the comprehensive management of maternal health during pregnancy and ensuring safe childbirth practices. Additionally, they provide essential neonatal care, focusing on the immediate health needs of newborns in geographically remote and underserved areas of the country.

252. (A) Independently as community practitioners
Traditional healers in rural health dynamics operate outside the formalized institutional structures of modern medicine. They function as independent community practitioners who rely on localized knowledge and specialized skills passed down through generations. This grassroots approach allows them to address various health issues using home remedies and traditional techniques within their specific cultural and geographic contexts throughout India.

253. (C) They provide critical interventions for venomous bites
Poison healers fulfill a critical role within the indigenous medical framework by providing immediate interventions for toxic exposures. Their expertise is specifically directed toward treating venomous bites from snakes or insects and other forms of accidental poisoning. These practitioners offer localized, life-saving care in regions where access to mainstream emergency medical facilities may be severely limited or delayed.

254. (D) Efficacy and accessibility for populations
The continuous reliance on traditional folk practices within tribal terrains underscores the inherent effectiveness and ease of access of these systems. These localized medical traditions provide foundational health coverage for populations living in remote areas. Their enduring use demonstrates that these practices are deeply embedded in the cultural fabric and effectively sustain community health and well-being through time.

255. (C) A complementary approach to medicine
Academic analysis of classical medical streams emphasizes that the vast repository of folk practices serves as a critical resource for community health. Scholars highlight that these specialized indigenous traditions offer a valuable, complementary approach to mainstream medical systems. Rather than being obsolete, these practices sustain health coverage and provide specialized knowledge that enriches the broader healthcare discourse in India.

256. (B) Generating and validating medical knowledge
Pramāṇas function as the rigorous epistemological tools essential for the systematic generation and objective validation of medical knowledge within the Āyurvedic tradition. These analytical frameworks ensure that all diagnostic conclusions and therapeutic interventions are grounded in logical reasoning and observable evidence. This formal structure allows for the critical assessment of health, ensuring clinical accuracy and reliability for practitioners.

257. (D) Bio-energies, bodily tissues, and metabolic wastes
The Doṣadhātumalasiddhānta is a fundamental theoretical construct in Āyurveda that explains the complex physiological balance of the human body. It specifically describes the dynamic equilibrium and interactions between bio-energies, structural bodily tissues, and metabolic waste products. Understanding this core principle is vital for practitioners to assess the internal state of health and determine appropriate therapeutic strategies for individuals.

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258. (A) Demand for physical and mental well-being
The classical Āyurvedic definition of health, known as svastha, encompasses a holistic state of well-being that extends beyond the mere absence of disease. Unlike purely symptomatic treatments, it requires a perfect balance of physical homeostasis, mental clarity, and spiritual health. This person-centric approach ensures that the individual achieves comprehensive wellness rather than just temporary relief from specific symptoms.

259. (C) To assess balance within the Siddhānta
Practitioners utilize the formal epistemological framework of Pramāṇas to critically evaluate the internal state of a patient before initiating any medical intervention. This validation process allows for a precise assessment of the intricate balance dictated by the Doṣadhātumalasiddhānta. By grounding their prescriptions in logical evidence, practitioners ensure that treatments effectively address the underlying physiological and energetic imbalances present.

260. (A) A sophisticated and valid medical discipline
The integration of formalized epistemological tools with foundational holistic concepts establishes Āyurveda as a sophisticated medical discipline. This combination allows for objective validation and systematic analysis of patient health. By grounding theoretical principles in rigorous logical frameworks, the system ensures that its diagnostic and therapeutic methodologies remain scientifically robust, person-centric, and capable of addressing complex body-mind medical conditions.

261. (D) Daily (dinacaryā) and seasonal (ṛtucaryā) routine
The Āyurvedic preventive care model focuses on maintaining physiological harmony through the strict adherence to structured lifestyle regimens. This approach relies on the integration of daily routines, known as dinacaryā, and seasonal routines, known as ṛtucaryā. By following these systematic guidelines, individuals can align their internal biological rhythms with environmental changes, thereby promoting longevity and preventing many diseases.

262. (B) Strategy for psychological and social well-being
Sadvṛtta refers to the practice of good conduct and ethical behavior within the Āyurvedic framework of preventive healthcare. It functions as a non-pharmacological, behavioral strategy that is essential for maintaining psychological balance and fostering healthy social interactions. By integrating ethical living into daily life, individuals can improve their mental well-being and overall quality of life within their community settings.

263. (C) Synergistic integration for treatment
The multipronged Āyurvedic treatment methodology emphasizes that lifestyle modifications, dietary guidelines, and medicinal interventions must be applied synergistically. Rather than treating these components as isolated factors, the system integrates them to maximize therapeutic efficacy. This comprehensive approach ensures that all aspects of an individual's life contribute to the restoration of health and the maintenance of long-term physiological balance.

264. (D) Plant, animal, and mineral sources
The vast pharmacopeia of Āyurveda is derived from diverse natural origins, including plant, animal, and mineral sources. These materials are often formulated into complex multi-ingredient compositions and various dosage forms to target specific health conditions. This nature-centric approach allows practitioners to utilize a wide range of therapeutic substances to restore health and support the body's natural healing processes.

265. (A) The individual's unique constitution and seasonal shifts
Āyurvedic methodology is inherently person-centric and nature-centric, requiring that dietary and lifestyle guidelines be specifically tailored to each individual. Practitioners consider the unique physiological constitution of the person alongside the environmental shifts associated with different seasons. This personalized approach ensures that preventive and therapeutic measures are optimally effective for the individual's specific needs and their immediate environmental context.

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266. (B) Ādhyatmika
Within the systematic Āyurvedic categorization of disease etiology, the Ādhyatmika category is specifically designated for ailments that originate from within the individual. This includes health conditions resulting from internal physiological disturbances or psychological imbalances. By identifying these internal causes, practitioners can develop targeted therapeutic strategies that address the root of the patient's physical or mental distress effectively.

267. (B) External physical factors or environmental trauma
The Ādhibhautika classification of diseases focuses on health conditions that are primarily caused by factors external to the human body. This category encompasses ailments resulting from physical injuries, environmental trauma, or other outside influences. Understanding this classification allows medical practitioners to distinguish between internally generated disorders and those caused by the immediate physical environment or accidental impacts on patients.

268. (A) To allow for highly granular diagnostic precision
The broader sevenfold classification of diseases in Āyurveda provides a more detailed framework beyond the basic tripartite system. This expanded categorization allows for highly granular diagnostic precision, enabling practitioners to identify the specific nature and origin of complex ailments. Such detailed classification is essential for developing meticulous and effective treatment plans tailored to the vast spectrum of health conditions.

269. (C) Eight distinct clinical specialties
To effectively manage the wide variety of classified diseases, the Āyurvedic medical system developed eight distinct clinical specialties. These specialized branches ensure that practitioners can provide targeted therapeutic strategies for specific physiological systems and demographic groups. This structured approach to clinical care demonstrates the advanced development of the system in providing comprehensive and specialized patient management throughout history.

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270. (D) A structural approach to comprehensive patient management
The establishment of eight specialized clinical branches within Āyurveda highlights the system's advanced and structural approach to comprehensive patient management. By creating dedicated domains for different medical needs, the tradition ensures that treatments are targeted and effective. This historical development reflects a sophisticated understanding of disease variety and the necessity of specialized expertise in achieving holistic health.

271. (C) Assessing internal vital energies
Pulse diagnosis serves as a fundamental technique in the Siddha system of medicine for assessing the patient's internal vital energies. By monitoring subtle variations in the pulse, practitioners can identify underlying physiological and energetic imbalances. This critical diagnostic assessment provides the necessary information to determine the specific state of the patient's health and guide subsequent therapeutic interventions for restoration.

272. (B) Tridoṣa
The core concept of Tridoṣa is inextricably linked to the diagnostic process of pulse assessment in the Siddha system. This framework governs the physiological and pathological states of the body, and its balance is reflected through the pulse. Practitioners use this connection to understand the energetic status of the individual, ensuring that treatments are aligned with the body's fundamental principles.

273. (D) Restoring equilibrium by manipulating vital points
Varma treatment is a specialized structural therapy in the Siddha system that involves the precise manipulation of vital points on the patient's body. Practitioners use this technique to restore physiological equilibrium and alleviate localized distress. By targeting these specific points, the therapy aims to regulate the flow of internal energies and support the body's natural healing mechanisms for recovery.

274. (A) Integrated botanical and mineral formulations
A hallmark of Siddha pharmacology is the utilization of potent herbo-mineral formulations, which integrate botanical elements with mineral

291. (C) Six specialized purification procedures
The clinical protocol integrates the classical practice of Ṣaṭkarmas, which are defined as a suite of six specialized purification procedures. These yogic techniques are designed to cleanse the body and eliminate accumulated metabolic impurities. By systematically applying these methods, practitioners can optimize the internal physiological environment, ensuring that the body is prepared for further therapeutic interventions or wellness maintenance.

292. (A) Elimination of impurities and optimization
The primary purpose of utilizing Ṣaṭkarmas in the clinical case study is the elimination of accumulated metabolic impurities and the optimization of internal physiological environments. These purification techniques address systemic congestion and restore the body's natural balance. By clearing internal pathways, the procedures help alleviate physiological distress and improve the overall efficiency of bodily functions, supporting the patient's recovery process.

293. (D) Clearing respiratory and digestive tracts
The administration of Ṣaṭkarmas specifically aided the patient with chronic congestion by clearing the upper respiratory tracts and normalizing gastrointestinal motility. These targeted cleansing techniques were essential for addressing the patient's immediate respiratory and digestive distress. By resolving these physiological blockages, the purification procedures ensured that the patient's body was better prepared for subsequent pharmacological or therapeutic medical treatments.

294. (B) Yoga as therapy for health and wellness
The strategic use of Ṣaṭkarmas in this clinical setting illustrates the profound utility of yoga as therapy for health and wellness. This application demonstrates that yogic practices extend far beyond physical postures, offering rigorous methods for internal physiological purification. The successful integration of these techniques into modern rehabilitation frameworks highlights the versatility and effectiveness of yoga in promoting holistic physical restoration.

295. (C) Increased receptivity to treatments
Beyond alleviating immediate physiological distress, the internal purification provided by the Ṣaṭkarmas significantly enhanced the patient's receptivity to subsequent therapeutic interventions. By clearing metabolic impurities and normalizing bodily functions, the body becomes more responsive to standard pharmacological treatments. This increased receptivity underscores the value of using specialized cleansing techniques as a preliminary step in comprehensive and modern therapeutic health strategies.

296. (D) Interventions for stress and metabolism
The application of yoga as therapy in the modern world involves the use of carefully tailored interventions designed to mitigate chronic stress and metabolic syndromes. These protocols are specifically adapted to address the lifestyle epidemics prevalent in industrialized societies, such as cardiovascular disorders. By targeting these widespread health issues, yoga serves as a relevant and effective therapeutic modality for modern demographic populations.

297. (A) Transition to recognized health protocols
A major milestone in global healthcare is the transition of ancient contemplative practices from localized spiritual traditions to globally recognized protocols for health and wellness. This evolution represents a significant shift toward the systematic adaptation of traditional knowledge for modern medical use. The integration of these classical techniques into standardized clinical frameworks ensures their reproducibility and safety for a diverse global population.

298. (B) Clinical safety and reproducibility
Standardizing classical techniques in modern therapeutic applications is essential for ensuring clinical safety and reproducibility across diverse populations. This process involves mapping ancient methods onto rigorous scientific frameworks to produce consistent and reliable results. By adhering to these standardized protocols, practitioners can provide evidence-based interventions that meet the high standards of safety required in contemporary global healthcare strategies.

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and methodologies that define the discipline. Their work ensures that the core principles and practices of yoga are preserved and transmitted systematically, providing a reliable guide for practitioners across different eras and cultures.

283. (B) Ethical, physical, and psychological mastery
Aṣṭāṅga yoga is fundamentally designed as an eight-limbed progressive path to cultivate ethical, physical, and psychological mastery. Each limb serves a specific purpose, ranging from social conduct and personal discipline to physical postures and meditative absorption. This comprehensive framework ensures that practitioners develop a holistic foundation for self-regulation, leading to enhanced well-being and a much deeper understanding of the self.

284. (A) Progressive self-regulation and well-being
Practitioners utilize the sequential limbs of Aṣṭāṅga yoga to achieve progressive states of self-regulation and therapeutic well-being. By following the structured path, individuals can systematically improve their physical health, mental focus, and emotional balance. This disciplined adherence to the framework allows for a gradual and sustainable transformation, leading to a state of internal stability and holistic long-term health.

285. (C) Authenticity as a holistic science
The continuous adherence to the classical definition and comprehensive methodology of Aṣṭāṅga yoga ensures that the discipline retains its authenticity as a holistic science. By following the established principles, the practice remains an effective tool for human flourishing. This consistency preserves the integrity of the tradition while allowing it to be applied successfully in modern therapeutic and wellness contexts globally.

286. (D) Musculoskeletal and neuromuscular health
In the clinical trial, Āsanas are utilized as targeted somatic interventions primarily to enhance musculoskeletal and neuromuscular health. These physical postures are designed to improve flexibility, postural alignment, and coordination within the body. By systematically applying these techniques, the trial demonstrates how physical posturing can serve as an effective therapeutic modality for restoring structural integrity and general physical function.

287. (C) Respiratory and autonomic system balance
The clinical trial documents that structured Prāṇāyāma protocols have a significant physiological impact by balancing the autonomic nervous system and optimizing respiratory efficiency. This practice of breath regulation helps reduce physiological markers of stress and enhances overall vitality. The data provides robust evidence that these breathing techniques are effective for maintaining internal homeostasis and supporting the body's natural systems.

288. (B) Sustained cognitive focus
The intervention assesses the health benefits of Meditation through the systematic incorporation of sustained cognitive focus. This aspect of the practice involves training the mind to achieve a state of concentrated awareness and mental clarity. By evaluating the psychological outcomes, the study highlights how this cognitive discipline contributes to improved emotional regulation and the mitigation of anxiety in clinical settings.

289. (D) Emotional regulation and mitigates anxiety
Psychological evaluations within the study reveal that the regular practice of Meditation substantially improves emotional regulation and effectively mitigates symptoms of anxiety. By cultivating sustained cognitive focus, individuals can achieve greater mental stability and clarity. These findings underscore the role of meditative practices in enhancing overall psychological well-being and providing a non-pharmacological approach to managing common health concerns.

290. (A) Synergistic mechanisms for human health
The empirical investigation successfully validates the synergistic mechanisms through which physical postures, respiratory control, and cognitive focus operate to improve human health. By quantifying the distinct benefits of each component, the study provides a robust scientific basis for integrating these classical modalities into contemporary wellness programs. This holistic approach ensures that all aspects of well-being are addressed concurrently.

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required for maintaining mental and spiritual health. It includes a code of good conduct, such as practicing truthfulness and non-violence. By following these ethical disciplines, an individual can avoid psychological agitation and social conflicts, which are considered potential causes of disease. Sadvṛtta thus serves as a psychological pillar of health, emphasizing that ethical living is essential for holistic wellness.

243. (C) Diet, Lifestyle, and Medicine
The multipronged approach to treatment in Ayurveda refers to the synergistic application of diet, lifestyle, and medicine. This strategy acknowledges that health is a multidimensional state and that a successful cure is most effectively achieved by addressing several aspects of an individual's life simultaneously. By combining specialized herbal formulations with appropriate nutritional habits and healthy lifestyle routines, the system aims to treat the whole person and restore the natural balance for lasting health.

244. (D) P-2, Q-3, R-1, S-4
Traditional Indian medical and health systems are categorized into specific branches. Āsana refers to physical postures within yoga, while Prāṇāyāma is the regulation of breath. In Ayurveda, Śalya Tantra is the specialized branch dedicated to surgery, and Agada Tantra is the specialty focusing on toxicology and managing poisons. These classifications provide a structured framework for healthcare, ensuring that different clinical needs are addressed through dedicated and specialized knowledge and various therapeutic interventions.

245. (C) 1, 2, 3, and 5
Ayurveda and Siddha are traditional Indian systems with deep historical roots and textual sources, such as the Samhitas and the works of Agathiyar. Yoga's philosophical foundations are historically outlined in Patanjali's Yoga Sutras. Both Ayurveda and Siddha emphasize a nature-centric and person-centric approach to health. It is incorrect to say that traditional tribal medicine is extinct; it remains an active and vital part of healthcare for many communities across rural and tribal India today.

246. (A) Both A and R are true and R is the correct explanation of A.
Ayurveda places high importance on Ṛtucaryā because of the profound impact that environmental changes have on human physiology. As the seasons shift, they influence the balance of biological humors within the body. By making specific adjustments to diet and lifestyle in accordance with these changes, individuals can prevent the accumulation of imbalances that lead to seasonal diseases. This proactive adaptation ensures that the body remains in harmony with the natural cycles of the environment.

247. (D) Statement I is false but Statement II is true
It is incorrect to say that the Siddha system uses only mono-ingredient plant formulations. A salient feature of Siddha medicine is its specialized use of complex herbo-mineral formulations. These preparations involve the purification and alchemical processing of multiple ingredients, including minerals and metals, alongside plant and animal products. This sophisticated pharmacological tradition allows Siddha practitioners to create potent medicines designed to address chronic conditions and enhance longevity through systemic biological and physiological restoration.

248. (A) Poison healer
In rural Indian settings, a poison healer is the practitioner primarily consulted for the immediate management of a suspected venomous snake bite. These specialists possess empirical knowledge of local botanical remedies used to neutralize toxins and manage the symptoms associated with poisoning. Their role is critical for providing emergency healthcare in areas where modern clinical facilities and specialized antivenoms may not be available, relying on time-tested traditional knowledge and localized practical experience.

249. (C) Nature-centric approach
The nature-centric approach in Ayurveda is based on the philosophical belief that the individual is a microcosm of the natural universe. This concept implies that both the human body and the world are composed of the same fundamental elements. Consequently, health is maintained by living in harmony with nature's laws, and therapies are

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299. (B) Evolution into validated therapy
By mapping the historical milestones of integrative medicine, scholars can trace how yoga evolved from an esoteric pursuit documented in ancient texts into a clinically validated therapeutic modality. This analysis highlights the development of precise methodologies that have been adapted to address modern health challenges. Understanding this evolution helps solidify the role of traditional sciences within comprehensive global public health strategies.

300. (A) Global health and preventive care
The strategic promotion of yoga for comprehensive health and wellness continues to transform global public health strategies and preventive care methodologies. By integrating these classical therapeutic modalities into mainstream medicine, healthcare systems can more effectively address chronic lifestyle-related diseases. This transformation underscores the enduring relevance of ancient contemplative practices in creating a more holistic and proactive approach to modern healthcare.

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natural elements
(B) The physical proximity to the nearest coast or large ocean
(C) The inherited caste or social rank of the principal architect
(D) The local availability of expensive and imported white marble

53. Which of the following defines the 'Tanka' system used in Rajasthan?
(A) An open-air canal utilized for extensive flood irrigation
(B) A massive rock-fill dam built across a large perennial river
(C) A traditional underground cistern used to store rainwater
(D) A highly ornamented multi-story stepwell found in the city

54. Identify the correct statement regarding the Adalaj stepwell.
(A) It is purely a utilitarian structure containing no relief carvings
(B) It is located within the high-altitude Himalayan mountain range
(C) It was built entirely of structural wood and local terracotta bricks
(D) It blends Hindu architectural elements with Islamic floral patterns

55. Read the following statements and select the correct option:
Assertion (A): The architecture of the Adalaj Stepwell is designed to keep the bottom levels significantly cooler than the surface.
Reason (R): Stepwells (vavs) in arid regions were excavated deep into the earth to access groundwater and provide a retreat from harsh summer heat.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

56. Identify the incorrect statement regarding the Kallanai Dam.
(A) It was built by Karikala Chola.
(B) It is constructed across the Kaveri River.
(C) It is an entirely modern structure built in the 20th century.
(D) It is one of the oldest water-diversion or water-regulator structures in the world.

57. The primary distinction between the Tanka technique of Rajasthan and the Ahar Pyne of Bihar lies in their conceptual approach to water management. Which is the most appropriate statement?
(A) Both systems are designed strictly for the provision of domestic drinking water
(B) Tanka harvests household rainwater, while Ahar Pyne diverts floodwater
(C) Tanka is used only in flood-prone areas, while Ahar Pyne is used in dry deserts
(D) Neither of these ancient systems is utilized in any capacity in modern times

58. Consider the following statements regarding Vastu Shastra:
Statement I: According to elementary Vastu Shastra, the northeast corner (Ishan) is highly auspicious and often reserved for prayer or water sources.
Statement II: Vastu Shastra completely ignores the influence of wind and solar energy on a structure.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

59. Which exception applies to the general rule of Chalukyan architecture at Aihole?
(A) All temples were built primarily with high-quality structural stone blocks
(B) The site contains exclusively Hindu monuments without any Jain structures
(C) Many temples experiment with varied ground plans, such as the apsidal forms
(D) They mark a clear transition away from the older rock-cut cave traditions

60. Match the water harvesting systems in List-I with their associated regions or states in List-II:
List I: (Water/Harvesting System)
P. Ahar Pyne

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best represents the most appropriate primary function of the Great Stupa at Sanchi?
(A) A massive reliquary containing sacred relics of the Buddha
(B) A permanent residential quarter for traveling and local monks
(C) An open-air communal theater for holding religious and philosophical debates
(D) A royal burial tomb specifically for the early Mauryan emperors

9. As a heritage conservator analyzing the Dhamek Stupa at Sarnath, you must identify its unique structural characteristic. Which of the following applies?
(A) A structure built entirely of local wood with intricate religious carvings
(B) A site featuring four decorated marble Toranas facing the cardinal directions
(C) A solid brick and stone cylinder lacking a square base
(D) A rock-cut cave monastery complex hidden deep within a cliffside

10. Match the structures in List-I with their key features in List-II:
List I: (Structure)
P. Sanchi Stupa
Q. Udayagiri Caves
R. Nalanda Mahavihara
S. Dhamek Stupa
List II: (Key Feature)
1. Colossal Varaha sculpture
2. Elaborately carved Toranas
3. Extensive brick monastery layout
4. Cylindrical brick tower
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

11. During an excavation, an archaeologist discovers structural remains showing a massive brick-built educational complex with rows of monastic cells. Based on ancient Indian architecture, this most likely represents:
(A) Sanchi
(B) Udayagiri
(C) Elephanta
(D) Nalanda

12. The structural shift from wood to stone in ancient Buddhist architecture was primarily caused by:
(A) The sudden and immediate exhaustion of all forest resources in ancient India
(B) The desire for monumental permanence under royal patronage
(C) A strict religious ban on the cutting of trees during the Mauryan period
(D) The general lack of skilled carpenters within the ancient artisan guilds

13. Which definition best describes the architectural concept of a 'Torana' at Sanchi?
(A) The circular circumambulatory pathway built around the main stupa
(B) The large hemispherical dome designed to represent the cosmic order
(C) An ornamented stone gateway at the stupa enclosure
(D) The central stone pillar supporting the symbolic umbrellas at the top

14. Identify the correct statement regarding the Udayagiri caves.
(A) They are exclusively Jaina caves constructed during the early Mauryan period
(B) They are secular rock-cut structures primarily utilized for military storage
(C) They were commissioned by the Chola dynasty to honor the deity Shiva
(D) They contain some of the oldest surviving Gupta period Hindu iconography

15. Consider the following statements regarding Nalanda Mahavihara:
1. It was primarily built using stone blocks.
2. It functioned as a major center of learning.
3. It featured temples, viharas, and stupas.
4. It was built purely in the Dravidian style.
Which of the above statement(s) is/are correct?
(A) 2 and 3
(B) 1 and 2
(C) 1, 2, and 4
(D) 3 and 4

16. Identify the incorrect statement regarding the Elephanta Caves.
(A) The cave temples are primarily dedicated to the worship of Lord Shiva
(B) The caves are constructed predominantly

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CHAPTER 05
Architecture

1. Which distinguishing feature of urban planning is exclusively found at the Indus Valley site of Dholavira?
(A) Extensive use of high-quality baked bricks for all residential and administrative structures
(B) A tripartite division into a citadel, middle town, and lower town
(C) The presence of a massive Great Bath utilized primarily for spiritual and ritualistic purposes
(D) A circular city layout featuring a network of strictly radiating streets and alleys

2. If an architect is designing a temple based on traditional Nagara style fundamentals, which structural element must be placed directly above the main sanctuary?
(A) A curvilinear Shikhara topped with an Amalaka
(B) A stepped pyramidal Vimana common in southern regions
(C) A barrel-vaulted Chaitya roof typical of early rock-cut halls
(D) A flat-roofed Mandapa lacking any form of significant superstructure

3. Consider the following statements regarding Indian temple architecture:
Statement I: The Dravida temple architecture style is strictly confined to the Himalayan regions of India.
Statement II: The Vesara style represents a hybrid architectural tradition combining elements of both Nagara and Dravida styles.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

4. Which of the following is NOT an elementary component of a standard Dravida style Hindu temple?
(A) Vimana
(B) Gopuram
(C) Mandapa
(D) Amalaka

5. Read the following statements and select the correct option:
Assertion (A): Dholavira features an elaborate and highly sophisticated water harvesting and management system.
Reason (R): The settlement was located in an arid environment between two seasonal streams, necessitating efficient water storage for survival.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

6. Which of the following pairs of architectural styles and their geographic origins is correctly matched?
(A) Nagara style - Southern and peninsular India
(B) Vesara style - Central and Deccan India
(C) Dravida style - Northern and Himalayan India
(D) Kalinga style - Western and North-Western Himalayas

7. Identify the incorrectly matched pair regarding temple components and their styles.
(A) Shikhara - Nagara style
(B) Gopuram - Dravida style
(C) Antarala - Transition space in various styles
(D) Vimana - Nagara style

8. In evaluating the architectural progression of early Buddhist structures, which element

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2. Udayagiri Caves (Gupta period)
3. Kailasanatha Temple at Ellora
4. Brihadeshwara Temple at Thanjavur (Chola)

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

26. Which of the following is considered the highest Shiva temple in the world, forming part of the Panch Kedar?
(A) Tungnath
(B) Kedarnath
(C) Baleshwar
(D) Jageshwar

27. The Mundeshwari Devi temple in Bihar is architecturally highly unique primarily because of its:
(A) Hemispherical dome
(B) Massive brick gopuram
(C) Underground sanctum
(D) Octagonal plan

28. Consider the following statements regarding the Dashavatara Temple at Deogarh:
Statement I: The Dashavatara Temple at Deogarh is an early example of the Panchayatana style of temple architecture.
Statement II: The Dashavatara Temple is completely devoid of external sculptural panels.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

29. Which of the following is NOT an architectural feature of the Khajuraho group of temples?
(A) Temples are erected on a high platform (Jagati).
(B) The Shikhara is composed of multiple miniature shikharas (urushringas).
(C) They predominantly feature the Dravida vimana style.
(D) Erotic sculptures are placed on the exterior walls.

30. Read the following statements and select the correct option:
Assertion (A): The Lingaraja temple in Bhubaneswar represents the quintessential Kalinga style of architecture.
Reason (R): It strictly follows the Dravidian architectural texts and lacks a Rekha Deula.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

31. Which pair accurately matches the temple to its specific regional architectural style?
(A) Khajuraho temples - Nagara style
(B) Terracotta temples of Bishnupur - Kalinga style
(C) Lingaraja temple - Bengal Chala style
(D) Mundeshwari Devi - Dravida style

32. Identify the incorrect pair regarding ancient and medieval Indian temples.
(A) Badami - Chalukyan architecture
(B) Kanchi - Chola architecture peak
(C) Aihole - "Cradle of Indian temple architecture"
(D) Mahabalipuram - Pallava rock-cut architecture

33. The architectural transition from rock-cut to structural stone temples in South India is best exemplified by which site?
(A) Ajanta
(B) Mahabalipuram
(C) Sarnath
(D) Sanchi

34. Analyzing the Terracotta temples of Bishnupur, a student notes their distinctive curved roofs. This architectural feature is primarily modeled after:
(A) The domed structures of Central Asian mosques
(B) The pyramidal towers of South Indian temples
(C) The curvilinear shikharas of Khajuraho
(D) The bamboo and thatch huts of rural Bengal

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correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

70. Consider the following structures:
1. Sanchi Stupa
2. Dashavatara Temple
3. Udayagiri Caves
4. Nalanda Mahavihara
5. Lingaraja Temple

Which of the above structures are predominantly associated with the Gupta period (c. 4th-6th century CE)?
(A) 2, 3, and 4
(B) 1, 2, and 3
(C) 3, 4, and 5
(D) 1, 3, and 5

71. The Vesara style of temple architecture is an exception to the strict geographic purism of North and South Indian styles because it:
(A) Incorporates modern Islamic architectural domes into the structure
(B) It blends the Nagara plan with Dravida architectural details
(C) It is constructed purely of local wood instead of quarried stone
(D) It lacks a traditional Garbhagriha for the primary deity

72. Which correctly matches a rock-cave site with its primary religious affiliation during its peak?
(A) Ajanta - Buddhism
(B) Elephanta - Jainism
(C) Jogeshwari - Buddhism
(D) Udayagiri (Vidisha) - Jainism

73. Identify the incorrectly matched pair regarding architectural features.
(A) Vihara - Residential hall for monks
(B) Chaitya - Prayer hall with a stupa
(C) Torana - Ornamental gateway
(D) Gopuram - Northern Indian temple spire

74. Which temple provides the best example of Kalinga architecture characterized by a towering Rekha Deula and a pyramidal Pidha Deula?
(A) Brihadeshwara Temple
(B) Lingaraja Temple
(C) Dashavatara Temple
(D) Lad Khan Temple

75. Arrange the following Sun Temples in chronological order of their construction (earliest to latest):
1. Martand Sun Temple
2. Modhera Sun Temple
3. Konark Sun Temple

(A) 1, 2, 3
(B) 2, 1, 3
(C) 3, 2, 1
(D) 1, 3, 2

76. When applying the elementary principles of Vastu Shastra to a modern residential design, the layout should ideally map the Vastu Purusha with his head facing:
(A) North-East
(B) North-West
(C) South-East
(D) South-West

77. The Terracotta temples of Bishnupur were a direct effect of:
(A) An influx of skilled South Indian sculptors to the delta
(B) The absence of stone resources in the Bengal delta region
(C) The direct imitation of Portuguese colonial architecture styles
(D) The destruction of older stone temples by recurring natural disasters

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78. Which definition best suits the term 'Jagamohana' in Odishan temple architecture?
(A) The main tower constructed directly above the sanctum
(B) The assembly hall preceding the main sanctum
(C) The outer boundary wall enclosing the entire temple site
(D) The sacred pool used for performing various daily rituals

79. Identify the correct statement concerning the Badami cave temples.
(A) They were excavated and decorated by the early Mauryan empire

incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

44. Which of the following Sun Temples is considered an exception due to its geographical location in the high-altitude Himalayan region of Almora?
(A) Konark
(B) Modhera
(C) Martand
(D) Katarmal

45. Consider the following statements regarding famous Sun Temples:
1. Konark is located in Odisha.
2. Modhera was built during the reign of the Solanki dynasty.
3. Martand was commissioned by Lalitaditya Muktapida.
4. Katarmal features wooden carvings and is located in Gujarat.
5. All four temples are dedicated to the Sun God.

Which of the above statement(s) is/are correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) 1, 2, 3, and 5

46. Which of the following pairs is correctly matched regarding Sun Temples and their locations?
(A) Modhera - Odisha
(B) Martand - Anantnag
(C) Katarmal - Rajasthan
(D) Konark - Gujarat

47. Identify the incorrectly matched pair regarding water storage systems.
(A) Kallanai Dam - Kaveri River
(B) Adalaj Stepwell - Gujarat
(C) Ahar Pyne - Traditional irrigation system of Bihar
(D) Tanka - Traditional floodwater system of Bihar

48. In the context of ancient Indian water management, the primary purpose of the 'Ahar Pyne' system is best described as:
(A) A network of canals and basins for irrigation
(B) Decorative water fountains found within royal pleasure gardens
(C) Underground tanks for storing drinking water in desert fortresses
(D) Ornate stepwells designed purely for communal religious bathing

49. As a hydrologist assessing ancient structural engineering, you analyze the Kallanai Dam. Which engineering competency does it most clearly demonstrate?
(A) Construction of multi-story stepwells for harvesting groundwater
(B) Building underground aqueducts to channel mountain spring water
(C) Using unhewn stones to divert river flow for irrigation
(D) Harvesting seasonal rooftop rainwater in extremely arid deserts

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50. Arrange the following architectural developments/structures in broad chronological order:
1. Indus Valley urban planning (Dholavira)
2. Ashokan Pillars (Sarnath)
3. Rock-cut caves of Ajanta (early phase)
4. Sun Temple of Konark
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 4, 3
(D) 4, 3, 2, 1

51. In the context of Vastu Shastra fundamentals, what does the 'Vastu Purusha Mandala' primarily represent?
(A) A sacred list of building materials allowed for temple construction
(B) A metaphysical grid or cosmic floor plan used to design layouts
(C) The specific financial cost required for all structural construction
(D) A ritual performed after the entire building project is completed

52. The fundamental concept of aligning structures in Vastu Shastra is heavily dependent on:
(A) The orientation of cardinal directions and

using structural brickwork
(C) The most famous sculptural element here is the Trimurti (Sadashiva) bust
(D) The site is located on a small island situated near the city of Mumbai

17. The rock-cut cave temple of Jogeshwari in Mumbai belongs predominantly to which religious tradition?
(A) Buddhism
(B) Hinduism
(C) Jainism
(D) Zoroastrianism

18. An art historian studying the Ajanta and Ellora caves notes their differences. What fundamental distinction applies?
(A) Ajanta is Buddhist, while Ellora contains Buddhist, Hindu, and Jaina caves
(B) Ajanta is exclusively Hindu, while Ellora is strictly a Buddhist site
(C) Ajanta features only structural temples, whereas Ellora features only rock-cut caves
(D) Ajanta was excavated by the Cholas, while Ellora was built by the Pallavas

19. Consider the following statements regarding ancient Indian architectural sites:
Statement I: The Kailasanatha temple at Ellora is a structural temple built with quarried stone blocks.
Statement II: The Ajanta caves are renowned for their ancient mural paintings.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

20. Consider the following structural and locational attributes of rock-cut architecture:
1. Elephanta is famous for its Trimurti Shiva.
2. Ellora contains the monolithic Kailasa temple.
3. Ajanta caves are arranged in a horseshoe shape around a gorge.
4. Jogeshwari caves are primarily Buddhist rock-cut monasteries.
5. All these sites are located in the state of Maharashtra.

Which of the above statements are correct?
(A) 1, 2, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, 3, and 5

21. Which of the following cave complexes is an exception to the rule of housing multi-religious (Hindu, Buddhist, Jaina) monuments in one unified geographical site?
(A) Ellora
(B) Ajanta
(C) Badami
(D) None of the above

22. Which pair correctly matches the Himalayan temple with its primary deity?
(A) Kedarnath - Lord Vishnu
(B) Tungnath - Lord Shiva
(C) Baleshwar - Goddess Durga
(D) Jageshwar - Lord Brahma

23. Identify the incorrectly matched pair regarding Himalayan temples.
(A) Kedarnath - Located within the Mandakini river valley system
(B) Tungnath - Forms an integral part of the Panch Kedar pilgrimage
(C) Baleshwar - Historically located within the Champawat district region
(D) Jageshwar - Constructed primarily of mud and timber

24. Which architectural characteristic is best associated with the Jageshwar temple complex in the Himalayas?
(A) A cluster of stone temples built in the Nagara style
(B) A single massive Dravidian gopuram marking the main entrance
(C) Extensive terracotta relief work covering all of the exterior walls
(D) A series of entirely monolithic rock-cut cave structures at the site

25. Arrange the following ancient and medieval structures in chronological order based on their generally accepted foundational periods:
1. Sanchi Stupa (original core)

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Q. Tanka
R. Kallanai Dam
S. Adalaj Stepwell

List II: (Region/State)
1. Gujarat
2. Tamil Nadu
3. Rajasthan
4. Bihar

(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-2, R-4, S-3

61. Which pair incorrectly matches the Himalayan temple with its architectural material/style?
(A) Kedarnath - Massive stone slabs
(B) Jageshwar - Nagara style stone architecture
(C) Baleshwar - Wooden Pagoda style exclusively
(D) Tungnath - Stone structure in traditional mountain style

62. Which pair correctly matches the temple site with its defining characteristic?
(A) Khajuraho - Built by the Pallava dynasty
(B) Lingaraja - Intricate terracotta panels
(C) Mundeshwari - Octagonal plan
(D) Dashavatara - Dravidian Vimana

63. A scholar attributes the widespread construction of massive structural temples in Tamil Nadu to a specific period. Which dynasty is most renowned for scaling Dravidian architecture to monumental heights (e.g., Thanjavur)?
(A) Satavahana
(B) Chola
(C) Gupta
(D) Mauryan

64. If you had to identify a foundational competency of Vastu Shastra regarding site selection, what would be primarily assessed?
(A) The current modern real estate value of the individual plot
(B) Soil quality, slope, and orientation towards cardinal directions
(C) The specific political affiliation of the immediate neighborhood
(D) Only the physical proximity to the primary capital city center

65. Consider the following architectural features:
1. Amalaka
2. Mandapa
3. Shikhara
4. Jagati (raised platform)

Which of the following temple architecture styles is defined by these features?
(A) Dravida
(B) Vesara
(C) Nagara
(D) Kalinga

66. The concept of 'Garbhagriha' in Hindu temple architecture defines:
(A) The innermost sanctum containing the primary deity
(B) The temple tank utilized for various ritualistic ablutions
(C) The outermost boundary wall protecting the entire complex
(D) The spacious dancing hall known as the Natya Mandapa

67. Identify the correct statement regarding Dholavira's urban planning.
(A) It entirely lacks a functional and developed drainage system
(B) Large-scale reservoirs and cascading water channels
(C) It is built predominantly using mud bricks instead of carved stone
(D) It only has two distinct divisions: the Citadel and the Lower Town

68. Identify the incorrect statement regarding the Dashavatara Temple of Deogarh.
(A) It dates back to the Gupta period.
(B) It features beautiful sculptural panels like Vishnu Anantashayana.
(C) It is an early example of a structural stone temple with a rudimentary shikhara.
(D) It is dedicated to Lord Shiva.

69. Consider the following statements regarding the architecture of Mahabalipuram:
Statement I: The rock-cut architecture of Mahabalipuram includes both cave temples (mandapas) and monolithic shrines (rathas).
Statement II: The Shore Temple at Mahabalipuram is a structural temple built with blocks of granite.
(A) Both Statement I and Statement II are

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35. Match the temples in List-I with their dynastic patronage or style in List-II:
List I: (Temple/Site)
P. Brihadeshwara Temple
Q. Rathas of Mahabalipuram
R. Temples of Aihole
S. Khajuraho Temples
List II: (Dynastic Patronage/Style)
1. Pallava
2. Chola
3. Chandela
4. Chalukya
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

36. An architect studying ancient South Indian structures aims to view an early apsidal-plan structural temple. Which temple at Aihole should they examine?
(A) Lad Khan Temple
(B) Durga Temple
(C) Ravanaphadi Cave
(D) Meguti Jain Temple

37. The widespread use of monolithic rock-carving to create chariot-shaped shrines (Rathas) was a direct effect of:
(A) Direct Islamic architectural influence on the early southern dynasties
(B) The significant decline of structural engineering skills among local guilds
(C) Chalukyan military conquests of the Bengal delta and its surrounding regions
(D) Pallava artistic experimentation under Narasimhavarman I

38. 'Panchayatana' style is defined as a temple architectural layout where:
(A) A main shrine is surrounded by four subsidiary shrines
(B) Five different deities sharing a single, large circular sanctum
(C) Five monolithic chariots carved from a single massive boulder
(D) A temple roof featuring five distinct and decorated stone domes

39. Which of the following correctly describes a feature of the Brihadeshwara Temple (Chola)?
(A) It lacks a Vimana or any significant tower above the sanctum
(B) It is entirely constructed of high-quality, locally baked bricks
(C) A massive pyramidal Vimana towering over the complex
(D) It is an underground cave temple with rock-cut relief carvings

40. Consider the following statements about South Indian temples:
1. Badami was a capital of the early Chalukyas.
2. Aihole is known as the cradle of Indian temple architecture.
3. Kanchipuram features temples built by the Pallavas.
4. Mahabalipuram is completely devoid of structural temples, having only rock-cut forms.
Which of the above statement(s) is/are correct?
(A) 1, 3, and 4
(B) 2, 3, and 4
(C) 1, 2, and 4
(D) 1, 2, and 3

41. Identify the incorrect statement regarding the Sun Temple at Konark.
(A) It was built by King Narasimhadeva I.
(B) It is styled as a monumental chariot with carved wheels.
(C) It is located in the state of Odisha.
(D) It represents the Dravidian architectural style.

42. Which deity is the primary focus of worship at the Modhera, Katarmal, and Martand temples?
(A) Shiva
(B) Surya (Sun)
(C) Vishnu
(D) Brahma

43. Consider the following statements regarding Sun Temples in India:
Statement I: The Martand Sun Temple is located in the Kashmir Valley.
Statement II: The Modhera Sun Temple is famous for its intricate Surya Kund, a stepped water tank.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are

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(B) They contain only Jaina structural monuments from the late period
(C) They are primarily constructed of expensive imported white marble
(D) It showcases early Chalukyan rock-cut Hindu and Jain caves

80. Read the following statements and select the correct option:
Assertion (A): The monolithic Rathas of Mahabalipuram are not true chariots but structural models of diverse temple styles.
Reason (R): They were carved top-down from granite boulders to serve as experimental prototypes for Pallava architects.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. Identify the incorrect statement regarding the temples of Khajuraho.
(A) They were built by the Chandela dynasty.
(B) They are known for their explicit erotic sculptures.
(C) They were built primarily during the Mauryan period.
(D) The Kandariya Mahadeva is the most prominent temple there.

82. The architectural development at Aihole includes various temple forms. Which of the following is an early Chalukyan temple famous for its semi-circular apse?
(A) Kandariya Mahadeva
(B) Durga Temple
(C) Kailasanatha Temple
(D) Shore Temple

83. Consider the following statements regarding the Sarnath Pillar:
Statement I: The Sarnath pillar features four Asiatic lions standing back to back.
Statement II: The Lion Capital of Sarnath has been adopted as the National Emblem of India.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

84. Which structural element makes the Udayagiri caves (Madhya Pradesh) distinctively significant in Indian art history?
(A) The rock-cut sculpture of Vishnu's Varaha avatar rescuing the earth
(B) The presence of several Ashokan rock edicts within the caves
(C) The earliest known examples of ornate Islamic calligraphy in India
(D) Extensive use of terracotta bricks in constructing the cave ceilings

85. Match the Sun Temples in List-I with their respective states in List-II:
List I: (Sun Temple)
P. Modhera
Q. Konark
R. Martand
S. Katarmal
List II: (State)
1. Jammu & Kashmir
2. Uttarakhand
3. Gujarat
4. Odisha
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-4, R-3, S-2

86. Based on competency in identifying historical water systems, an engineer studying the geometric, multi-tiered descending structures with intricate stone carvings in western India is most likely examining:
(A) An Ahar Pyne
(B) The Kallanai Dam
(C) A Stepwell (like Adalaj)
(D) A Tanka

87. A major cause for the elaborate sculptural program on the exterior walls of Hindu temples (like Khajuraho) was:
(A) To serve as a visual encyclopedia of cosmic life for devotees
(B) To significantly weaken the structural integrity of the stone walls

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rock-cut carving
(D) The complete loss of iron-working technology among the smiths

158. Which pair correctly matches the water management technique with its defining characteristic?
(A) Kallanai - A multi-story underground well for storage
(B) Adalaj - Octagonal stepwell with ornate pillars
(C) Ahar Pyne - A system for rooftop rainwater collection
(D) Tanka - A large river diversion dam built for irrigation

159. Identify the incorrectly matched pair regarding early Buddhist sites.
(A) Sanchi - Toranas with Jataka tales
(B) Sarnath - Dhamek Stupa
(C) Ajanta - Rock-cut Chaityas and Viharas
(D) Nalanda - Primarily a Hindu monastic center

160. Match the architectural elements in List-I with their respective styles or regions in List-II:
List I: (Architectural Element)
P. Rekha Deula
Q. Chala Roof
R. Stellate Plan
S. Pyramidal Vimana
List II: (Style/Region)
1. Bengal Terracotta
2. Dravida Style
3. Kalinga Style
4. Vesara (Hoysala) Style
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-1, S-2

161. A student correctly applying the concept of Vastu Shastra to a new building would avoid placing the heavy structural load (like a master bedroom or overhead tank) in which direction?
(A) South-West
(B) North-East
(C) South
(D) West

162. Identify the correct statement regarding the Sun Temple at Konark.
(A) It was built primarily to function as a defensive stone fortress
(B) It features 24 wheels representing months and hours
(C) It remains fully intact as the tallest standing structure in India
(D) It was built purely in the Nagara style found in Central India

163. Consider the following statements regarding the Elephanta Caves:
Statement I: The Elephanta Caves are situated on an island in the Arabian Sea.
Statement II: The main cave at Elephanta contains no structural pillars, only open spaces.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

164. Which of the following is an exception to the widespread use of stone in ancient Indian monumental architecture?
(A) Khajuraho Temples
(B) Lingaraja Temple
(C) Nalanda Mahavihara
(D) Kailasa Temple, Ellora

165. Consider the following temples:
1. Kedarnath
2. Tungnath
3. Jageshwar
4. Baleshwar
Which of the above temples are collectively recognized as part of the traditional Panch Kedar pilgrimage circuit?
(A) 1 and 2
(B) 3 and 4
(C) 1, 2, and 3
(D) 1 and 4

166. Which pair correctly identifies the architectural style of the respective temple?
(A) Khajuraho - Kalinga style
(B) Brihadeshwara - Nagara style

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96. Which is the most appropriate description of the Ahar Pyne system?
(A) A stepped well featuring several levels of ornate galleries for water
(B) A floodwater system comprising a basin (Ahar) and a channel (Pyne)
(C) A massive monumental dam constructed of quarried granite blocks
(D) A simple household rainwater storage pit used for personal water needs

97. Which pair correctly identifies the dynasty that built the respective temple?
(A) Kailasanatha (Ellora) - Rashtrakuta
(B) Brihadeshwara (Thanjavur) - Pallava
(C) Konark Sun Temple - Chalukya
(D) Khajuraho - Mauryan

98. Identify the incorrectly matched pair regarding temple locations.
(A) Lingaraja Temple - Bhubaneswar
(B) Terracotta Temples - Bishnupur
(C) Dashavatara Temple - Deogarh
(D) Mundeshwari Devi Temple - Kerala

99. Which of the following features is a hallmark of the Kanchi (Kanchipuram) Pallava temples, distinguishing them from earlier cave temples?
(A) A style of construction using entirely wooden beams and supports
(B) The extensive use of soft mud bricks for all structural elements
(C) Structural stone architecture with towers and pillared mandapas
(D) Underground sanctuaries that completely lack any form of natural light

100. A primary competency in analyzing the Indus Valley urban centers is understanding their spatial organization. At Dholavira, this is unique due to:
(A) A tripartite city division including a middle town
(B) A complete lack of any fortification walls around the urban area
(C) The total absence of any functional water storage or reservoir facilities
(D) A network of strictly circular street layouts across the city

101. A case study of the Katarmal Sun Temple reveals its resilience in a harsh mountainous environment. Its architectural style is most closely related to:
(A) Early Nagara and indigenous Katyuri hill styles
(B) Traditional Dravidian architecture common in southern India
(C) Pure Islamic architectural traditions from the medieval period
(D) Classical Chalukyan architecture from the central Deccan region

102. The cause-and-effect relationship in the structural evolution at Mahabalipuram shows that the transition from rock-cut to structural temples allowed architects to:
(A) Building without the limitation of natural boulder sizes
(B) Significantly reducing the total labor force required for carving
(C) Using softer materials like terracotta exclusively for the structure
(D) Abandoning the traditional Dravidian architectural style entirely

103. By definition, a 'Stupa' is conceptually related to:
(A) A reliquary monument marking sacred Buddhist sites
(B) A defensive watchtower utilized for guarding the local territory
(C) A palatial residence built for the chief abbot of the local monastery
(D) An irrigation reservoir designed to store water for the community

104. Identify the correct statement regarding the Sun Temple at Konark.
(A) It lacks a standing main Shikhara (Rekha Deula)
(B) It is built strictly of high-quality white marble throughout
(C) It features twelve carved wheels but contains no horses
(D) It was commissioned by the famous Mauryan emperor Ashoka

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105. Read the following statements and select the correct option:
Assertion (A): The Nalanda Mahavihara

123. Consider the following statements regarding the Sanchi Stupa:
Statement I: The Sanchi Stupa contains the relics of Lord Buddha and his top disciples.
Statement II: The architectural additions of Toranas at Sanchi were made during the Mauryan period by Ashoka himself.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

124. The fundamental difference between a Chaitya and a Vihara is:
(A) A Chaitya is Hindu, while a Vihara is strictly a Buddhist structure
(B) Chaitya is a prayer hall, while Vihara is a monastery
(C) A Chaitya is built of stone, while a Vihara is built entirely of wood
(D) A Chaitya is open-air, while a Vihara is situated entirely underground

125. Arrange the following ancient water structures from North to South geographically:
1. Tanka systems (Rajasthan)
2. Ahar Pyne (Bihar)
3. Adalaj Stepwell (Gujarat)
4. Kallanai Dam (Tamil Nadu)
(A) 1, 3, 2, 4
(B) 2, 1, 3, 4
(C) 1, 2, 3, 4
(D) 2, 3, 1, 4

126. Which structural feature is an exception in the Dashavatara Temple of Deogarh when compared to typical later Nagara temples?
(A) It has a fully developed and towering curvilinear Shikhara spire
(B) A flat roof with remnants of an early square shikhara
(C) It contains no sculptural reliefs on any of its exterior walls
(D) It lacks a traditional Garbhagriha for the primary deity

127. Which pair correctly identifies the dynasty that patronized the Ajanta caves during its second, most prolific phase?
(A) Mauryan
(B) Satavahana
(C) Vakataka
(D) Chola

128. Identify the incorrectly matched pair regarding the Sun Temples.
(A) Modhera - Pushpavati River
(B) Konark - Chandrabhaga River
(C) Martand - Kashmir Valley
(D) Katarmal - Western Ghats

129. When analyzing the Brihadeshwara temple's competency in structural engineering, the massive granite capstone atop the Vimana indicates:
(A) Lifting heavy monoliths via earthen ramps
(B) The extensive use of modern hydraulic cranes for lifting
(C) The capstone is hollow and made entirely of local terracotta
(D) The capstone was naturally situated there before construction began

130. Read the following statements and select the correct option:
Assertion (A): The Khajuraho temples lack enclosing walls, distinguishing them from traditional Dravidian temple complexes.
Reason (R): Nagara style temples, particularly those at Khajuraho, often emphasize high platforms (Jagati) rather than vast enclosed courtyards with massive Gopurams.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

131. Which of the following defines the 'Gopuram' in temple architecture?
(A) The main tower constructed directly above the temple deity
(B) A monumental entrance tower in South Indian temples
(C) The sacred water pool used for performing ritualistic baths

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114. The most appropriate reason for constructing the Adalaj stepwell with multiple underground stories was:
(A) To securely hide royal treasures from the threat of foreign invaders
(B) To provide necessary structural stability against frequent earthquakes
(C) To reach groundwater and provide shaded resting pavilions
(D) To serve as a specialized underground prison for various political captives

115. Consider the following structural components:
1. Rekha Deula
2. Pidha Deula
3. Khakhara Deula
4. Vimana

Which of the above components are strictly associated with Kalinga architecture?
(A) 1, 3, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 2, and 4

116. A fundamental rule of Vastu Shastra dictates that the 'Brahmasthan' (the central area of the site) should ideally be:
(A) Used for heavy machinery or storage
(B) Left open and unencumbered
(C) Built up with the tallest tower
(D) Used for underground drainage

117. Which statement accurately describes a cause-and-effect relationship in ancient architecture?
(A) The introduction of iron tools caused an immediate halt to all rock-cut work
(B) Congregational worship needs led to developed Chaitya halls
(C) The discovery of modern concrete led to the building of the Konark Sun Temple
(D) Frequent river floods caused the complete abandonment of the Nagara style

118. Which of the following defines the concept of an 'Amalaka'?
(A) A ribbed stone disk sitting atop a Nagara shikhara
(B) The primary religious idol placed inside the temple sanctum
(C) The processional circular pathway built around a Buddhist stupa
(D) A decorative floral motif painted on the interior walls of cave temples

119. Identify the correct statement regarding the Martand Sun Temple.
(A) It is built strictly in the Dravidian architectural style of the south
(B) It blends Gandharan, Gupta, and local Kashmiri styles
(C) It remains fully intact and is currently an active site of daily worship
(D) It was constructed entirely of wood and various organic materials

120. Consider the following statements about early Indian cave architecture:
1. Cave temples provided natural insulation from extreme weather.
2. Ajanta caves were primarily excavated along a horseshoe-shaped cliff.
3. Ellora caves were excavated on a sloping hill, allowing courtyards to be formed.
4. Elephanta caves are predominantly Buddhist.
5. Udayagiri caves (M.P.) were excavated under Gupta patronage.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

121. Identify the incorrect statement regarding the Kallanai Dam.
(A) It is also known as the Grand Anicut.
(B) It diverts the waters of the Kaveri river across the fertile delta region.
(C) It was originally built by the Maratha empire in the 18th century.
(D) It serves as a testament to ancient Tamil water management engineering.

122. Which architectural style is characterized by a star-shaped ground plan (stellate plan), often seen in the later variations of the Vesara style (e.g., Hoysala)?
(A) Kalinga style from the eastern coast
(B) Vesara (Hoysala sub-style)
(C) Dravida style common in the south
(D) Bengal Chala style of the delta

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complex relied heavily on brick architecture rather than monolithic stone.
Reason (R): The Gangetic plains had an abundance of alluvial soil suitable for firing bricks, but lacked large natural rock formations suitable for rock-cut excavation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. Identify the incorrect statement about the Jogeshwari Caves.
(A) They are among the earliest major Hindu cave temples in India.
(B) They are situated in the heart of modern Mumbai.
(C) They are exclusively dedicated to Jaina Tirthankaras.
(D) The caves have suffered significant degradation due to environmental factors and urbanization.

107. The 'Banga' or 'Chala' style of sloping roofs, an imitation of thatched huts, is a prominent feature of temples located in:
(A) Khajuraho
(B) Bishnupur
(C) Mahabalipuram
(D) Kedarnath

108. Which architectural component represents a hybrid element in the Vesara style?
(A) The exclusive use of purely Islamic domes in the superstructure
(B) Blending a Nagara plan with Dravida pyramidal tiers
(C) Utilizing only wooden pillars within the main stone temple structure
(D) The complete and total exclusion of a Garbhagriha in the plan

109. Consider the following statements regarding the Tungnath temple:
Statement I: The Tungnath temple is constructed primarily of stone and exhibits Nagara architectural influences adapted to the Himalayan environment.
Statement II: Tungnath is situated at an elevation lower than Kedarnath.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

110. Match the rock/cave temples in List-I with their key features or locations in List-II:
List I: (Rock/Cave Temple)
P. Ajanta
Q. Ellora
R. Elephanta
S. Udayagiri (M.P.)
List II: (Key Feature/Location)
1. Trimurti Shiva sculpture
2. Varaha avatar sculpture
3. Rock-cut Kailasa temple
4. World-renowned Buddhist murals
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-2, R-1, S-3
(D) P-1, Q-3, R-4, S-2

111. All of the following are characteristics of the Khajuraho temples EXCEPT:
(A) Temples are built on high masonry platforms
(B) They strictly avoid the use of the Panchayatana layout
(C) They feature an interconnected layout of Mandapas leading to the Garbhagriha
(D) The exterior is heavily adorned with intricate sculptures

112. Which pair correctly links the historical site with its primary geographical location?
(A) Dholavira - Punjab
(B) Sanchi - Madhya Pradesh
(C) Sarnath - Bihar
(D) Nalanda - Uttar Pradesh

113. Identify the incorrectly matched pair regarding temple deities.
(A) Lingaraja Temple - Shiva (Harihara)
(B) Dashavatara Temple - Vishnu
(C) Surya - Brihadeshwara Temple
(D) Mundeshwari Temple - Shiva and Shakti

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(D) A detached pillared hall used specifically for ritual dancing

132. Identify the correct statement regarding the Lingaraja Temple.
(A) It is the largest temple in Bhubaneswar.
(B) It incorporates Islamic architectural arches in its sanctum.
(C) It was constructed completely during the Mauryan period.
(D) It lacks a Jagamohana (assembly hall).

133. Consider the following statements regarding the rock-cut architecture of Ellora:
Statement I: The rock-cut architecture of Ellora extends over a period of more than 500 years.
Statement II: Ellora cave excavations were entirely halted during the Rashtrakuta dynasty.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

134. Which feature is uniquely associated with the Modhera Sun Temple?
(A) The rising sun's rays hit the idol during equinoxes
(B) It has a chariot structure with twelve pairs of stone wheels
(C) It is built completely out of red sandstone in the pure Nagara style
(D) It has a massive monolithic capstone weighing more than 80 tons

135. Match the architectural terms in List-I with their meanings in List-II:
List I: (Term)
P. Garbhagriha
Q. Mandapa
R. Pradakshina Patha
S. Shikhara
List II: (Meaning)
1. Circumambulatory pathway
2. Tower over the sanctum
3. Innermost sanctum
4. Pillared hall
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

136. Which of the following is NOT an essential element of the elementary Vastu Shastra concept?
(A) Balancing the Pancha Bhoota or five fundamental elements
(B) The application of the Vastu Purusha Mandala cosmic grid
(C) Strict utilization of only imported structural materials
(D) Directional alignment based on the solar and magnetic axes

137. The cause for adopting the octagonal floor plan in the Mundeshwari Devi Temple was most likely:
(A) A strict religious injunction enforced by Islamic rulers
(B) An architectural experiment to allow multiple viewing angles
(C) A sudden lack of square stone blocks for construction
(D) To copy the exact circular design of the early Sanchi Stupa

138. Which pair correctly links the structural element with the Indus Valley site of Dholavira?
(A) The massive Great Bath used for spiritual cleansing
(B) Intricate water reservoirs and rock-cut wells
(C) A huge granary with circular brick platforms for threshing
(D) A specialized dockyard for the repair of seagoing ships

139. Identify the incorrectly matched pair regarding temple styles.
(A) Khajuraho - Nagara Style
(B) Brihadeshwara - Dravida Style
(C) Hoysaleshwara - Vesara Style
(D) Konark - Dravida Style

140. Consider the following architectural features:
1. Rock-cut architecture
2. Elaborate mural paintings
3. Horseshoe-shaped gorge
4. Exclusively Buddhist themes
Which cave complex is being described by the

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(C) To effectively hide the poor quality of stone used in construction
(D) To provide convenient climbing footholds for temple maintenance staff

88. By definition, a 'Vimana' in Dravidian architecture refers to:
(A) The flying chariot of the gods often depicted in temple paintings
(B) The towering pyramidal roof structure over the sanctum
(C) The massive entrance gateway located at the temple's outer wall
(D) The pillared hall used for public assembly and religious discourse

89. Identify the correct statement about the Ajanta Caves.
(A) They include both structural stone temples and rock-cut cave halls
(B) They were primarily patronized by the Vakataka dynasty
(C) They are purely dedicated to the worship of various Hindu deities
(D) They lack any form of interior mural painting or religious art

90. Consider the following structural components in the Nagara style:
1. Amalaka
2. Kalasha
3. Shikhara
4. Garbhagriha

Which of the following represents the vertical order of elements from bottom to top above the sanctum?
(A) 4, 3, 1, 2
(B) 4, 1, 3, 2
(C) 3, 4, 2, 1
(D) 1, 2, 3, 4

91. Identify the incorrect statement regarding Vastu Shastra.
(A) It provides essential guidelines for site selection and building orientation
(B) It incorporates the concepts of the five fundamental natural elements
(C) It is a modern architectural concept imported from the West
(D) It employs the Vastu Purusha Mandala as its primary cosmic floor plan

92. Which of the following sites is renowned for its colossal rock-cut Trimurti sculpture, portraying Shiva as the Creator, Preserver, and Destroyer?
(A) Ajanta
(B) Ellora
(C) Elephanta
(D) Jogeshwari

93. Consider the following statements regarding the Baleshwar temple in Champawat:
Statement I: The Baleshwar temple in Champawat is an excellent example of stone carving from the Chand dynasty period.
Statement II: The Baleshwar temple is dedicated exclusively to the Sun God.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

94. The architecture of the Kallanai Dam is exceptional primarily because:
(A) Its use of modern steel-reinforced concrete for maximum durability
(B) Its survival for nearly two millennia using unhewn stone
(C) Its original design by skilled British engineers in the 19th century
(D) Its unique construction as a completely subterranean water dam

95. Consider the following statements regarding the Tanka system:
1. It is primarily used in Rajasthan.
2. It involves building circular or square underground cisterns.
3. It relies heavily on catching rainwater from rooftops and artificial catchments.
4. It is an ancient system still relevant in arid zones.
5. It was used exclusively by royalty.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, 4, and 5

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(A) To enclose a large hollow interior used for public religious congregation
(B) A visual marker encasing a sacred spot
(C) To function as a defensive fortification protecting the holy region
(D) To act as a reservoir for storing various types of holy water

150. Read the following statements and select the correct option:
Assertion (A): The Terracotta temples of Bishnupur lack the grand stone carvings found in Khajuraho or Bhubaneswar.
Reason (R): The Bengal region has a geological scarcity of workable stone, prompting the widespread use of locally available clay for terracotta bricks and plaques.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

151. By definition, what is an 'Antarala' in Hindu temple architecture?
(A) The highest pinnacle or finial of the entire temple structure
(B) A vestibule connecting the Mandapa to the Garbhagriha
(C) The foundation stone laid at the start of the temple project
(D) The main deity's pedestal located within the innermost room

152. Identify the correct statement regarding the Baleshwar Temple.
(A) It is located in the Kutch region of the state of Gujarat
(B) It is a Chand dynasty temple in Uttarakhand
(C) It was entirely built by the British colonial administration
(D) It is a stepwell dedicated specifically to the Sun God Surya

153. Consider the following statements regarding Indian temple architecture styles:
Statement I: The Dravida architectural style is heavily characterized by a pyramidal Vimana.
Statement II: The Nagara style is characterized by a curvilinear Shikhara.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

154. Which feature is unique to the Chola temples (e.g., Brihadeshwara) compared to early Pallava temples?
(A) The complete and total absence of any form of sculptures
(B) Massive Vimanas that dwarf the Gopurams
(C) The exclusive use of wood for structural elements
(D) The construction of apsidal cave temples in the region

155. Consider the following structures:
1. Kailasanatha Temple, Ellora
2. Shore Temple, Mahabalipuram
3. Dashavatara Temple, Deogarh
4. Lingaraja Temple, Bhubaneswar

Which of the above structures is an entirely monolithic rock-cut structure?
(A) 2
(B) 1
(C) 3
(D) 4

156. Which of the following defines the 'Tanka' system most accurately?
(A) An elaborate canal system utilized for navigating small boats
(B) A household underground cistern to harvest rainwater
(C) A system of dams used to stop the river flow on a permanent basis
(D) An overground stone tower utilized for the storage of dry grain

157. The cause for the decline of purely rock-cut architecture and the rise of structural temples around the 7th-8th centuries was primarily:
(A) The total exhaustion of all reachable mountains in the region
(B) Structural temples allowed for greater flexibility in layout
(C) A religious mandate prohibiting any form of

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features above?
(A) Ellora
(B) Ajanta
(C) Elephanta
(D) Udayagiri

141. By definition, what does 'Panchayatana' literally mean in the context of temple architecture?
(A) A five-storied building constructed for residential purposes
(B) A central shrine surrounded by four subsidiary shrines
(C) A council consisting of five expert architects and master builders
(D) A temple that is traditionally built within a period of five days

142. Identify the correct statement regarding the temples of Mahabalipuram.
(A) The Shore Temple is carved out of a single piece of rock.
(B) The Pancha Rathas are monolithic structures.
(C) They were built by the Chola dynasty.
(D) They contain no relief sculptures.

143. Consider the following statements regarding the Ahar Pyne system:
Statement I: The Ahar Pyne system relies heavily on groundwater extraction using deep borewells.
Statement II: Ahar Pyne is a surface water harvesting system that traps floodwaters for agricultural use during dry spells.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

144. Which Sun Temple is distinguished by its location in a high-altitude cold desert/mountain valley environment, featuring fluted columns indicative of Hellenistic/Gandharan influence?
(A) Modhera
(B) Martand
(C) Konark
(D) Katarmal

145. Consider the following temples:
1. Badami contains both cave and structural temples.
2. The Lad Khan temple at Aihole has a log-cabin-like stone roof.
3. The Durga temple at Aihole has an apsidal plan.
4. The Mundeshwari temple is among the oldest functional Hindu temples in India.
5. All the above temples are built purely in the Dravidian style.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, 4, and 5

146. Which exception proves the rule that most ancient Indian rock-cut architecture is situated in the Western Ghats?
(A) Ajanta Caves in the Aurangabad district
(B) Ellora Caves within the Sahyadri range
(C) Udayagiri Caves (Madhya Pradesh)
(D) Jogeshwari Caves located near Mumbai city

147. Which pair correctly links the Himalayan temple with its architectural significance?
(A) Kedarnath - Massive stone blocks fitting without mortar
(B) Tungnath - Featuring an extensively painted stucco exterior wall
(C) Jageshwar - Primarily serving as a monolithic rock-cut cave site
(D) Baleshwar - Built entirely of unbaked mud bricks and local clay

148. Identify the incorrectly matched pair regarding ancient water storage systems.
(A) Dholavira - Extensive rock-cut reservoirs for storage
(B) Adalaj - Multi-storied stepwell in a dry region
(C) Ahar Pyne - Inundation channels used for irrigation
(D) Kallanai - Rainwater harvesting rooftop tank

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149. Evaluating the architectural competency of the Sarnath Dhamek Stupa, its solid cylindrical structure suggests its primary structural purpose was:

(C) Lingaraja - Dravida style
(D) Dashavatara - Early Nagara (Panchayatana) style

167. Identify the incorrectly matched pair regarding historical locations.
(A) Dholavira - Gujarat
(B) Sanchi - Madhya Pradesh
(C) Modhera Sun Temple - Gujarat
(D) Martand Sun Temple - Himachal Pradesh

168. In analyzing the structural integrity of the Kallanai dam, its historical longevity is attributed to:
(A) Foundation built on bedrock with interlocking unhewn stones
(B) The extensive use of modern Portland cement for binding
(C) Its strategic placement in a region with no natural water flow
(D) The use of internal steel reinforcements within the structure

169. By definition, a 'Stepwell' (like Adalaj) serves a dual function. Which of the following is it?
(A) Military defense and large-scale grain storage facilities
(B) Water retrieval and a subterranean space for socializing
(C) Astronomical observation and traditional chariot racing events
(D) Serving exclusively as a site for various royal burials

170. Arrange the following ancient sites based on their general geographical location from North to South:
1. Martand Sun Temple
2. Kedarnath
3. Khajuraho
4. Brihadeshwara Temple
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

171. Identify the correct statement regarding the Vastu Purusha Mandala.
(A) It is purely a decorative motif carved onto temple doors
(B) A grid mapping cosmic energies for site planning
(C) It dictates that all buildings must face exactly towards South
(D) It is an architectural text written during the late British era

172. Consider the following statements regarding the Udayagiri caves:
Statement I: The Udayagiri caves in Madhya Pradesh contain a famous relief of Vishnu in his Varaha avatar.
Statement II: The Udayagiri-Khandagiri caves in Odisha are primarily associated with the Jaina tradition under King Kharavela.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

173. Which feature distinguishes the Aihole temples from the later mature Dravida temples?
(A) Aihole temples lack a garbhagriha for the primary deity
(B) Aihole shows an experimental phase with varied plans
(C) Aihole temples are massive structures standing 10-stories high
(D) Aihole temples are made purely of terracotta and mud bricks

174. Consider the following structures:
1. Sarnath Pillar
2. Sanchi Toranas
3. Nalanda Brick Monasteries
4. Ajanta Murals
Which of the above structures represents art and architecture strictly patronized or initiated by Ashoka?
(A) 1 and 2
(B) 1 only
(C) 3 and 4
(D) 2 and 3

175. Read the following statements and select the correct option:
Assertion (A): The Jageshwar temple complex exhibits a strong Nagara architectural influence

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goal of Kama
(B) A deliberate attempt to mock the various orthodox religions
(C) Significant influence from European Renaissance period artists
(D) The total and complete lack of any other viable subject matter

230. Read the following statements and select the correct option:
Assertion (A): The Tanka technique of Rajasthan is a highly localized rainwater harvesting method.
Reason (R): Rajasthan's arid climate and erratic rainfall necessitate catching and storing surface runoff in covered underground cisterns to prevent evaporation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

231. By definition, a 'Vastu Purusha Mandala' represents:
(A) The physical stone boundary wall surrounding a temple
(B) A metaphysical diagram mapping energies for site planning
(C) The financial accounting ledger used for temple construction
(D) The primary idol placed within the innermost room of the temple

232. Identify the correct statement regarding the architectural evolution at Mahabalipuram.
(A) The monolithic Rathas were carved from the bottom to the top
(B) The Shore Temple is a structural temple of dressed stone
(C) Mahabalipuram is completely devoid of any cave temples (mandapas)
(D) The site was primarily patronized and built by the Deccan Chalukyas

233. Consider the following statements regarding the Ahar Pyne system:
Statement I: The Ahar Pyne system was extensively used in the Magadha region (Bihar) to manage seasonal river floods.
Statement II: Ahar Pyne is a modern engineering technique introduced in the 21st century.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

234. Which feature is uniquely associated with the architecture of the Martand Sun Temple?
(A) It lacks a central shrine for the primary temple deity
(B) Its courtyard shows Hellenistic-Roman architectural influence
(C) It is built purely of terracotta and locally baked clay bricks
(D) It is an underground cave complex hidden within a remote valley

235. Match the structures in List-I with their respective styles or features in List-II:
List I: (Structure)
P. Dashavatara Temple
Q. Lingaraja Temple
R. Brihadeshwara Temple
S. Khajuraho
List II: (Style/Feature)
1. Kalinga Style
2. Panchayatana Style
3. Nagara Style (Chandela)
4. Dravida Style
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

236. Which pair correctly links the historical site with its primary geographical location?
(A) Modhera - Gujarat
(B) Katarmal - Rajasthan
(C) Martand - Odisha
(D) Konark - Kashmir

237. Identify the incorrectly matched pair regarding temple architecture.
(A) Vesara Style - Stellate (star-shaped) plans often used

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184. Which exception makes the Katarmal Sun temple unique among major Indian Sun temples?
(A) It is the only Sun temple located in the South Indian region
(B) It has a carved wooden door in a high Himalayan setting
(C) It is built entirely of terracotta and local baked bricks
(D) It lacks any form of stone structure within its complex

185. Match the historical sites in List-I with their distinctive elements in List-II:
List I: (Structure/Site)
P. Dholavira
Q. Sanchi
R. Nalanda
S. Mahabalipuram
List II: (Distinctive Element)
1. Stupa and Toranas
2. Monolithic Rathas
3. Advanced Water Reservoirs
4. Monastic Brick Complex
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

186. Which pair correctly matches the temple with its architectural layout?
(A) Dashavatara Temple - Panchayatana Plan
(B) Brihadeshwara Temple - Stellate Plan
(C) Mundeshwari Temple - Circular Plan
(D) Sanchi Stupa - Apsidal Plan

187. Identify the incorrectly matched pair regarding temple locations.
(A) Tungnath - Uttarakhand
(B) Baleshwar - Uttarakhand
(C) Kedarnath - Uttarakhand
(D) Jageshwar - Himachal Pradesh

188. In evaluating the Kallanai Dam's design, which of the following best describes its structural form?
(A) A massive and towering concrete arch dam structure
(B) A serpentine structure of interlocking rough stones
(C) A barrage constructed entirely of durable local wood
(D) A subterranean aqueduct system used to channel various waters

189. A primary cause for the elaborate stepped geometry in the Adalaj stepwell is:
(A) To purely serve as a decorative element for the reigning king
(B) To provide wall support and pedestrian access to groundwater
(C) To create a specialized stage for traditional theatrical performances
(D) To trap rainwater falling directly from the sky into the well

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190. Read the following statements and select the correct option:
Assertion (A): The Vastu Shastra text heavily emphasizes the East and North directions.
Reason (R): The East receives the morning sunlight (solar energy), while the North relates to the Earth's magnetic field, both considered beneficial in traditional Indian architecture.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

191. By definition, what is a 'Pidha Deula' in Odishan temple architecture?
(A) The main curvilinear tower constructed directly over the sanctum
(B) A hall with a pyramidal roof of horizontal steps
(C) The outer boundary wall surrounding the entire temple complex
(D) The underground water tank used for various ritualistic purposes

192. Identify the correct statement regarding the Ellora Caves.
(A) They were built in a single century by the Mauryan empire.
(B) The Kailasa Temple was excavated downwards from the top.
(C) They are purely dedicated to various Hindu deities only.
(D) They contain no structural mandapas within the whole site.

(A) Kallanai Dam - Tamil Nadu
(B) Ahar Pyne - Rajasthan
(C) Tanka - Bihar
(D) Adalaj Stepwell - Maharashtra

247. Identify the incorrectly matched pair regarding ancient and medieval structures.
(A) Nalanda - Brick Mahavihara
(B) Sanchi - Stone Stupa
(C) Dholavira - Rock-cut architecture and urban reservoirs
(D) Elephanta - Structural brick temples

248. In understanding the elementary concepts of Vastu Shastra, what represents the primary focal point of energy in a structure, which should ideally be left unbuilt?
(A) The innermost sanctum containing the primary deity of the temple
(B) The central area of the site that should be left unbuilt
(C) The monumental entrance gateway found in South Indian styles
(D) The intricately carved stone gateway at the entrance to a stupa

249. A major cause for the architectural prominence of the Chola dynasty (e.g., Thanjavur) was:
(A) A lack of resources, forcing them to build small, unadorned shrines
(B) Wealth and expansion led to temples as socio-economic centers
(C) A religious mandate to exclusively carve all structures out of wood
(D) The direct and consistent intervention of various foreign architects

250. By definition, a 'Rekha Deula' in the context of Kalinga architecture is:
(A) A flat-roofed assembly hall for the general congregation
(B) A tall, curvilinear spire projecting over the main sanctum
(C) The processional pathway around the entire temple complex
(D) An underground cistern used for harvesting and storing water

Direction : Please read the following source carefully.

In the study of the Indus Valley civilisation, the urban planning of Dholavira presents a distinctive case of ancient architectural and structural organisation. Unlike several other Indus settlements that were typically divided into two parts, Dholavira's spatial configuration was uniquely partitioned into three principal divisions: the citadel, the middle town, and the lower town. This tripartite urban planning reflects a highly sophisticated civic administration and social hierarchy. The archaeological site demonstrates an advanced understanding of geometry and town planning, with structures predominantly constructed using systematically cut stones rather than just the standard mud bricks found elsewhere. Furthermore, Dholavira is renowned for its monumental architecture, which includes vast open spaces and meticulously designed gateways. The urban planners of this ancient city integrated these structural elements to create a secure and highly functional settlement. By analyzing the structural remnants of Dholavira, researchers observe the exceptional capabilities of the Indus Valley civilisation in executing complex urban planning projects that accommodated large populations while maintaining structural durability. The arrangement of the built environment at this site remains a vital subject of study for understanding early architectural planning principles and civic organisation in ancient South Asia.

Based on the above source, attempt the following five questions.

251. Which unique spatial configuration distinguishes Dholavira from several other Indus settlements?
(A) A bipartite structural division based on topographical elevation
(B) A tripartite planning featuring three principal divisions
(C) A singular consolidated settlement enclosed by a perimeter wall
(D) A randomly scattered layout lacking any formal municipal zoning

252. What primary construction material was predominantly used for structures in Dholavira according to the passage?
(A) Systematically cut stones
(B) Standard mud bricks throughout the site
(C) Fired terracotta blocks exclusively

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(C) A Nagara style variant with stacked stone for extreme winters
(D) It is entirely constructed of deodar wood and organic materials.

203. Consider the following statements regarding the Lingaraja Temple:
Statement I: The Lingaraja Temple's complex includes a Rekha Deula, Pidha Deula, Natamandira, and Bhogamandapa.
Statement II: The Lingaraja Temple strictly prohibits the entry of non-Hindus.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

204. Which of the following defines the function of the 'Ahar' in the Ahar Pyne system?
(A) The primary water channel bringing water from the seasonal river
(B) A catchment basin with embankments on three sides
(C) The deep underground well used for extracting groundwater
(D) The set of stepwell stairs used to reach the lower water levels

205. Consider the following structural components:
1. Vimana
2. Gopuram
3. Mandapa
4. Amalaka
5. Shikhara

Which of the above are predominantly characteristics of the Dravida style?
(A) 1, 2, and 3
(B) 2, 3, and 5
(C) 1, 4, and 5
(D) 2, 4, and 5

206. Which is an exception to the rule that rock-cut architecture ceased completely after the 8th century?
(A) Ellora's later Jain caves
(B) Mahabalipuram's Shore Temple
(C) Khajuraho's Kandariya Mahadeva
(D) Konark's Sun Temple

207. Which pair correctly identifies the state where the specific water harvesting system is traditionally used?
(A) Tanka - Rajasthan
(B) Ahar Pyne - Gujarat
(C) Adalaj Stepwell - Bihar
(D) Kallanai - Kerala

208. Identify the incorrectly matched pair regarding temple deities.
(A) Kedarnath - Shiva
(B) Baleshwar - Shiva
(C) Martand - Surya
(D) Dashavatara - Brahma

209. A student evaluating the competency of the Sarnath complex must recognize that its historical significance is anchored by:
(A) Buddha's enlightenment
(B) Buddha's first sermon (Dharmachakrapravartana)
(C) Buddha's Mahaparinirvana
(D) Buddha's birth

210. Match the architectural concepts in List-I with their descriptions in List-II:
List I: (Architectural Concept)
P. Vastu Purusha Mandala
Q. Panchayatana
R. Chaitya
S. Vihara
List II: (Description)
1. Central shrine with four subsidiary shrines
2. Cosmic grid for architectural planning
3. Monastic residential hall
4. Buddhist prayer hall
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

211. Read the following statements and select the correct option:
Assertion (A): The Ajanta caves are renowned for their intricate fresco and tempera mural paintings.
Reason (R): The caves were painted to illuminate the dark interiors using highly reflective gold leaf.

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193. Consider the following statements regarding the Chola temples:
Statement I: The Chola temples represent the culmination of Dravida architecture.
Statement II: The Chola temples feature massive Vimanas that dominate the temple complex.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

194. Which feature is uniquely associated with the architecture of Dholavira compared to other Indus Valley sites?
(A) The use of baked bricks for residential construction
(B) Polished stone pillars and large public signboards
(C) A complete lack of any drainage systems in the city
(D) The construction of large stupas within the citadel

195. Consider the following temples:
1. Lad Khan Temple
2. Durga Temple
3. Meguti Jain Temple
4. Ravanaphadi Cave

At which historical site are the above structures primarily found?
(A) Badami
(B) Mahabalipuram
(C) Aihole
(D) Kanchipuram

196. Which exception applies to the Mundeshwari Devi temple when compared to most standard North Indian temples?
(A) It is built entirely of local quarried stone
(B) It has a distinctive octagonal floor plan
(C) It is dedicated to a specific Hindu deity
(D) It is located within a remote mountainous region

197. Which pair correctly links the Sun Temple to its patron/dynasty?
(A) Konark - Eastern Ganga Dynasty (Narasimhadeva I)
(B) Modhera - Chandela Dynasty
(C) Martand - Chola Dynasty
(D) Katarmal - Mauryan Dynasty

198. Identify the incorrectly matched pair regarding Vastu Shastra elements and their associated directions.
(A) Ishan (Northeast) - Water
(B) Agni (Southeast) - Fire
(C) Vayu (Northwest) - Air
(D) Nairutya (Southwest) - Space/Ether

199. When analyzing the transition in Pallava architecture, the shift was primarily from:
(A) Structural stone temples to brick temples in the later period
(B) Rock-cut mandapas to free-standing structural stone temples
(C) Wood to rock-cut architecture exclusively throughout the region
(D) Terracotta to expensive marble used for all temple structures

200. The primary cause for the extensive use of the 'Chala' (curved) roof design in the Bishnupur terracotta temples was:
(A) To imitate the shape of European vaulted roofs in buildings
(B) To shed rain, replicating traditional Bengali thatched huts
(C) To significantly reduce the total weight of the stone roof
(D) To create better acoustic resonance inside the temple space

201. Which term defines the transition space or vestibule between the garbhagriha and the mandapa?
(A) Amalaka
(B) Antarala
(C) Jagati
(D) Kalasha

202. Identify the correct statement regarding the Himalayan temple of Tungnath.
(A) It is the lowest altitude temple of the Panch Kedar circuit.
(B) It is architecturally a simple rock-cut cave within a cliff.

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220. By definition, what does the term 'Torana' mean in the context of Sanchi?
(A) The large hemispherical dome representing the universe
(B) The parasol structure sitting at the very top of the dome
(C) A stone gateway at the cardinal entrances to the stupa
(D) The central relic chamber located within the main stupa

221. Identify the correct statement regarding the Adalaj stepwell.
(A) It was built primarily as a military defense structure for the city
(B) It is a simple surface-level water tank for storing rainwater
(C) It integrates Hindu and Islamic architectural styles
(D) It is completely devoid of any sculptural details on its stone walls

222. Consider the following statements regarding the Elephanta Caves:
Statement I: The Elephanta Caves are primarily renowned for their monumental Buddhist rock-cut architecture.
Statement II: The most famous sculpture at Elephanta is the Trimurti, depicting three aspects of Shiva.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

223. Which architectural feature distinguishes the Brihadeshwara Temple at Thanjavur?
(A) It has a relatively small Vimana and several massive Gopurams
(B) A 13-story pyramidal Vimana towering over the sanctum
(C) It is built entirely in the Nagara style of Northern India
(D) It is an underground cave temple with various relief carvings

224. Consider the following structures:
1. Sanchi Stupa
2. Dashavatara Temple
3. Konark Sun Temple
4. Brihadeshwara Temple
5. Adalaj Stepwell

Which of the above structures is explicitly designed as a colossal chariot?
(A) 2
(B) 1
(C) 3
(D) 4

225. Arrange the following temples based on their general geographical location from West to East:
1. Modhera Sun Temple
2. Khajuraho Temples
3. Mundeshwari Devi Temple
4. Terracotta Temples of Bishnupur

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

226. Which pair correctly links the Himalayan temple with its dynastic association?
(A) Baleshwar - Chand Dynasty
(B) Katarmal - Chola Dynasty
(C) Jageshwar - Mauryan Dynasty
(D) Kedarnath - Pallava Dynasty

227. Identify the incorrectly matched pair regarding early cave temples.
(A) Jogeshwari - Early Hindu cave architecture
(B) Udayagiri (M.P.) - Gupta period rock-cut architecture
(C) Elephanta - Famous for Trimurti Shiva
(D) Ajanta - Predominantly Jaina rock-cut caves

228. In a case study of Odishan (Kalinga) architecture, the Lingaraja temple complex demonstrates a mature layout comprising four main structures. Which of the following is NOT one of them?
(A) Rekha Deula (Sanctum)
(B) Jagamohana (Assembly Hall)
(C) Natamandira (Festival/Dance Hall)
(D) Gopuram (Monumental Gateway)

229. A primary cause for the elaborate and explicit sculptures found on the Khajuraho temples is often attributed to:
(A) The influence of Tantric traditions and the

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despite being in the Himalayas.
Reason (R): Pilgrimage routes facilitated the exchange of architectural ideas between the North Indian plains and the Himalayan regions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

176. Which pair correctly identifies the temple and its primary building material?
(A) Brihadeshwara - Terracotta
(B) Kailasa Temple (Ellora) - Monolithic Basalt Rock
(C) Terracotta Temples of Bishnupur - Granite
(D) Sanchi Stupa - Purely Wood

177. Identify the incorrectly matched pair regarding temple components.
(A) Jagati - Raised platform
(B) Kalasha - Finial atop the shikhara
(C) Mandapa - Pillared hall
(D) Torana - Inner sanctum

178. A key competency in understanding the Modhera Sun temple's layout is identifying the relationship between its components. The structure is linearly aligned to include:
(A) Surya Kund, Sabha Mandapa, and Garbhagriha
(B) Vimana, Gopuram, and Chaitya
(C) Stupa, Vihara, and Torana
(D) Ratha, Mandapa, and Minaret

179. A major cause for the destruction or abandonment of several ancient water harvesting systems like the Ahar Pynes was:
(A) Modern canal irrigation led to neglect of community systems
(B) An absolute lack of rainfall in India over the last full century
(C) A religious ban on using stored water for religious reasons
(D) The physical collapse of the major Himalayan mountain ranges

180. By definition, a 'Chaitya' differs from a traditional Hindu 'Mandapa' primarily because:
(A) A Chaitya focuses on a Stupa, while a Mandapa leads to a sanctum
(B) A Chaitya is always built of wood and organic materials
(C) A Chaitya lacks any pillars within its interior prayer space
(D) A Chaitya is strictly square in plan like a residential hall

181. Identify the correct statement regarding the temples of Badami.
(A) They consist entirely of freestanding structural stone temples
(B) It includes four rock-cut caves for Hindu and Jaina deities
(C) They are located in the southern state of Tamil Nadu
(D) They were built by the early Mauryan dynasty of the north

182. Consider the following statements regarding the Khajuraho temples:
Statement I: The Khajuraho temples are famous for their Nagara style architecture featuring multiple urushringas (subsidiary shikharas).
Statement II: The Khajuraho complex is completely devoid of any Jaina temples.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

183. Consider the following statements about the Sun Temple of Konark:
1. It was designed in the shape of a colossal chariot.
2. It features 24 elaborately carved stone wheels.
3. It was drawn by seven stone horses.
4. It functions as an active site of primary worship today.
5. It was built using Khondalite stone.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

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(B) Nagara Style - Curvilinear Shikhara
(C) Dravida Style - Pyramidal Vimana
(D) Kalinga Style - Predominantly built of wood

238. In assessing the structural competency of the Kailasa temple at Ellora, its most astounding feature is that it:
(A) Was constructed using giant blocks of expensive imported marble
(B) It was excavated top-down from a single basaltic rock face
(C) Is a completely hollow structure with no internal supporting pillars
(D) Was built completely underwater in a local river or reservoir

239. A major cause for the distinct 'Bengal roof' (Chala) design in Bishnupur was:
(A) To mimic the shape of various Buddhist stupas in the region
(B) To replicate traditional Bengali thatched hut designs
(C) To copy the architectural style of South Indian Gopuram towers
(D) To significantly save on the amount of terracotta material used

240. Consider the following structural components in a typical Dravida temple:
1. Vimana
2. Gopuram
3. Mandapa
4. Garbhagriha

Which of the above describes the outermost monumental gateway?
(A) 1
(B) 2
(C) 3
(D) 4

241. By definition, what does 'Amalaka' represent in North Indian temple architecture?
(A) A ribbed, melon-shaped stone disk sitting atop a Shikhara
(B) The primary assembly hall for the religious congregation
(C) The underground water tank used for various temple rituals
(D) The decorative stone arch constructed over the temple entrance

242. Identify the correct statement regarding the Udayagiri caves of Madhya Pradesh.
(A) They feature a colossal sculpture of Varaha saving the earth
(B) They were excavated exclusively for the use of Buddhist monks
(C) They date back to the early period of the Mauryan empire
(D) They contain no historical inscriptions of any kind

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243. Consider the following statements regarding the architectural style of the Hoysala temples:
Statement I: The architectural style of the Hoysala temples (e.g., Belur, Halebidu) is a classic example of the pure Nagara style.
Statement II: The Hoysala temples often feature an intricate stellate (star-shaped) ground plan.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

244. Which Sun Temple is uniquely known for its 'Surya Kund', a massive rectangular stepped tank featuring 108 miniature shrines?
(A) Konark
(B) Martand
(C) Katarmal
(D) Modhera

245. Consider the following temples:
1. Brihadeshwara Temple
2. Lingaraja Temple
3. Kandariya Mahadeva Temple
4. Shore Temple
5. Dashavatara Temple

Which of the above temples were built during or before the 8th century CE?
(A) 4 and 5
(B) 1, 2, and 3
(C) 1 and 4
(D) 2 and 5

246. Which pair correctly identifies the state where the specific ancient water system is located?

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

212. Identify the correct statement regarding the Badami Chalukya architecture.
(A) It consists only of brick structures found in the region
(B) It showcases a transition to structural temple architecture
(C) It is heavily influenced by Islamic architecture from the north
(D) It lacks any form of sculptural ornamentation on the stone walls

213. Consider the following statements regarding the Kanchi Kailasanatha temple:
Statement I: The Kanchi Kailasanatha temple is a classic example of early Pallava structural architecture.
Statement II: It was built by Rajasimha (Narasimhavarman II).
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

214. Which feature is an exception in the Nalanda Mahavihara architecture when compared to contemporaneous Hindu temples?
(A) Extensive use of stone monolithic pillars throughout the site
(B) A sprawling complex of brick courtyards, viharas, and stupas
(C) The presence of a garbhagriha for a central Hindu deity figure
(D) The use of a standard Panchayatana layout for the main complex

215. Consider the following statements regarding the Khajuraho temples:
1. They are famous for their Nagara architectural style.
2. The temples are grouped into Western, Eastern, and Southern clusters.
3. They were primarily patronized by the Chandela kings.
4. They exclusively feature erotic sculptures, with no depictions of daily life.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 4

216. Which pair correctly matches the historical monument to its primary architectural material?
(A) Terracotta temples of Bishnupur - Baked Clay
(B) Konark Sun Temple - Ornate and polished white marble
(C) Sanchi Toranas - Durable and high-quality local wood
(D) Kailasa Temple (Ellora) - Structural brick and mortar

217. Identify the incorrectly matched pair regarding architectural styles.
(A) Dravida - Vimana
(B) Nagara - Shikhara
(C) Kalinga - Rekha Deula
(D) Vesara - Exclusively rectangular flat roofs

218. When assessing the competency of Dholavira's urban planners, their most remarkable achievement in the semi-arid Rann of Kutch was:
(A) Building multi-story wooden palaces for the ruling elite
(B) A network of rock-cut water reservoirs and drains
(C) Constructing the world's first iron bridge across the river
(D) Cultivating extensive floating gardens for local food

219. The cause for the precise astronomical alignment of the Modhera Sun Temple was:
(A) The sun's rays hit the deity during equinoxes
(B) To allow the reigning king to use the temple as a sundial
(C) To navigate seagoing ships in the nearby Arabian sea region
(D) To protect the inner sanctum from harsh monsoon wind currents

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(D) Timber logs and compacted earth

253. The tripartite division of Dholavira reflects a highly sophisticated level of what?
(A) Religious ceremonial practices and rituals
(B) Inter-regional trade and commerce
(C) Civic administration and social hierarchy
(D) Military engineering and siege warfare

254. What specific monumental architectural features of Dholavira are mentioned in the source?
(A) Deep subterranean storage granaries and tiered stepwells
(B) Massive hemispherical domes supported by structural pillars
(C) Intricate rock-cut sanctuaries and sacred religious shrines
(D) Vast open spaces and designed gateways

255. The structural remnants of Dholavira demonstrate the civilisation's capability to accommodate large populations while maintaining what?
(A) Broad artistic uniformity
(B) Strict religious orthodoxy
(C) Structural durability
(D) General economic parity

Direction : Please read the following source carefully.

A systematic analysis of Hindu Temple Architecture reveals three elementary stylistic classifications: Nagara, Dravida, and Vesara. The Nagara style, predominantly observed in the northern regions, is characterized by its curvilinear tower or shikhara, which gradually curves inward as it rises, culminating in an amalaka and kalasha. In contrast, the Dravida style, fundamentally rooted in the southern territories, features a pyramidal elevation known as the vimana, consisting of progressively smaller storeys or talas, and typically incorporates expansive boundary walls with monumental gateways called gopurams. A distinct architectural synthesis emerged in the form of the Vesara style, which strategically amalgamates the foundational elements of both Nagara and Dravida traditions. Vesara temples often exhibit a hybrid structural profile, retaining the elaborate ground plan typical of northern shrines while adopting the tiered verticality inspired by southern designs. These elementary concepts of temple architecture reflect distinct spatial arrangements and vertical elevations that evolved across different geographic terrains. Understanding the distinct attributes of the Nagara, Dravida, and Vesara styles is crucial for architectural historians, as these classifications provide the primary framework for analyzing the structural evolution, spatial geometry, and regional variations inherent in ancient and medieval Hindu temples.

Based on the above source, attempt the following five questions.

256. Which architectural style is fundamentally rooted in the southern territories and features a pyramidal elevation?
(A) Nagara style
(B) Dravida style
(C) Vesara style
(D) Kalinga style

257. What is the curvilinear tower of the Nagara style structurally referred to as?
(A) Massive gopuram
(B) Tiered vimana
(C) Carved amalaka
(D) Shikhara

258. The Vesara architectural style is characterized by what specific structural profile?
(A) A hybrid northern and southern profile
(B) A flat-roofed sanctuary lacking any vertical tower
(C) An exclusively monolithic and uniform rock-cut elevation
(D) A strictly octagonal ground plan with a hemispherical dome

259. In the Dravida style, what term is used to describe the expansive monumental gateways?
(A) Kalasha
(B) Talas
(C) Gopurams
(D) Amalakas

260. The elementary concepts of Nagara, Dravida, and Vesara styles evolved across different what?
(A) Geographic terrains
(B) Linguistic families
(C) Administrative periods

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9. (C) A solid brick and stone cylinder lacking a square base
The Dhamek Stupa at Sarnath is architecturally distinctive for its tall, cylindrical form constructed from brick and faced with stone, notably lacking the traditional square base seen in earlier stupa designs. This structure marks the spot where the Buddha is believed to have delivered his first sermon. Its unique proportions and decorative geometric carvings represent the development of Gupta-era Buddhist architecture.

10. (A) P-2, Q-1, R-3, S-4
The Sanchi Stupa is renowned for its four elaborately carved stone gateways known as toranas. The Udayagiri Caves feature the iconic colossal Varaha sculpture from the Gupta era. Nalanda Mahavihara is identified by its extensive brick monastic layout and educational complex. The Dhamek Stupa at Sarnath is a massive cylindrical tower, marking its significance as the site of the first sermon.

11. (D) Nalanda
Nalanda represents one of the most famous ancient centers of higher learning, characterized by its vast brick-built monastic complexes. Excavations reveal rows of residential cells for monks, temples, and lecture halls, reflecting its status as a premier Mahavihara. Unlike the rock-cut caves of Elephanta or Udayagiri, Nalanda utilized the abundant alluvial soil of the Gangetic plains to create monumental structural architecture.

12. (B) The desire for monumental permanence under royal patronage
The transition from perishable wood and thatch to stone in ancient Indian architecture was driven by the desire of royal patrons for monumental and eternal structures. Stone offered durability and allowed for intricate, lasting sculptural work that could preserve religious and political messages for centuries. This shift is clearly observed in the development of Ashokan pillars, Mauryan rock-cut caves, and later structural temples.

13. (C) An ornamented stone gateway at the stupa enclosure
A torana is a free-standing, ceremonial stone gateway that marks the entrance to a sacred enclosure, most famously seen surrounding the Great Stupa at Sanchi. These structures are heavily decorated with intricate relief carvings depicting Jataka stories and scenes from the Buddha's life. They serve as symbolic transition points between the mundane world and the sacred space of the religious monument.

14. (D) They contain some of the oldest surviving Gupta period Hindu iconography
The Udayagiri caves in Madhya Pradesh are highly significant for housing some of the earliest surviving Hindu rock-cut sculptures from the Gupta period. Most notably, Cave 5 contains the famous Varaha relief, depicting Vishnu rescuing the earth. These caves demonstrate the early integration of Puranic mythology into monumental art under royal patronage, distinguishing them from the purely Jaina or Buddhist cave complexes.

15. (A) 2 and 3
Nalanda Mahavihara was a globally recognized center of learning that integrated temples, viharas, and stupas within its sprawling complex. Unlike South Indian temples built in the Dravidian style or stone-heavy structures in other regions, Nalanda was primarily constructed using fired bricks. This site served as a hub for Buddhist philosophy and attracted scholars from across Asia during its peak operational period.

16. (B) The caves are constructed predominantly using structural brickwork
The Elephanta Caves are rock-cut structures excavated directly into the solid basaltic rock of Gharapuri island, rather than being built with structural brickwork. Dedicated primarily to Lord Shiva, the site is world-famous for its monumental sculptures, particularly the three-headed Trimurti bust. Its location near Mumbai and its rock-cut architectural form are defining characteristics that distinguish it from the brick-built mahaviharas.

17. (B) Hinduism
The Jogeshwari cave temple in Mumbai is one of the earliest and largest Hindu rock-cut shrines, predominantly dedicated to Shiva worship. Its architectural layout and sculptural programs reflect the Puranic Hindu tradition, featuring various deities and mythological narratives. Despite being surrounded by modern

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at these sites required a profound understanding of geology, spatial geometry, and subtractive construction techniques. By studying Elephanta, Jogeshwari, Ajanta, and Ellora, architectural historians can analyze the sophisticated spatial planning and structural engineering that enabled the creation of enduring monolithic sanctuaries from natural rock formations.

Based on the above source, attempt the following five questions.

266. Which site is exclusively renowned for its intricately carved Buddhist rock-cut caves within a horseshoe-shaped gorge?
(A) Elephanta
(B) Ajanta
(C) Jogeshwari
(D) Ellora

267. The Elephanta caves are characterized by massive sculptural reliefs carved directly from which type of natural rock?
(A) Solid sandstone deposits
(B) Solid basalt rock
(C) Solid marble formations
(D) Solid red brick layers

268. What distinguishes Ellora within the context of the discussed rock and cave temples?
(A) It is a unique multi-religious architectural complex
(B) It is exclusively a Buddhist monastic site
(C) It consists entirely of freestanding masonry structures
(D) It is constructed primarily using fired terracotta

269. Jogeshwari contributes to the architectural corpus through layouts defined by what features?
(A) Soaring curvilinear shikharas and traditional amalakas
(B) Elaborate gopurams and intricately stepped water tanks
(C) Subterranean excavations and columns
(D) Monolithic chariots and massive hemispherical domes

270. The architectural execution of these cave temples required a profound understanding of subtractive construction techniques, spatial geometry, and what else?
(A) Meteorology
(B) Botany
(C) Hydrology
(D) Geology

Direction : Please read the following source carefully.

The architectural tradition of the Himalayan region is characterized by specialized temple structures designed to withstand extreme climatic conditions and challenging mountainous topographies. The Himalayan temples, specifically Kedarnath, Tungnath, Jageshwar, and Baleshwar, represent a distinct structural adaptation within ancient and medieval Indian architecture. Kedarnath and Tungnath are built at exceptionally high altitudes, utilizing massive interlocking stone slabs that ensure structural stability against severe weather and seismic activities. These structures typically feature heavy stone roofs and sturdy foundational plinths, demonstrating an architectural response to the rugged alpine environment. The Jageshwar temple complex showcases a cluster of stone sanctuaries characterized by tall curvilinear spires and wooden canopy roofs, reflecting a regional interpretation of traditional temple styles adapted for a colder climate. Similarly, the Baleshwar temple complex exhibits intricate stone carvings and structural layouts that align with the spatial constraints of the mountainous terrain. These sites illustrate the localized application of architectural principles, prioritizing durability, load-bearing masonry, and spatial endurance. The study of Kedarnath, Tungnath, Jageshwar, and Baleshwar provides vital insights into how ancient builders engineered robust sacred spaces in the challenging geography of the Himalayas.

Based on the above source, attempt the following five questions.

271. Which specific architectural feature is utilized in Kedarnath and Tungnath to ensure stability against severe weather?
(A) Flexible and lightweight timber frames
(B) Traditional sun-baked mud brick units
(C) Massive interlocking stone slabs
(D) Reinforced woven bamboo structural pillars

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299. What is the primary purpose of prescribing specific proportions for structural dimensions in Vastu Shastra?
(A) Minimizing the total cost of construction materials
(B) Ensuring aesthetic balance and physical stability
(C) Creating complex subterranean storage networks
(D) Accelerating the speed of building execution

300. The fundamental rules of Vastu Shastra served as a regulatory framework that governed structural planning to ensure adherence to what?
(A) Spatial and proportional disciplines
(B) Various unorthodox architectural experiments
(C) Highly strict meteorological observations
(D) Historical nomadic residential patterns

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280. Which temple is described as a colossal achievement in regional structural planning that dominates the landscape with sequentially aligned mandapas?
(A) The Mundeshvari Devi temple
(B) The Khajuraho temple
(C) The Dashavatara Vishnu temple at Deogarh
(D) The Lingaraja temple in Bhubaneswar

Direction : Please read the following source carefully.

The architectural evolution in the Deccan and southern Indian regions is profoundly documented through the structural achievements of the Chalukyan, Pallava, and Chola traditions. The temples of Badami and Aihole represent the experimental phase of Chalukyan architecture, where early builders conceptualized varying structural formats, combining flat-roofed sanctuaries with emerging shikhara designs. Aihole, often considered a foundational laboratory for temple construction, displays a wide array of ground plans and structural elevations. Further south, the Pallava architectural legacy is distinctly visible in the structural temples of Kanchi and the coastal monuments of Mahabalipuram. Mahabalipuram is uniquely characterized by its monolithic rathas and structural shore temples, demonstrating a shift from rock-cut excavations to freestanding masonry structures. The subsequent architectural era is defined by the Chola temples, which represent the zenith of structural engineering and spatial grandeur in the southern tradition. These Chola structures are distinguished by their massive pyramidal vimanas, expansive enclosed courtyards, and highly organized spatial layouts that functioned as immense civic and religious centers. Together, Badami, Aihole, Kanchi, Mahabalipuram, and the Chola monuments encapsulate the progressive refinement of spatial geometry and construction techniques in southern temple architecture.

Based on the above source, attempt the following five questions.

281. Which site is often considered a foundational laboratory for temple construction within the Chalukyan tradition?
(A) Aihole
(B) Mahabalipuram
(C) Kanchi
(D) Badami

282. The coastal monuments of Mahabalipuram demonstrate an architectural shift from rock-cut excavations to what type of structures?
(A) Expansive subterranean cave networks
(B) Freestanding masonry structures
(C) Massive hemispherical brick stupas
(D) Primitive timber and thatch sanctuaries

283. The zenith of structural engineering and spatial grandeur in the southern tradition is represented by which architectural era?
(A) Pallava temples
(B) Chola temples
(C) Chalukyan temples
(D) Vesara temples

284. What specific monolithic structures are uniquely characteristic of Mahabalipuram?
(A) Rathas
(B) Vimanas
(C) Chaityas
(D) Gopurams

285. The experimental phase of Chalukyan architecture at Badami and Aihole combined flat-roofed sanctuaries with what emerging design?
(A) Pyramidal vimana designs
(B) Stupa designs
(C) Shikhara designs
(D) Amalaka designs

Direction : Please read the following source carefully.

The architectural tradition of Sun temples in ancient and medieval India presents a fascinating study of period-specific styles, regional construction techniques, and thematic dedication to the solar Deity. The primary Sun temples—Konark, Modhera, Katarmal in Almora, and Martand in Anantnag—demonstrate distinct elementary knowledge of architectural style. The Konark Sun temple represents a monumental structural achievement of the medieval period, designed conceptually as a colossal chariot with massive stone wheels, reflecting a highly elaborate regional style. Modhera, another significant Sun temple, is defined by its precise axial alignment and an intricately stepped water

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tank, showcasing the refined spatial geometry of its specific historical period. In the Himalayan context, the Katarmal Sun temple in Almora exhibits a localized architectural style utilizing heavy masonry adapted for mountainous terrain, housing the central solar Deity within a robust sanctuary. Similarly, the Martand Sun temple in Anantnag reflects a distinct northern architectural idiom from its respective period, characterized by a massive colonnaded courtyard and imposing gateway structures. An elementary analysis of Konark, Modhera, Katarmal, and Martand reveals how diverse regional architectural styles were mobilized to construct enduring sanctuaries dedicated to the same Deity.

Based on the above source, attempt the following five questions.

286. The Konark Sun temple was conceptually designed to represent what specific object?
(A) A multi-level intricately stepped water tank
(B) A massive colonnaded courtyard with gateways
(C) A large and monolithic rock-cut religious cave
(D) A colossal chariot with stone wheels

287. Which Sun temple is defined by its precise axial alignment and an intricately stepped water tank?
(A) Katarmal
(B) Martand
(C) Modhera
(D) Konark

288. The Katarmal Sun temple in Almora utilizes heavy masonry adapted for what specific environment?
(A) Desert landscapes
(B) Mountainous terrain
(C) Coastal plains
(D) Deep subterranean valleys

289. Which Sun temple reflects a distinct northern architectural idiom characterized by a massive colonnaded courtyard?
(A) Katarmal in Almora district
(B) Konark located in Odisha state
(C) Modhera located in Gujarat
(D) Martand in Anantnag

290. According to the passage, all the discussed ancient and medieval structures share a thematic dedication to what?
(A) The solar Deity
(B) The lunar Deity
(C) The celestial planets
(D) The terrestrial elements

Direction : Please read the following source carefully.

Ancient and medieval Indian architecture encompasses highly sophisticated water storage and harvesting systems, reflecting an advanced understanding of hydrology, topography, and civic engineering. The Kallanai dam stands as a pioneering structural achievement in water management, utilizing massive unhewn stones to divert river flows for extensive agricultural irrigation. In contrast, the Adalaj stepwell represents a subterranean architectural masterpiece, where intricate structural descending levels were constructed to access deep groundwater while simultaneously providing a cool, sheltered spatial environment. In arid regions, specialized techniques were developed, such as the Taanka techniques of Rajasthan. These are meticulously engineered underground cylindrical cisterns designed specifically to harvest and store surface rainwater, ensuring a reliable water supply within a challenging climatic zone. Similarly, the Ahar Pynes of Bihar demonstrate a distinct regional approach to water management. This system involves a network of structural earthen embankments (ahars) and artificial diversion channels (pynes) engineered to manage floodwaters and facilitate widespread agricultural irrigation. The structural analysis of the Kallanai dam, Adalaj stepwell, Taanka techniques, and Ahar Pynes illustrates the diverse and highly localized engineering strategies employed in ancient and medieval Indian water storage systems.

Based on the above source, attempt the following five questions.

291. The Kallanai dam diverted river flows for agricultural irrigation using what specific construction material?
(A) Fired red bricks
(B) Subterranean cylindrical cisterns
(C) Massive unhewn stones

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(D) Compassed earthen embankments

292. What was the dual purpose of the intricate structural descending levels of the Adalaj stepwell?
(A) To reach water and provide shelter
(B) To harvest surface rainwater and mitigate seasonal flooding
(C) To divert regional river flows for use as a sanctuary
(D) To create earthen embankments and channel floodwaters

293. The Taanka techniques of Rajasthan are specifically engineered to harvest and store what type of water resource?
(A) Deep groundwater
(B) Artificial river diversions
(C) Glacial meltwater
(D) Surface rainwater

294. In the Ahar Pynes system of Bihar, what structural function do the 'ahars' serve?
(A) They act as specialized artificial diversion channels
(B) They manage floodwaters via embankments
(C) They serve as several descending structural levels
(D) They function as underground cylindrical cistern units

295. The water storage systems discussed in the source reflect an advanced understanding of topography, civic engineering, and what other field?
(A) Metallurgy
(B) Astrology
(C) Hydrology
(D) Theology

Direction : Please read the following source carefully.

The architectural practices of ancient India were deeply guided by the fundamentals of Vastu Shastra, an elementary concept comprising the traditional science of architecture and spatial design. At its core, Vastu Shastra establishes fundamental principles for site selection, spatial orientation, and the systematic proportional measurement of structures. The elementary concept relies heavily on precise geometric grids, which dictate the zoning of various functional spaces within a structural boundary. By adhering to these foundational guidelines, ancient architects aimed to harmonize the built environment with natural elements and directional alignments. The fundamentals of Vastu Shastra prescribe specific proportions for structural dimensions, ensuring aesthetic balance and physical stability. Furthermore, this architectural science provides elementary concepts regarding the placement of entrances, the layout of internal partitions, and the alignment of the central structural axis. An understanding of these foundational principles is essential for analyzing the spatial logic behind ancient Indian structural layouts. The fundamental geometric and directional rules of Vastu Shastra served as the primary regulatory framework that governed structural planning, ensuring that architectural constructions maintained strict adherence to established spatial and proportional disciplines.

Based on the above source, attempt the following five questions.

296. According to the elementary concept of Vastu Shastra, what dictates the zoning of various functional spaces within a structural boundary?
(A) The availability of timber
(B) The socio-economic status of the builder
(C) Random aesthetic preferences
(D) Precise geometric grids

297. Vastu Shastra establishes fundamental principles for spatial orientation, proportional measurement of structures, and what else?
(A) Site selection
(B) Subtractive excavation techniques
(C) Hydraulic engineering
(D) Interlocking masonry

298. By adhering to foundational Vastu Shastra guidelines, ancient architects aimed to harmonize the built environment with what factors?
(A) Civic legal codes and taxation laws
(B) Natural elements and directional alignments
(C) Topographical anomalies and subterranean water
(D) Economic markets and trade routes

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272. The Jageshwar temple complex showcases a regional interpretation adapted for a colder climate by utilizing which structural element?
(A) Heavy thatch roofing
(B) Wooden canopy roofs
(C) Expansive open courtyards
(D) Monolithic rock pillars

273. The architectural principles applied in these Himalayan temples primarily prioritize load-bearing masonry, spatial endurance, and what else?
(A) Ornamentation
(B) Modularity
(C) Portability
(D) Durability

274. The Baleshwar temple complex aligns its structural layouts to accommodate what specific environmental factor?
(A) Mountainous spatial constraints
(B) The frequent flooding and erosion of river plains
(C) The intense solar radiation found in the region
(D) The fluctuating subterranean groundwater levels

275. What type of roof is typically featured in the exceptionally high altitude structures of Kedarnath and Tungnath?
(A) Curvilinear brick roofs
(B) Flat terracotta roofs
(C) Heavy stone roofs
(D) Sloping thatch roofs

Direction : Please read the following source carefully.

A critical survey of ancient and medieval temples across India reveals a remarkable diversity in structural design and material application. The Mundeshvari Devi temple is noted for its distinctive octagonal ground plan, making it a rare architectural specimen of its period. In contrast, the Dashavatara Vishnu temple at Deogarh represents a foundational example of early structural masonry, characterized by a modest square sanctuary set upon a raised plinth and adorned with intricate lithic panels. The Khajuraho temples exhibit highly evolved architectural complexity, featuring elevated platforms, elaborate porches, and soaring shikharas that create a prominent vertical emphasis. Moving toward the eastern region, the Lingaraja temple in Bhubaneswar stands as a colossal achievement in regional structural planning, dominating the spatial landscape with its massive tower and sequentially aligned mandapas. Meanwhile, the Terracotta temple of Bishnupur demonstrates a complete departure in material culture, utilizing locally sourced fired clay to construct uniquely curved roofs that mimic regional domestic architecture. The comparative analysis of Mundeshvari Devi, the Dashavatara Vishnu temple at Deogarh, Khajuraho, Lingaraja in Bhubaneswar, and the Terracotta temple in Bishnupur illustrates the extensive stylistic and material evolution in Indian temple architecture.
Based on the above source, attempt the following five questions.

276. Which ancient temple is explicitly noted for its rare distinctive octagonal ground plan?
(A) The Mundeshvari Devi temple
(B) The Lingaraja temple
(C) The Dashavatara Vishnu temple
(D) The Terracotta temple

277. What material was utilized to construct the uniquely curved roofs of the Terracotta temple of Bishnupur?
(A) Massive interlocking stone slabs
(B) Solid and dense basalt rock units
(C) Sturdy timber and bamboo framing
(D) Locally sourced fired clay

278. The Khajuraho temples create a prominent vertical emphasis through the use of which architectural feature?
(A) Sequentially aligned mandapas
(B) Soaring shikharas
(C) Expansive octagonal plans
(D) Raised plinths with lithic panels

279. The Dashavatara Vishnu temple at Deogarh represents an early structural masonry example set upon what type of foundation?
(A) A subterranean crypt
(B) A floating timber raft
(C) A raised plinth
(D) A deeply excavated trench

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ANSWERS

1. (B) A tripartite division into a citadel, middle town, and lower town
Dholavira is unique among Indus Valley sites for its tripartite layout consisting of a citadel, a middle town, and a lower town. Unlike Harappa or Mohenjo-daro which typically featured two divisions, this site shows a distinct socio-spatial organization. This planning reflects advanced administrative and residential zoning techniques employed by the ancient Harappan civilization in the semi-arid Rann of Kutch region.

2. (A) A curvilinear Shikhara topped with an Amalaka
In traditional Nagara temple architecture, the curvilinear spire known as the shikhara is the defining vertical element rising above the garbhagriha. This structure is typically crowned with a ribbed stone disk called an amalaka, followed by a kalasha. This arrangement symbolizes the cosmic axis and distinguishes the Northern Indian architectural style from the South Indian stepped and tiered pyramidal forms.

3. (D) Statement I is incorrect but Statement II is correct
Dravida architecture is primarily associated with South India, not the Himalayan regions, which follow Nagara or local styles. Conversely, the Vesara style developed in the Deccan region as a hybrid, blending the curvilinear shikhara of the Nagara tradition with the tiered pyramidal structures of the Dravida style. This architectural synthesis characterizes the artistic evolution under the Chalukyas and Rashtrakutas.

4. (D) Amalaka
The amalaka is a specific feature of Nagara or North Indian temple architecture, consisting of a ribbed stone disk placed atop the shikhara. In contrast, Dravida temples feature elements such as the pyramidal vimana, the monumental gopuram gateway, and the pillared mandapa hall. Understanding these distinct regional components is essential for identifying different styles of traditional Hindu temple construction.

5. (A) Both A and R are true and R is the correct explanation of A.
Dholavira's advanced water management system, featuring massive reservoirs and stone-cut channels, was a critical adaptation to its location in the arid Rann of Kutch. Positioned between seasonal streams, the city captured monsoon runoff to ensure year-round availability. This strategic engineering demonstrates the sophisticated urban planning and environmental awareness required to sustain large populations in historically water-scarce geographic regions.

6. (B) Vesara style - Central and Deccan India
The Vesara style flourished in the Deccan region under dynasties like the Chalukyas and Hoysalas, acting as a stylistic bridge between Northern and Southern traditions. Nagara architecture is primarily associated with Northern India, while Dravida architecture is rooted in Southern and Peninsular India. Kalinga architecture is a distinct sub-type of the Nagara style specifically originating from the Odisha region.

7. (D) Vimana - Nagara style
The vimana is the monumental tower over the sanctum in Dravidian architecture, characterized by its stepped pyramidal form. In the Nagara style of Northern India, the corresponding tower is known as a shikhara. While both serve as the vertical focus of the temple complex, their structural geometry and regional terminology differ significantly, reflecting the unique evolution of Indian temple traditions.

8. (A) A massive reliquary containing sacred relics of the Buddha
The Great Stupa at Sanchi serves primarily as a sacred reliquary, a hemispherical mound intended to house and honor the physical remains or significant objects belonging to the Buddha. This architectural form symbolizes the cosmic mountain and provides a focal point for circumambulation and meditation. It represents the central spiritual purpose of early Buddhist structures in ancient Indian art.

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(D) Theological doctrines

Direction : Please read the following source carefully.

The architectural landscape of ancient and medieval India is significantly defined by the structural remnants of Buddhist and Jain temples and monastic complexes. Sites such as Udayagiri, Sanchi, Sarnath, and Nalanda provide crucial insights into these structural traditions. Sanchi is celebrated for its monumental stupas, which represent an early phase of Buddhist architectural expression, utilizing massive hemispherical domes to enclose sacred relics. Sarnath holds immense architectural and historical significance as a prominent center of Buddhist structural development, characterized by its distinctive stupas and monastic ruins. Similarly, Nalanda emerged as an expansive institutional complex, featuring an intricate network of viharas (monasteries) and chaityas (shrines) built primarily with red bricks, showcasing advanced spatial planning for a large scholastic community. Udayagiri also contributes to this architectural corpus, presenting significant structural excavations and rock-cut sanctuaries that serve as primary examples of early Jain and Buddhist spatial practices. Together, these sites demonstrate a continuous evolution in the use of construction materials, structural geometry, and spatial organisation. Analyzing the ruins at Udayagiri, Sanchi, Sarnath, and Nalanda reveals the fundamental architectural principles that governed ancient and medieval institutional and religious structures in India.

Based on the above source, attempt the following five questions.

261. The monumental stupas at Sanchi are characterized by the use of which structural element?
(A) Pyramidal stone vimanas
(B) Curvilinear stone shikharas
(C) Monolithic rock-cut pillars
(D) Massive hemispherical domes

262. Which site is described as an expansive institutional complex built primarily with red bricks?
(A) Sanchi
(B) Nalanda
(C) Udayagiri
(D) Sarnath

263. Udayagiri contributes to the architectural corpus through which specific structural practices?
(A) The construction of monolithic freestanding rathas
(B) The erection of tall curvilinear spires
(C) Structural excavations and rock-cut sanctuaries
(D) Massive earthen embankments for water storage

264. What type of shrines are prominently featured alongside viharas in the Nalanda complex?
(A) Stupas
(B) Gopurams
(C) Mandapas
(D) Chaityas

265. The architectural ruins at these sites demonstrate a continuous evolution in spatial organisation, structural geometry, and what else?
(A) Material use
(B) Elaborate sculptural deities
(C) Planned residential zoning
(D) Formal monastic regulations

Direction : Please read the following source carefully.

The phenomenon of rock and cave temples in India represents a monumental achievement in ancient and medieval rock-cut architecture. Prominent examples such as Elephanta, Jogeshwari, Ajanta, and Ellora demonstrate the extraordinary transition from structural building to sculptural excavation. Ajanta is exclusively renowned for its Buddhist rock-cut caves, which include intricately carved chaitya halls and viharas deeply embedded within a horseshoe-shaped gorge. Ellora presents a unique multi-religious architectural complex, featuring an unprecedented sequence of rock-cut temples that reflect distinct structural patterns and elaborate spatial excavations. The Elephanta caves further illustrate this architectural typology, characterized by a complex network of pillared halls and massive sculptural reliefs carved directly from solid basalt rock, creating an immersive spatial experience. Jogeshwari adds to this corpus with its expansive subterranean excavations and structural columns that define early rock-cut sanctuary layouts. The architectural execution

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urbanization, the site remains a significant example of early Brahmanical rock-cut architecture, sharing stylistic similarities with Elephanta.

18. (A) Ajanta is Buddhist, while Ellora contains Buddhist, Hindu, and Jaina caves
A primary distinction between the two sites is their religious affiliation; Ajanta is exclusively dedicated to Buddhist themes, whereas Ellora is multi-religious, featuring monuments from the Hindu, Buddhist, and Jaina traditions. Both sites represent the pinnacle of rock-cut architecture in Maharashtra but differ in their chronological scope and diversity of spiritual expression, reflecting the inclusive religious atmosphere of ancient India.

19. (D) Statement I is incorrect but Statement II is correct
The Kailasanatha temple at Ellora is a monolithic rock-cut structure carved top-down from a single cliff face, not a structural temple built from quarried blocks. In contrast, the Ajanta caves are indeed world-renowned for their ancient mural paintings, which depict Jataka tales and Buddhist narratives with remarkable artistic detail. This distinction highlights the varied techniques used in ancient Indian art.

20. (D) 1, 2, 3, and 5
Elephanta is famous for its Trimurti Shiva, and Ellora houses the magnificent monolithic Kailasa temple. The Ajanta caves are indeed arranged in a horseshoe shape around a river gorge, and all these major sites are situated in Maharashtra. However, the Jogeshwari caves are primarily a Hindu rock-cut site dedicated to Shiva, rather than being Buddhist monasteries, making that statement incorrect.

21. (B) Ajanta
While sites like Ellora and Badami are known for housing monuments from multiple religious traditions including Hinduism, Buddhism, and Jainism within a single complex, Ajanta is an exception. It is dedicated exclusively to the Buddhist faith, featuring chaityas and viharas decorated with paintings and sculptures depicting the Buddha's life. This religious exclusivity sets it apart from the more diverse complexes.

22. (B) Tungnath - Lord Shiva
Tungnath is famously recognized as the highest Shiva temple in the world and is an essential part of the Panch Kedar pilgrimage. While Kedarnath is also dedicated to Shiva, Baleshwar is a Shiva temple rather than a Durga shrine, and Jageshwar is a complex primarily focused on Shiva rather than Brahma. These sites represent the deep Shaiva tradition in the Himalayas.

23. (D) Jageshwar - Constructed primarily of mud and timber
The Jageshwar temple complex is actually constructed of stone in the Nagara architectural style, featuring over a hundred temples with tall shikharas. It is not made of mud and timber, which are materials more common in the indigenous pagoda-style structures of other Himalayan regions. The site is a significant religious center in Uttarakhand, known for its well-preserved stone masonry.

24. (A) A cluster of stone temples built in the Nagara style
Jageshwar is distinguished by its large cluster of stone temples, many of which exhibit the Nagara architectural style adapted for the mountains. These structures feature characteristic shikharas and were built between the 7th and 18th centuries. The complex serves as a major pilgrimage site in the Kumaon region, representing a significant architectural exchange between the plains and the hills.

25. (A) 1, 2, 3, 4
The core of the Sanchi Stupa dates back to the Mauryan period. The Udayagiri Caves were excavated during the Gupta period. The monolithic Kailasanatha Temple at Ellora was commissioned by the Rashtrakutas in the 8th century CE. Finally, the Brihadeshwara Temple at Thanjavur was built by the Cholas at the beginning of the 11th century CE, showing clear chronological progression.

26. (A) Tungnath
Tungnath, located in the Rudraprayag district of Uttarakhand, is widely considered the highest Shiva temple globally. Sitting at an altitude of over 3,600 meters, it is a key site within the Panch Kedar circuit. The temple's simple stone architecture is designed to withstand the harsh

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62. (C) Mundeshwari - Octagonal plan
The Mundeshwari Devi temple is distinguished by its rare octagonal layout, a unique feature among early Indian structural temples. Khajuraho was built by the Chandelas, not the Pallavas. The Lingaraja temple is made of stone in the Kalinga style rather than being a terracotta structure. The Dashavatara temple at Deogarh is an early Nagara temple and does not feature a Dravidian vimana.

63. (B) Chola
The Chola dynasty, particularly under rulers like Rajaraja I and Rajendra I, is celebrated for scaling Dravidian architecture to monumental heights. Their most famous achievement is the Brihadeshwara Temple at Thanjavur, which features a massive pyramidal vimana. This period marked the transition from smaller Pallava-style shrines to colossal temple complexes that served as the spiritual and economic centers of the kingdom.

64. (B) Soil quality, slope, and orientation towards cardinal directions
Site selection in Vastu Shastra involves a thorough assessment of soil characteristics, the slope of the land, and its orientation relative to the cardinal directions. These factors are believed to influence the health and prosperity of the occupants. By aligning the site with natural and cosmic energies, the practitioner ensures the foundational suitability of the location before any construction activity begins.

65. (C) Nagara
The features of an amalaka, mandapa, shikhara, and a raised platform called a jagati are all characteristic elements of the Nagara temple architecture style. Primarily found in North India, this style is defined by its curvilinear tower and distinctive ribbed disk finial. The presence of these components distinguishes Nagara structures from the pyramidal Dravida temples and the hybrid Vesara styles.

66. (A) The innermost sanctum containing the primary deity
The garbhagriha, literally meaning "womb chamber," is the most sacred part of a Hindu temple. It is the small, unadorned innermost sanctum where the principal deity's idol or lingam is installed. Access is usually restricted to the priests, and it serves as the spiritual focus of the entire complex, over which the main tower, whether a shikhara or vimana, is constructed.

67. (B) Large-scale reservoirs and cascading water channels
Dholavira's urban planning is exceptionally noted for its sophisticated water management system, which included large-scale rock-cut reservoirs and elaborate cascading channels to collect and store seasonal rain. Unlike many other Indus Valley sites that relied on mud bricks, Dholavira made extensive use of dressed stone for fortifications. Its advanced hydraulic engineering demonstrate a high degree of organizational and technical capability.

68. (D) It is dedicated to Lord Shiva.
The Dashavatara Temple at Deogarh is dedicated to Lord Vishnu, as evidenced by its name and the famous sculptural panels depicting various avatars and myths of Vishnu. While it is an early stone temple from the Gupta period featuring a rudimentary shikhara and a Panchayatana layout, it is fundamentally a Vaishnava shrine. Therefore, the statement claiming it is dedicated to Shiva is incorrect.

69. (A) Both Statement I and Statement II are correct
Mahabalipuram is a unique archaeological site that showcases both rock-cut and structural architecture from the Pallava period. Statement I correctly identifies the presence of monolithic rathas and rock-cut cave mandapas. Statement II accurately describes the Shore Temple as a structural building constructed from granite blocks. Together, these monuments illustrate the stylistic transition and technical progress of South Indian architecture during the medieval era.

70. (A) 2, 3, and 4
The Dashavatara Temple, Udayagiri Caves, and Nalanda Mahavihara are all predominantly associated with the Gupta period or its immediate aftermath. The Sanchi Stupa was originally built earlier during the Mauryan era, and the Lingaraja Temple was constructed much later in the 11th century. These Gupta-era sites represent a critical phase in the development of both Hindu and Buddhist monumental religious art.

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under the Chalukyas, representing early stages of Southern architecture. Finally, the Khajuraho temples are the famous creations of the Chandela dynasty, showcasing the refined Nagara style of Central India in the medieval period.

36. (B) Durga Temple
The Durga temple at Aihole is a highly unique early structural temple featuring a semi-circular apsidal plan at its rear. This layout is reminiscent of Buddhist chaitya halls and demonstrates the experimental nature of early Chalukyan architecture. While the temple is dedicated to Hindu deities, its design showcases how architectural forms were adapted and shared across different religious traditions during formation.

37. (D) Pallava artistic experimentation under Narasimhavarman I
The creation of the monolithic rathas at Mahabalipuram resulted from the artistic experimentation of the Pallava king Narasimhavarman I. These shrines were carved top-down from large granite boulders to serve as physical models for different temple styles. This phase of rock-cut innovation preceded the construction of fully structural stone temples and highlights the creative mastery of the Pallava guilds.

38. (A) A main shrine is surrounded by four subsidiary shrines
Panchayatana is a specific layout in Hindu temple architecture where the primary deity is housed in a central sanctum, which is then flanked by four smaller subsidiary shrines at the corners of the platform. This five-temple arrangement is seen in early Nagara examples like the Dashavatara temple at Deogarh and reaches its full development in the complexes of Khajuraho.

39. (C) A massive pyramidal Vimana towering over the complex
The Brihadeshwara Temple is distinguished by its monumental pyramidal vimana, which rises to a height of approximately sixty-six meters over the central sanctum. This structural feat is topped by a massive monolithic granite capstone. As a masterpiece of Chola architecture, the temple reflects the dynasty's power and its mastery over Dravidian design, where the main tower dwarfs the gateways.

40. (D) 1, 2, and 3
Badami was indeed a capital of the early Chalukyas, and Aihole is celebrated as the cradle where Indian temple architecture was refined. Kanchipuram is a major center for Pallava-built structural temples. However, the claim that Mahabalipuram lacks structural temples is incorrect, as the Shore Temple is a famous example of a structural building, illustrating the site's architectural diversity.

41. (D) It represents the Dravidian architectural style.
The Sun Temple at Konark is a premier example of the Kalinga style, which is a regional variant of the Nagara architectural tradition, not the Dravidian style. It was commissioned by King Narasimhadeva I of the Eastern Ganga dynasty and is uniquely designed as a colossal stone chariot for the Sun God. Its location in Odisha and chariot-like form are iconic.

42. (B) Surya (Sun)
The temples at Modhera in Gujarat, Katarmal in Uttarakhand, and Martand in Jammu and Kashmir are all dedicated to Surya, the Hindu Sun God. These sites represent a widespread tradition of solar worship in ancient and medieval India. Each temple features architectural elements designed to honor the sun, such as specific alignments that allow sunlight to illuminate the sanctum annually.

43. (A) Both Statement I and Statement II are correct
The Martand Sun Temple is a significant archaeological site located in the Kashmir Valley, known for its unique blend of local and Gandharan styles. Simultaneously, the Modhera Sun Temple is famous for its Surya Kund, a geometrically intricate stepped water tank located at the entrance. Both structures demonstrate the geographical reach and architectural diversity of Sun temples across the Indian subcontinent.

44. (D) Katarmal
The Katarmal Sun Temple is an exception among major solar shrines due to its location in the high-altitude Himalayan region of Almora, Uttarakhand. Built in the 9th century, it is known for its stone architecture and unique wooden

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carvings, particularly on its doors. While Konark and Modhera are located in coastal or lowland regions, Katarmal represents solar worship in mountains.

45. (D) 1, 2, 3, and 5
Konark is in Odisha, Modhera was built by the Solankis, and Martand was commissioned by Lalitaditya Muktapida; all are dedicated to the Sun God. However, Katarmal is located in the Almora district of Uttarakhand, not Gujarat. It is celebrated for its intricate stone work and historical significance in the Himalayas, joining the other sites as a major center for solar traditions.

46. (B) Martand - Anantnag
The Martand Sun Temple is situated in the Anantnag district of Jammu and Kashmir. Modhera is located in Gujarat, not Odisha, while Konark is the famous Sun temple of Odisha rather than Gujarat. Katarmal is found in Uttarakhand, not Rajasthan. Correctly identifying these locations is vital for understanding the regional distribution and stylistic variations of solar-dedicated architecture throughout historical India.

47. (D) Tanka - Traditional floodwater system of Bihar
The Tanka is a traditional rainwater harvesting system consisting of an underground cistern, primarily used in the arid regions of Rajasthan, not Bihar. In contrast, the Kallanai Dam is situated on the Kaveri river, Adalaj is a famous stepwell in Gujarat, and the Ahar Pyne is indeed a traditional irrigation and floodwater management system specifically developed for the landscape of Bihar.

48. (A) A network of canals and basins for irrigation
The Ahar Pyne system is a traditional indigenous water management technique used in Bihar to manage seasonal floodwaters for agriculture. It consists of a catchment basin and a series of distribution channels that divert water to the fields. This system allowed for reliable irrigation in a region with fluctuating rainfall and helped in recharging groundwater levels for sustainable farming practices.

49. (C) Using unhewn stones to divert river flow for irrigation
The Kallanai Dam, built by Karikala Chola, demonstrates early engineering mastery in diverting river flow using massive unhewn stones placed in the riverbed. This structure was designed to redirect water into the fertile Kaveri delta for irrigation rather than just storing it. Its endurance for nearly two thousand years highlights the effectiveness of ancient Tamil hydraulic engineering and structural durability.

50. (A) 1, 2, 3, 4
Dholavira represents the urban planning of the Indus Valley Civilization (c. 2500 BCE). The Ashokan Pillars, such as the one at Sarnath, date to the Mauryan period (3rd century BCE). The early rock-cut phase of the Ajanta caves occurred around the 2nd century BCE to 1st century CE. Finally, the Sun Temple at Konark was constructed in the 13th century CE.

51. (B) A metaphysical grid or cosmic floor plan used to design layouts
The Vastu Purusha Mandala is a foundational concept in Vastu Shastra, serving as a metaphysical diagram that maps the site into a grid. It integrates cosmic, solar, and magnetic energies to determine the ideal placement of rooms and functions within a building. This geometric plan ensures that the physical structure remains in harmony with universal laws and the natural environment.

52. (A) The orientation of cardinal directions and natural elements
Vastu Shastra emphasizes the alignment of buildings according to the cardinal directions and the five natural elements, known as the Pancha Bhoota. This system considers the path of the sun and the direction of the wind to optimize energy flow and resident well-being. By positioning specific rooms in designated corners, the architecture achieves balance between the human-made structure and nature.

53. (C) A traditional underground cistern used to store rainwater
The Tanka is a traditional water harvesting structure commonly found in the Thar Desert and other arid parts of Rajasthan. It consists of an underground, covered cistern that collects

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rainwater from rooftops or prepared circular catchment areas. This method ensures a reliable supply of clean drinking water in regions where groundwater is deep or saline and surface water sources are scarce.

54. (D) It blends Hindu architectural elements with Islamic floral patterns
The Adalaj stepwell in Gujarat is a masterpiece of architectural fusion, incorporating Hindu stone-carving traditions with Islamic floral motifs and patterns. Built in the late 15th century, it features five levels of galleries supported by ornately carved pillars. This synthesis reflects the cultural and political climate of the period, where diverse artistic styles converged to create utilitarian structures of great beauty.

55. (A) Both A and R are true and R is the correct explanation of A.
Stepwells like Adalaj were intentionally designed to provide a cool environment by reaching deep into the earth. The multi-tiered structure allows air to cool as it descends toward the water level, while the stone galleries provide shade from the intense sun. This made stepwells essential social hubs and retreats from the summer heat in arid climates, combining engineering with thermal comfort.

56. (C) It is an entirely modern structure built in the 20th century.
The Kallanai Dam is not a modern structure; it was originally built by the Chola king Karikala around the 2nd century CE. It is celebrated as one of the world's oldest functional water-diversion structures still in use. Although it has undergone various repairs over the centuries, its foundational engineering dates back nearly two millennia, representing ancient Tamil hydraulic expertise and structural longevity.

57. (B) Tanka harvests household rainwater, while Ahar Pyne diverts floodwater
The primary distinction lies in the source of water each system manages; the Tanka is designed to collect and store localized rainwater from rooftops and catchments in Rajasthan's deserts. In contrast, the Ahar Pyne system in Bihar is designed to capture and channel the overflow from seasonal rivers during the monsoon. Both systems represent indigenous adaptations to different regional hydrological and climatic conditions.

58. (C) Statement I is correct but Statement II is incorrect
Vastu Shastra identifies the northeast corner as highly auspicious, often advising its use for spiritual practices or water placement. However, the second statement is incorrect because the system fundamentally relies on the influence of wind and solar energy to determine building orientation. Integrating these natural forces is central to the traditional goal of creating a balanced and healthy living environment for inhabitants.

59. (B) The site contains exclusively Hindu monuments without any Jain structures
Aihole is a diverse archaeological site that contains monuments from various religious traditions, not just Hinduism. It famously includes the Meguti Jain Temple, which features an important inscription regarding the poet Ravikirti. The site is characterized by its experimental phase, where architects tested different ground plans and styles. Therefore, the claim that it contains exclusively Hindu monuments is factually incorrect and an exception.

60. (A) P-4, Q-3, R-2, S-1
The Ahar Pyne system is a traditional floodwater management technique used in Bihar. Tankas are underground rainwater storage cisterns typical of the arid landscapes in Rajasthan. The Kallanai Dam is a historic river-diversion structure in Tamil Nadu built across the Kaveri. Finally, the Adalaj Stepwell is a renowned multi-storied water harvesting and social structure located in the state of Gujarat.

61. (C) Baleshwar - Wooden Pagoda style exclusively
The Baleshwar temple in Champawat is actually renowned for its intricate stone carvings and is built using stone in the Nagara style, rather than being an exclusively wooden pagoda structure. While many Himalayan temples incorporate timber, Baleshwar represents the high mastery of stone masonry under the Chand dynasty. This distinction is important for understanding the varied use of materials in mountain sub-regions.

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80. (A) Both A and R are true and R is the correct explanation of A.
The monolithic rathas of Mahabalipuram are not functional vehicles but are architectural models carved from granite boulders to experiment with different temple forms. They were executed using a top-down carving technique under the Pallavas. This experimental approach allowed architects to visualize various designs for structural temples, explaining why each ratha exhibits a different plan, such as apsidal or tiered pyramidal shapes.

81. (C) They were built primarily during the Mauryan period.
The Khajuraho temples were not built during the Mauryan period; instead, they were constructed between the 10th and 11th centuries CE under the patronage of the Chandela dynasty. This medieval period saw the peak of the Nagara architectural style in Central India. The Mauryan period is characterized by different architectural forms like stupas, monolithic pillars, and early rock-cut caves.

82. (B) Durga Temple
The Durga Temple at Aihole is an iconic early Chalukyan structure famous for its semi-circular apse, an architectural form known as an apsidal plan. This design is highly unusual for a Hindu temple and shows stylistic influence from Buddhist chaitya halls. It represents the innovative nature of Aihole, where architects explored various ground plans before the styles of temple architecture became standardized.

83. (A) Both Statement I and Statement II are correct
The Sarnath Pillar, commissioned by Emperor Ashoka, features a famous capital with four Asiatic lions standing back to back, symbolizing the Buddha's roar and imperial authority. This Lion Capital was adopted as the National Emblem of India in 1950. Both statements are accurate, highlighting the historical and modern significance of this Mauryan masterpiece as a symbol of peace and justice.

84. (A) The rock-cut sculpture of Vishnu's Varaha avatar rescuing the earth
The Udayagiri caves in Madhya Pradesh are most famous for the monumental rock-cut relief of Vishnu in his Varaha avatar. This iconic Gupta-period sculpture depicts the deity rescuing the personified Earth goddess from the depths of the cosmic ocean. It is considered a masterpiece of Indian art history, symbolizing royal protection and the triumph of order over chaos under royal patronage.

85. (A) P-3, Q-4, R-1, S-2
The Modhera Sun Temple is located in Gujarat, known for its intricate water tank. The Konark Sun Temple is the famous "Black Pagoda" situated in Odisha. The Martand Sun Temple is a significant archaeological site in Jammu and Kashmir. Finally, the Katarmal Sun Temple is found in the Almora district of Uttarakhand. Each temple represents a distinct regional variation of solar architecture.

86. (C) A Stepwell (like Adalaj)
An engineer observing multi-tiered, descending stone structures with intricate carvings in Western India is identifying a stepwell. These structures, such as the famous Adalaj stepwell in Gujarat, were designed to provide access to groundwater while offering shaded retreats for travelers and social gatherings. Their geometric complexity and artistic detail distinguish them from simpler water storage systems like tankas or river-diversion dams.

87. (A) To serve as a visual encyclopedia of cosmic life for devotees
The extensive sculptural programs on temple exteriors, such as those at Khajuraho, were designed to serve as a visual encyclopedia of cosmic and worldly life. These carvings depict deities, celestial beings, daily activities, and social scenes, guiding the devotee through existence as they circumambulate the temple. This artistic density reflects the belief that the temple is a microcosm of the universe.

88. (B) The towering pyramidal roof structure over the sanctum
In the Dravidian architecture of South India, the vimana refers specifically to the tiered, pyramidal tower built directly over the garbhagriha. Unlike the North Indian shikhara, which is curvilinear, the vimana is characterized by its stepped horizontal levels and often ends in a dome-shaped capstone. It is the primary vertical focus of the structure, symbolizing the sacred mountain where the deity resides.

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71. (B) It blends the Nagara plan with Dravida architectural details
The Vesara style is an exception to regional purism because it acts as a hybrid, synthesizing elements from both the Northern Nagara and Southern Dravida traditions. It often utilizes the ground plan of a Nagara temple while incorporating the tiered, decorative details of a Dravidian vimana. This stylistic fusion flourished in the Deccan region, particularly under the patronage of the Chalukya dynasty.

72. (A) Ajanta - Buddhism
The Ajanta caves are an exclusively Buddhist site, featuring thirty rock-cut caves that include prayer halls and monasteries decorated with world-famous murals. Elephanta is a Hindu site dedicated to Shiva, and Jogeshwari is also primarily Hindu. While the Udayagiri caves in Odisha are Jaina, the Udayagiri caves in Madhya Pradesh are Hindu, illustrating how religious affiliation varies across rock-cut complexes.

73. (D) Gopuram - Northern Indian temple spire
A gopuram is a monumental entrance gateway characteristic of South Indian temple architecture, not a spire found in Northern Indian temples. In Northern styles, the spire over the sanctum is called a shikhara. Viharas serve as residential halls for monks, chaityas are prayer halls with stupas, and toranas are ornamental gateways. These terms represent fundamental concepts in the study of ancient Indian buildings.

74. (B) Lingaraja Temple
The Lingaraja Temple in Bhubaneswar is the quintessential example of mature Kalinga architecture. It features a massive Rekha Deula, which is the towering curvilinear sanctum spire, and a Pidha Deula, the pyramidal-roofed assembly hall known as the Jagamohana. This temple demonstrates the height of artistic and structural achievement in the Odisha region, following a specific evolution within the broader Nagara tradition.

75. (A) 1, 2, 3
The Martand Sun Temple in Kashmir was built in the 8th century during the reign of Lalitaditya Muktapida. The Modhera Sun Temple in Gujarat was constructed in the early 11th century by the Solanki dynasty. Finally, the Sun Temple at Konark in Odisha was built in the mid-13th century by King Narasimhadeva I. This sequence shows solar worship over centuries.

76. (A) North-East
In Vastu Shastra, the Vastu Purusha is envisioned as a cosmic being lying on the site, with his head oriented toward the North-East corner, also known as Ishan. This direction is considered the most sacred and auspicious, often designated for prayer rooms or water sources. Aligning the layout of a building with this metaphysical position is believed to ensure spiritual harmony.

77. (B) The absence of stone resources in the Bengal delta region
The extensive use of terracotta for the temples of Bishnupur was a direct result of the geological characteristics of the Bengal delta, which lacks natural stone resources. Builders adapted by using the abundant local clay to create high-quality bricks and carved panels. This adaptation led to a unique regional style where narrative art was expressed through fired clay rather than stone masonry.

78. (B) The assembly hall preceding the main sanctum
In Odishan temple architecture, the Jagamohana is the specific term for the assembly hall where devotees gather, situated directly in front of the main sanctum. It is typically characterized by a pyramidal roof known as a Pidha Deula. This structure serves as a transition space between the outside world and the sacred garbhagriha, forming an essential component of the layout.

79. (D) It showcases early Chalukyan rock-cut Hindu and Jain caves
The Badami cave temples are significant for representing the early rock-cut architecture of the Chalukya dynasty in the 6th century. The site contains four main caves: three dedicated to Hindu deities like Shiva and Vishnu, and one dedicated to Jaina Tirthankaras. These caves are famous for their sophisticated sculptures and illustrate the religious pluralism and artistic mastery prevalent in the region.

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Himalayan climate, reflecting the endurance of religious traditions in the most challenging and remote environments.

27. (D) Octagonal plan
The Mundeshwari Devi temple in Bihar is architecturally unique due to its rare octagonal plan, which distinguishes it from the more common square or rectangular temple layouts. This early structural temple is often cited as one of the oldest functional Hindu temples in India. Its specific geometry allows for a distinct arrangement of the sanctum and highlights early experimentation in design.

28. (C) Statement I is correct but Statement II is incorrect
The Dashavatara Temple at Deogarh is indeed a foundational example of the Panchayatana layout, where a central shrine is surrounded by four smaller ones. However, the claim that it lacks external sculptural panels is incorrect; the temple is actually famous for its intricate reliefs, including the Vishnu Anantashayana. These sculptures represent the peak of Gupta artistic expression and narrative carving.

29. (C) They predominantly feature the Dravida vimana style
The Khajuraho group of temples is a quintessential example of the Nagara architectural style of Northern India, characterized by its curvilinear shikharas and urushringas, rather than the Dravida vimana style associated with the South. These temples are built on high platforms and are world-renowned for their detailed exterior sculptures, including erotic themes, which cover the walls in multiple bands.

30. (C) A is true but R is false.
The Lingaraja temple is indeed the masterpiece of Kalinga architecture in Bhubaneswar. However, the reason is false because it does not follow Dravidian architectural texts; instead, it adheres to the Odishan tradition featuring a Rekha Deula and a Jagamohana. This style is a specific regional manifestation of the Nagara tradition, defined by its massive curvilinear spire and horizontal assembly halls.

31. (A) Khajuraho temples - Nagara style
The temples at Khajuraho are the most sophisticated examples of the Central Indian Nagara style. The terracotta temples of Bishnupur follow the local Bengal Chala style rather than Kalinga. The Lingaraja temple represents the Kalinga style, not Bengal Chala. The Mundeshwari Devi temple is an early Nagara structural temple rather than being Dravida, which is restricted to South Indian traditions.

32. (B) Kanchi - Chola architecture peak
While Kanchipuram features many significant temples, it is primarily associated with the peak of Pallava architecture, notably the Kailasanatha temple. The peak of Chola architecture is better represented by the monumental Brihadeshwara temple at Thanjavur. Aihole is correctly termed the cradle of temple architecture, and Mahabalipuram is the site of famous Pallava rock-cut rathas, illustrating diverse Southern traditions.

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33. (B) Mahabalipuram
Mahabalipuram serves as a crucial site for witnessing the transition from rock-cut to structural stone architecture in South India. The site contains both monolithic rock-cut rathas and the structural Shore Temple built with granite blocks. This evolution reflects the increasing technical proficiency of Pallava architects as they moved from carving entire buildings out of boulders to constructing them using individually dressed stone.

34. (D) The bamboo and thatch huts of rural Bengal
The distinctive curved roofs of the Bishnupur terracotta temples, known as the Chala style, were directly inspired by the local domestic architecture of Bengal. These stone and brick structures replicated the sloping lines of traditional bamboo and thatch huts used by the rural population to shed heavy monsoon rain. This adaptation demonstrates the integration of regional vernacular forms into monumental architecture.

35. (A) P-2, Q-1, R-4, S-3
The Brihadeshwara Temple was commissioned by the Chola dynasty, while the Rathas of Mahabalipuram were patronized by the Pallavas. The experimental temples of Aihole were built

89. (B) They were primarily patronized by the Vakataka dynasty
The second and most prolific phase of the Ajanta Caves was primarily patronized by the Vakataka dynasty, particularly under King Harishena in the 5th century CE. These rock-cut caves are exclusively Buddhist and are famous for their mural paintings and sculptures. They are not structural temples but are excavated into the cliffside, serving as prayer halls and monasteries for the Buddhist community.

90. (A) 4, 3, 1, 2
In a Nagara temple, the vertical arrangement begins with the garbhagriha or sanctum at the base. Above this rises the shikhara, the curvilinear tower. The shikhara is topped by the ribbed stone disk known as the amalaka. Finally, the entire structure is surmounted by the kalasha or finial. This sequence represents the symbolic ascent from the earthly chamber to the cosmic peak.

91. (C) It is a modern architectural concept imported from the West
Vastu Shastra is an ancient Indian system of architecture and design, not a modern concept imported from the West. It dates back thousands of years and is rooted in traditional texts providing guidelines for site selection and layout based on natural elements and cosmic energies. Using tools like the Vastu Purusha Mandala, it seeks to create harmony between human structures and the environment.

92. (C) Elephanta
The Elephanta Caves, located on an island near Mumbai, are world-renowned for the monumental rock-cut Trimurti sculpture. This massive bust portrays Lord Shiva in three aspects: Destroyer, Preserver, and Creator. This masterpiece of 6th-century rock-cut art exemplifies the high level of sculptural skill and spiritual depth present in the early medieval period, attracting visitors and scholars from across the entire globe.

93. (C) Statement I is correct but Statement II is incorrect
The Baleshwar temple in Champawat is indeed a remarkable example of stone masonry and intricate carving from the Chand dynasty period in Uttarakhand. However, the second statement is incorrect because the temple is primarily dedicated to Lord Shiva, not the Sun God. Its sophisticated architecture and historical significance make it one of the most important religious sites in the Kumaon region.

94. (B) Its survival for nearly two millennia using unhewn stone
The Kallanai Dam, also known as the Grand Anicut, is exceptional for having survived and remained functional for nearly two thousand years. Built by King Karikala Chola using interlocking unhewn stones, it was designed to divert water for irrigation across the Kaveri delta. This ancient engineering feat predates modern dam technology and demonstrates the incredible durability and technical sophistication of early engineering.

95. (A) 1, 2, 3, and 4
The Tanka system is an ancient yet still relevant rainwater harvesting technique used in Rajasthan. It involves constructing underground cisterns to catch runoff from rooftops and prepared ground catchments. While used extensively by all levels of society to survive in arid zones, it was not used exclusively by royalty. These tanks provide essential clean water in regions where other sources are scarce.

96. (B) A floodwater system comprising a basin (Ahar) and a channel (Pyne)
The Ahar Pyne system is a traditional community-managed water harvesting method used in Bihar. It consists of an 'Ahar', which is a catchment basin with embankments on three sides to trap seasonal floodwater, and 'Pynes', which are artificial channels that distribute this water to agricultural fields. This indigenous system is perfectly adapted to regional topography, ensuring irrigation during dry periods effectively.

97. (A) Kailasanatha (Ellora) - Rashtrakuta
The monolithic Kailasanatha Temple at Ellora was commissioned by the Rashtrakuta dynasty in the 8th century CE. The Brihadeshwara Temple was built by the Cholas, not the Pallavas. The Konark Sun Temple was a project of the Eastern Ganga dynasty rather than the Chalukyas. Khajuraho was patronized by the Chandelas, not the Mauryans. Identifying these patrons is essential for historical context.

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98. (D) Mundeshwari Devi Temple - Kerala
The Mundeshwari Devi Temple is located in the Kaimur district of Bihar, not Kerala. It is widely considered one of the oldest functional Hindu temples in India. The other pairs are correctly matched: the Lingaraja Temple is in Bhubaneswar, the terracotta temples are in Bishnupur, and the Dashavatara Temple is in Deogarh. These sites represent diverse regional architectural traditions and cultural history.

99. (C) Structural stone architecture with towers and pillared mandapas
A hallmark of the mature Pallava architecture at Kanchipuram, such as the Kailasanatha temple, is the move from rock-cut caves to fully structural stone buildings. These temples feature constructed towers, pillared assembly halls, and enclosed courtyards. This transition allowed for greater architectural scale and complexity, moving beyond the physical limitations of natural rock formations and setting the stage for future South Indian development.

100. (A) A tripartite city division including a middle town
Dholavira is unique among Indus Valley sites for its tripartite layout, which includes a fortified citadel, a middle town, and a lower town. Most other Harappan cities typically featured only a citadel and a lower town. This specialized zoning suggests a complex social hierarchy and administrative structure. Furthermore, the site is renowned for its monumental stone architecture and advanced water reservoirs.

101. (A) Early Nagara and indigenous Katyuri hill styles
The Katarmal Sun Temple in Uttarakhand reflects a blend of early Nagara temple traditions from the plains and indigenous Katyuri architectural styles of the Himalayan hills. Constructed in the 9th century, it features characteristic stone shikharas and unique wooden carvings. This synthesis demonstrates how regional builders adapted established religious forms to suit the specific materials and environmental conditions of the high-altitude terrain.

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102. (A) Building without the limitation of natural boulder sizes
The transition from rock-cut to structural architecture at Mahabalipuram allowed architects to build monumental shrines without being restricted by the size and shape of existing natural boulders. In structural construction, stone blocks could be quarried and assembled into much larger and more complex designs, as seen in the Shore Temple. This shift provided greater freedom in layout and architectural height.

103. (A) A reliquary monument marking sacred Buddhist sites
By definition, a stupa is a hemispherical reliquary monument that serves as a focal point for Buddhist worship. It was originally built to house the physical remains of the Buddha or other enlightened masters. Over time, it became a symbol of the enlightened mind and the cosmos. Architecture such as the Sanchi Stupa illustrates this form, providing a sacred religious space.

104. (A) It lacks a standing main Shikhara (Rekha Deula)
Today, the Sun Temple at Konark is famous for its surviving assembly hall, but it notably lacks its original standing main tower, which collapsed in the past. The temple is designed as a colossal chariot with twelve pairs of wheels and seven horses. While a masterpiece of Kalinga architecture, the loss of its tallest element has significantly changed the visual profile.

105. (A) Both A and R are true and R is the correct explanation of A.
Nalanda Mahavihara was built primarily using bricks because the Gangetic plains provided an abundance of alluvial clay suitable for firing, while large natural rock formations for rock-cut excavation were absent. This material availability directly influenced the architectural style of the region, leading to the development of massive multi-story monasteries and temples. Brick construction allowed for the creation of extensive educational complexes.

106. (C) They are exclusively dedicated to Jaina Tirthankaras.
The Jogeshwari Caves are primarily a Hindu rock-cut site dedicated to Lord Shiva, not Jaina

Tirthankaras. Located in modern Mumbai, they represent some of the earliest major Hindu cave temples in India. While the caves have suffered from environmental degradation and urban encroachment, they remain important historical monuments. Claiming they are exclusively Jaina is factually incorrect, as their iconography is Shaiva-rooted.

107. (B) Bishnupur
The 'Banga' or 'Chala' style, characterized by its distinctive curved or sloping roofs that mimic traditional thatched huts, is a prominent feature of the terracotta temples in Bishnupur, West Bengal. This regional style developed because builders used local clay and brick to replicate the vernacular forms of rural Bengal. This adaptation created a unique aesthetic that distinguishes these terracotta temples.

108. (B) Blending a Nagara plan with Dravida pyramidal tiers
The Vesara style is characterized by its hybrid nature, specifically blending the ground plan typical of the Nagara tradition with the vertical decorative elements of the Dravida style, such as tiered pyramidal towers. This synthesis allowed for architectural flexibility and variety, particularly in the Deccan region. By combining these schools, architects created unique structures reflecting diverse cultural influences in Central India.

109. (C) Statement I is correct but Statement II is incorrect
Tungnath is indeed a stone temple exhibiting Nagara influences adapted for the high Himalayas. However, the second statement is incorrect because Tungnath is actually situated at a much higher elevation than Kedarnath, being the highest Shiva temple in the world at approximately 3,680 meters. This altitude makes it a unique pilgrimage site, requiring significant effort to reach compared to other temples.

110. (A) P-4, Q-3, R-1, S-2
The Ajanta Caves are world-renowned for their ancient Buddhist mural paintings. The Ellora Caves are famous for the monolithic rock-cut Kailasa temple. The Elephanta Caves on Gharapuri island house the iconic monumental Trimurti Shiva sculpture. Finally, the Udayagiri Caves in Madhya Pradesh are known for their Gupta-period rock-cut sculptures, specifically the colossal Varaha avatar of Vishnu. These collectively represent rock-cut achievement.

111. (B) They strictly avoid the use of the Panchayatana layout
This statement is an exception because the Khajuraho temples actually utilize the Panchayatana layout, where a central shrine is surrounded by four smaller corner shrines. The temples are also known for being built on high masonry platforms and having an interconnected series of mandapas leading to the garbhagriha. Their heavily adorned exteriors featuring intricate sculptures are a hallmark of the Chandela tradition.

112. (B) Sanchi - Madhya Pradesh
Sanchi is correctly located in the state of Madhya Pradesh and is famous for its Great Stupa and monumental gateways. Dholavira is situated in Gujarat, not Punjab. Sarnath is located near Varanasi in Uttar Pradesh, rather than Bihar. Nalanda is a renowned ancient university site in Bihar, not Uttar Pradesh. Accurately placing these sites is fundamental for understanding regional heritage.

113. (C) Surya - Brihadeshwara Temple
The Brihadeshwara Temple at Thanjavur is dedicated to Lord Shiva, represented by a massive lingam in the sanctum, not to the Sun God Surya. The Lingaraja Temple is dedicated to a form of Shiva known as Harihara. The Dashavatara Temple is a Vaishnava shrine dedicated to Vishnu, and the Mundeshwari Temple is an ancient site dedicated to Shiva and Shakti.

114. (C) To reach groundwater and provide shaded resting pavilions
The Adalaj stepwell was designed with multiple underground stories primarily to reach the water table in an arid region and to create a series of shaded galleries. These subterranean levels provided a cool retreat from the intense heat of the Gujarat sun, making the stepwell a vital social space. The architectural depth allowed for stable water access while providing thermal comfort.

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social interaction and rest. These structures allowed people to descend multiple levels to reach the water, while the surrounding stone galleries offered a retreat from the heat. This dual function made stepwells essential community hubs in the arid regions of Western India.

170. (A) 1, 2, 3, 4
Geographically, the sequence from North to South begins with the Martand Sun Temple in the Kashmir Valley. Moving south, we find Kedarnath in the high Himalayas of Uttarakhand. Continuing into Central India, the Khajuraho Temples are located in Madhya Pradesh. Finally, the Brihadeshwara Temple is situated in Thanjavur, Tamil Nadu, in the far south of the Indian subcontinent.

171. (B) A grid mapping cosmic energies for site planning
The Vastu Purusha Mandala is a foundational metaphysical grid used in Vastu Shastra to map cosmic and natural energies onto a building site. It serves as a guide for the ideal placement of rooms and entrances to ensure harmony between the residents and the universe. This ancient architectural tool considers magnetic and solar influences, ensuring that the physical layout aligns with traditional balance.

172. (A) Both Statement I and Statement II are correct
Both statements are accurate regarding these distinct sites with the same name. The Udayagiri caves in Madhya Pradesh are famous for the iconic Gupta-period rock-cut relief of Vishnu in his Varaha avatar. Meanwhile, the Udayagiri-Khandagiri caves in Odisha are significantly associated with the Jaina tradition and were patronized by King Kharavela in the 1st century BCE. They represent the importance of rock-cut architecture.

173. (B) Aihole shows an experimental phase with varied plans
Aihole is known as the "cradle of Indian temple architecture" because it represents an early, experimental phase under the Chalukyas. Here, architects tested a wide variety of ground plans, such as the apsidal design and the log-cabin roof. This period of innovation preceded the more standardized forms of the mature Dravida and Nagara styles, providing a vital transition from simple shrines to complex structures.

174. (B) 1 only
Among the listed structures, only the Sarnath Pillar was strictly initiated by the Mauryan Emperor Ashoka. While Ashoka built the original core of the Sanchi Stupa, the monumental stone toranas were added centuries later by subsequent dynasties. Nalanda and the Ajanta murals are much later developments, dating primarily to the Gupta and Vakataka periods. The Ashokan pillars remain iconic symbols of imperial patronage.

175. (A) Both A and R are true and R is the correct explanation of A.
The Jageshwar temple complex in the Himalayas exhibits clear Nagara architectural influences because historical pilgrimage routes served as conduits for the exchange of ideas between the plains and the hills. Architects and pilgrims traveling these routes brought with them prevailing temple designs, which were then adapted to local materials. This cultural interaction explains why many Himalayan stone temples share structural characteristics with the plains.

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176. (B) Kailasa Temple (Ellora) - Monolithic Basalt Rock
The Kailasa Temple at Ellora is a world-renowned monolithic structure carved from a single face of basaltic rock. In contrast, the Brihadeshwara Temple is built of structural granite, not terracotta. The terracotta temples of Bishnupur are made of baked clay rather than granite. The Sanchi Stupa is primarily constructed of brick and stone masonry, rather than wood. Identifying correct materials is essential for study.

177. (D) Torana - Inner sanctum
A torana is an ornamental gateway at the entrance to a sacred enclosure, not the inner sanctum. The inner sanctum is known as the garbhagriha. The other pairs are correct: a jagati is a raised platform; a kalasha is the finial or pot-shaped element at the top of the shikhara; and a mandapa is the pillared assembly hall. Correcting these definitions is fundamental for structural study.

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congregational worship, usually containing a stupa as the object of devotion. A vihara, on the other hand, is a monastery or residential hall intended to house the monks. Viharas typically feature a central hall surrounded by small sleeping cells. Understanding this functional distinction is essential for analyzing layouts.

125. (C) 1, 2, 3, 4
In a North to South geographical arrangement, the sequence begins with the Tanka systems in Rajasthan. Next is the Ahar Pyne system in Bihar, located in the middle-eastern region. This is followed by the Adalaj Stepwell in Gujarat to the West-Southwest. Finally, the Kallanai Dam is situated in Tamil Nadu in the far south of the Indian subcontinent.

126. (B) A flat roof with remnants of an early square shikhara
The Dashavatara Temple at Deogarh is an early Gupta-period structural temple that features a flat roof with the remains of a small, rudimentary square shikhara. This differs from later, mature Nagara temples which are characterized by tall, towering curvilinear shikharas. This early design represents an evolutionary step in temple architecture, showing the transition from simple flat-roofed shrines to monumental towers.

127. (C) Vakataka
The second and most prolific phase of excavation and painting at the Ajanta caves took place during the 5th century CE under the patronage of the Vakataka dynasty. Rulers like Harishena were instrumental in commissioning these elaborate Buddhist prayer halls and monasteries. This period produced the world-renowned mural paintings and sophisticated sculptures that define the site's artistic and religious legacy.

128. (D) Katarmal - Western Ghats
The Katarmal Sun Temple is located in the Almora district of Uttarakhand within the Himalayan mountain range, not in the Western Ghats. The other pairs are correctly matched: Modhera is situated near the Pushpavati River in Gujarat; Konark is historically linked with the Chandrabhaga River in Odisha; and Martand is a major archaeological site in the Kashmir Valley region.

129. (A) Lifting heavy monoliths via earthen ramps
The presence of a massive eighty-ton granite capstone atop the Brihadeshwara Temple's vimana indicates the use of advanced ancient engineering techniques. Historical and architectural analysis suggests that Chola engineers used long earthen ramps, possibly extending several kilometers, to transport and lift such heavy monolithic stones to the top of the tower. This demonstrates the impressive logistical capabilities of South Indian builders.

130. (A) Both A and R are true and R is the correct explanation of A.
Unlike the vast, enclosed temple complexes of South India which feature massive gopurams and high boundary walls, the Khajuraho temples in the Nagara style lack such enclosures. They emphasize high masonry platforms that elevate the structures, making them visible from afar and creating an open environment. This difference highlights distinct regional approaches to sacred space and structural prominence on platforms.

131. (B) A monumental entrance tower in South Indian temples
A gopuram is a monumental, often multi-storied entrance tower that marks the gateway to a Dravidian temple complex in South India. These structures are typically heavily decorated with sculptures and carvings depicting religious narratives. While the tower over the sanctum is called the vimana, the gopurams often become the most prominent visual features of the temple site in later periods.

132. (A) It is the largest temple in Bhubaneswar.
The Lingaraja Temple is the largest and most significant temple in Bhubaneswar, serving as a masterpiece of mature Kalinga architecture. Constructed primarily in the 11th century CE, it features the full set of four structures: the Rekha Deula, Jagamohana, Natamandira, and Bhogamandapa. It does not incorporate Islamic arches and was built long after the Mauryan period, representing Odishan temple style.

133. (C) Statement I is correct but Statement II is incorrect
The excavation of the Ellora Caves did indeed span more than five hundred years, reflecting changes in religious patronage and artistic styles.

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a standard Dravidian plan rather than a stellate one. The Mundeshwari Temple is famously octagonal, not circular. The Sanchi Stupa is a hemispherical mound, while an apsidal plan is more characteristic of structural temples like Aihole.

187. (D) Jageshwar - Himachal Pradesh
The Jageshwar temple complex is located in the Almora district of Uttarakhand, not Himachal Pradesh. It is one of the most significant Shaiva pilgrimage sites in the Kumaon Himalayas, consisting of over a hundred stone temples built in the Nagara style. The other temples listed—Tungnath, Baleshwar, and Kedarnath—are all correctly situated within the state of Uttarakhand. Recognizing regional placement is crucial.

188. (B) A serpentine structure of interlocking rough stones
The Kallanai Dam, or Grand Anicut, is characterized by its serpentine shape and its construction using interlocking unhewn stones. Built by the Chola king Karikala, this ancient regulator was designed to withstand the pressure of the Kaveri river while diverting its flow. This form allowed the structure to remain functional for nearly two thousand years, representing a masterpiece of early South Indian engineering.

189. (B) To provide wall support and pedestrian access to groundwater
The elaborate stepped geometry of the Adalaj stepwell serves a practical dual purpose: it provides essential structural support to the deep walls against the surrounding earth and offers pedestrian access to fluctuating groundwater levels. Each tier of galleries and stairs allows people to descend safely to the water source. This functional requirement was transformed into a sophisticated form decorated with carvings.

190. (A) Both A and R are true and R is the correct explanation of A.
Vastu Shastra emphasizes the East and North directions because of their association with beneficial natural forces. The East is the source of the morning sun's solar energy, while the North is traditionally linked to the earth's magnetic field. Aligning a building with these directions is believed to promote health and prosperity. Both statements are accurate and provide the logical foundation for orientation.

191. (B) A hall with a pyramidal roof of horizontal steps
In the Kalinga architectural tradition of Odisha, a Pidha Deula is a specific type of structure characterized by a pyramidal roof made of receding horizontal steps. This form is typically used for the assembly hall that precedes the main sanctum. It contrasts with the Rekha Deula, which is the tall spire over the garbhagriha. Together, these elements form the distinctive silhouette.

192. (B) The Kailasa Temple was excavated downwards from the top.
The Kailasa Temple at Ellora is a unique monolithic structure that was excavated top-down from a single cliff face. This extraordinary engineering feat required the removal of hundreds of thousands of tons of basaltic rock to reveal the fully formed temple. Unlike Ajanta, which is exclusively Buddhist, Ellora features Hindu, Buddhist, and Jaina monuments built over several centuries, representing grand religious co-existence.

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193. (A) Both Statement I and Statement II are correct
Both statements accurately describe the peak of Chola architecture. These temples represent the culmination of the Dravida style, characterized by sophisticated structural engineering and massive proportions. A defining feature is the monumental vimana over the sanctum, which reached unprecedented heights and dominated the entire temple complex. This architectural scale reflected empire wealth and religious devotion, setting a benchmark for South Indian design.

194. (B) Polished stone pillars and large public signboards
Dholavira is uniquely distinguished among Indus Valley sites by the discovery of polished stone pillars and a large public "signboard" consisting of ten Harappan symbols. While most other cities relied heavily on bricks, Dholavira made significant use of dressed stone for its monumental architecture and water management. These features highlight a distinct

boulder. Built by the Pallavas, these shrines were not functional but served as architectural models. The Shore Temple, however, is a structural temple rather than being monolithic. These monuments are renowned for their intricate relief sculptures that showcase high artistic achievement.

143. (D) Statement I is incorrect but Statement II is correct
The Ahar Pyne system does not rely on deep borewells or groundwater extraction; rather, it is a surface water harvesting method. Statement II correctly identifies it as an indigenous technique for trapping seasonal floodwaters in basins and distributing them through channels for agricultural use. It represents a long-standing cultural adaptation to hydrological patterns, though its use has declined in recent years.

144. (B) Martand
The Martand Sun Temple in Kashmir is unique among Indian solar shrines for its distinct architectural style that incorporates fluted columns and flaring capitals, indicative of Hellenistic and Gandharan influence. Situated in a high-altitude valley, it was built by King Lalitaditya Muktapida in the 8th century. This blend of classical Western and local Indian traditions reflects the cultural synthesis prevalent in Kashmir.

145. (A) 1, 2, 3, and 4
Badami contains both rock-cut and structural temples. The Lad Khan temple at Aihole is noted for its unusual stone roof that mimics a log cabin, while the Durga temple features an apsidal plan. The Mundeshwari temple is indeed among the oldest functional Hindu shrines. However, the fifth statement is incorrect because these temples represent early Chalukyan styles, rather than South Indian Dravidian architecture.

146. (C) Udayagiri Caves (Madhya Pradesh)
While the vast majority of India's famous rock-cut architecture, such as Ajanta, Ellora, and Elephanta, is located in the Western Ghats region of Maharashtra, the Udayagiri Caves are a notable exception. Situated in Madhya Pradesh, they were excavated during the Gupta period and are renowned for their Hindu and Jaina iconography. This site demonstrates that rock-cut traditions were practiced in Central India.

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147. (A) Kedarnath - Massive stone slabs fitting without mortar
The Kedarnath temple is architecturally significant for its construction using massive stone slabs that fit together precisely without the use of mortar. This technique has helped the structure withstand the harsh Himalayan climate and natural disasters for centuries. In contrast, Jageshwar is a cluster of stone temples rather than a monolithic cave, and Baleshwar is known for stone masonry under the Chand dynasty.

148. (D) Kallanai - Rainwater harvesting rooftop tank
The Kallanai Dam, or Grand Anicut, is a massive river-diversion structure built across the Kaveri to manage river flow for irrigation, not a rooftop rainwater harvesting tank. The other pairs are correct: Dholavira features sophisticated rock-cut reservoirs; Adalaj is a renowned multi-story stepwell for groundwater access; and the Ahar Pyne is a system of inundation channels used for seasonal irrigation.

149. (B) A visual marker encasing a sacred spot
The solid cylindrical structure of the Dhamek Stupa at Sarnath indicates that its primary purpose was to serve as a monumental visual marker, encasing the sacred spot where the Buddha is believed to have given his first sermon. Unlike congregational halls, stupas are solid structures not intended for entry; instead, they act as focal points for devotion, symbolizing the spiritual presence.

150. (A) Both A and R are true and R is the correct explanation of A.
The temples of Bishnupur rely on terracotta because the Bengal region lacks natural stone suitable for large-scale carving. Builders used the abundant local clay to create intricate narrative plaques and bricks, resulting in a unique regional style. While these temples lack grand stone sculpture, they possess a distinct artistic beauty that replicates local vernacular forms, demonstrating adaptation to environmental constraints.

151. (B) A vestibule connecting the Mandapa to the Garbhagriha
An antarala is a small vestibule or intermediate chamber that connects the main assembly hall to the innermost sanctum in a Hindu

However, the second statement is incorrect because the Rashtrakuta dynasty was actually responsible for some of the most spectacular work at the site, including the monumental monolithic Kailasa Temple. Their patronage represents a peak in rock-cut engineering achievement.

134. (A) The rising sun's rays hit the idol during equinoxes
The Modhera Sun Temple is famous for its precise astronomical alignment, which allows the rays of the rising sun to fall directly upon the deity in the sanctum during the equinoxes. This design highlights the sophisticated knowledge of solar movements possessed by Solanki architects. Interaction of light and space within the Modhera complex remains one of its most remarkable and significant features.

135. (A) P-3, Q-4, R-1, S-2
The garbhagriha is the innermost sanctum of a temple where the primary idol is kept. A mandapa is a pillared hall used for congregational purposes. The pradakshina patha is the circumambulatory pathway for devotees to walk around the sacred space. Finally, the shikhara is the tall spire or tower built over the sanctum in North Indian architectural styles and traditions.

136. (C) Strict utilization of only imported structural materials
Vastu Shastra emphasizes the use of natural elements and proper orientation rather than the exclusive use of imported materials. In fact, traditional practices often encourage using locally available and sustainable materials in harmony with the environment. Core concepts involve balancing the Pancha Bhoota, applying the Vastu Purusha Mandala grid, and ensuring directional alignment to optimize energy flow and resident well-being.

137. (B) An architectural experiment to allow multiple viewing angles
The octagonal floor plan of the Mundeshwari Devi Temple in Bihar is considered an early architectural experiment. This design choice allowed for a more complex interior space and multiple viewing angles for the deity, departing from the standard square plans of the time. As one of the oldest structural temples, it represents a formative period where builders explored different geometric and spatial possibilities.

138. (B) Intricate water reservoirs and rock-cut wells
Dholavira is uniquely characterized by its advanced water management system, featuring intricate rock-cut reservoirs and deep wells. These structures were essential for storing seasonal rainwater in the semi-arid environment of the Rann of Kutch. Unlike other major Harappan cities that primarily used brick, Dholavira made significant use of dressed stone for fortifications and hydraulic engineering, demonstrating a high degree of adaptation.

139. (D) Konark - Dravida Style
The Sun Temple at Konark is a classic example of the Kalinga style, which is a regional variation of the North Indian Nagara style, not the Dravida style. The other pairs are correctly matched: Khajuraho represents the mature Nagara style; Brihadeshwara is a masterpiece of the Dravida tradition; and the Hoysaleshwara temple is a prime example of the hybrid Vesara style.

140. (C) Elephanta
The Elephanta Caves are a world-renowned site for rock-cut architecture and monumental sculptures located near Mumbai. These structures are carved into solid basalt and represent a high point of early medieval artistic development. While the site is primarily dedicated to Shaivism, the technical skill involved in its creation reflects the same grand rock-cut traditions observed in other major archaeological complexes.

141. (B) A central shrine surrounded by four subsidiary shrines
Literally meaning "five shrines," the Panchayatana style refers to a specific architectural layout in Hindu temples. It consists of a main shrine dedicated to the primary deity, located at the center of a raised platform, with four smaller subsidiary shrines positioned at the corners. This arrangement is a common feature in early and mature Nagara temples, symbolizing a religious and cosmic order.

142. (B) The Pancha Rathas are monolithic structures
The Pancha Rathas at Mahabalipuram are famous monolithic structures, meaning each one was carved from a single, massive granite

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found in Bengal terracotta temples. Stellate or star-shaped plans are a hallmark of the Hoysala variation of the Vesara style. Finally, the pyramidal vimana is the defining tower of the South Indian Dravida style. These matches illustrate distinct technical features across traditions.

161. (B) North-East
In Vastu Shastra, the North-East corner is considered the most auspicious and light-filled direction, representing spiritual energy. Therefore, it is traditionally advised to keep this area light and avoid placing heavy structural loads, such as massive pillars or overhead water tanks, in this section of the site. Heavier loads are typically placed in the South-West corner to provide stability and balance.

162. (B) It features 24 wheels representing months and hours
The Sun Temple at Konark is designed as a colossal stone chariot with twenty-four elaborately carved wheels, which are believed to represent the fortnights of the year or the hours of the day. This monumental structure also features seven stone horses pulling the chariot. While currently partially ruined, its symbolic design and intricate Kalinga-style carvings make it one of India's most significant monuments.

163. (C) Statement I is correct but Statement II is incorrect
The Elephanta Caves are indeed situated on Gharapuri Island in the Arabian Sea, near Mumbai. However, the second statement is incorrect because the main cave at Elephanta features a large number of monumental rock-cut pillars that support the massive ceiling and organize the interior space. These pillars are essential structural elements of the hall and are carved with distinctive cushion-shaped capitals.

164. (C) Nalanda Mahavihara
While the Khajuraho temples, Lingaraja Temple, and the Kailasa Temple at Ellora were all constructed from or carved into stone, Nalanda Mahavihara is an exception. Located in the Gangetic plains, it was primarily built using millions of fired bricks. This choice of material was dictated by the local availability of clay and the lack of rock-cut options. Nalanda represents monumental brick architecture.

165. (A) 1 and 2
Within the provided list, Kedarnath and Tungnath are both essential parts of the traditional Panch Kedar pilgrimage circuit, which consists of five temples dedicated to Lord Shiva in the Garhwal Himalayas. Jageshwar and Baleshwar, while significant Shaiva sites in Uttarakhand, are not included in this specific five-temple group. The Panch Kedar circuit also includes Madmaheshwar, Rudranath, and Kalpeshwar.

166. (D) Dashavatara - Early Nagara (Panchayatana) style
The Dashavatara Temple at Deogarh is a foundational example of early Nagara architecture, specifically utilizing the Panchayatana layout with a central shrine and four corner shrines. Khajuraho is a mature Nagara site, not Kalinga. Brihadeshwara is the peak of the Dravida tradition rather than Nagara. The Lingaraja Temple represents the mature Kalinga style, which is distinct from the South Indian tradition.

167. (D) Martand Sun Temple - Jammu and Kashmir
The Martand Sun Temple is located in the Anantnag district of Jammu and Kashmir, not Himachal Pradesh. Built by King Lalitaditya Muktapida in the 8th century, it is one of the most significant archaeological ruins in the Kashmir Valley. The other locations are correctly identified: Dholavira is in Gujarat, Sanchi is in Madhya Pradesh, and the Modhera Sun Temple is also in Gujarat.

168. (A) Foundation built on bedrock with interlocking unhewn stones
The historical longevity of the Kallanai Dam is attributed to its masterful ancient design, featuring a foundation of massive unhewn stones placed on the riverbed. These stones were interlocked to create a stable regulator that could divert water without being washed away by the current. This structure was built without modern cement, relying on the weight and placement of natural materials to manage flow.

169. (B) Water retrieval and a subterranean space for socializing
Stepwells were designed to serve two primary purposes: providing reliable access to groundwater and creating a cool, shaded environment for

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temple. It serves as a transition space where the devotee prepares to enter the most sacred part of the complex. This architectural element is a common feature in mature Nagara and Vesara styles, helping to organize the internal spiritual hierarchy.

152. (B) It is a Chand dynasty temple in Uttarakhand
The Baleshwar Temple is a significant historical monument located in the Champawat district of Uttarakhand. It was built by the rulers of the Chand dynasty, who governed the Kumaon region. The temple is dedicated to Lord Shiva and is renowned for its exceptional stone carvings and Nagara-style architecture. It is not located in Gujarat, nor is it a British-built structure.

153. (A) Both Statement I and Statement II are correct
Dravida temple architecture is fundamentally characterized by its pyramidal vimana tower, which consists of several horizontal stories. Simultaneously, the Nagara style of North India is defined by its curvilinear shikhara that tapers toward the top. Both statements accurately describe the primary vertical elements that distinguish these two major schools of Indian temple design. Recognizing these forms is essential for architectural identification.

154. (B) Massive Vimanas that dwarf the Gopurams
A distinguishing feature of mature Chola temples, such as the Brihadeshwara Temple at Thanjavur, is the presence of a massive vimana that serves as the dominant structure of the complex. In contrast, earlier Pallava temples were smaller in scale. Furthermore, in later Dravidian styles, the entrance gopurams often became larger than the central tower, but during the Chola peak, the vimana dominated.

155. (B) 1
The Kailasanatha Temple at Ellora is an entirely monolithic rock-cut structure, famously carved from the top down out of a single piece of basalt. The Shore Temple at Mahabalipuram, the Dashavatara Temple at Deogarh, and the Lingaraja Temple in Bhubaneswar are all structural temples built using individually quarried stone blocks. The Kailasa temple represents an unparalleled achievement in rock-cut engineering.

156. (B) A household underground cistern to harvest rainwater
The Tanka is a traditional water harvesting system used in the arid regions of Rajasthan. It consists of an underground cistern designed to collect and store rainwater from rooftops or artificial catchments. These structures are typically covered and lined to prevent evaporation and seepage, providing a vital source of clean drinking water during the dry months. They represent a sustainable indigenous response.

157. (B) Structural temples allowed for greater flexibility in layout
The transition from rock-cut to structural architecture occurred primarily because structural methods offered significantly more flexibility in design, scale, and location. While rock-cut shrines were limited by the availability and quality of natural cliffs, structural temples could be built anywhere using quarried stone. This allowed for the development of grand complexes with massive towers and multiple halls that were impossible through subtractive carving.

158. (B) Adalaj - Octagonal stepwell with ornate pillars
The Adalaj stepwell is a world-famous octagonal structure featuring five levels of galleries and ornately carved stone pillars. The Kallanai is a massive river-diversion dam, not an underground well. The Ahar Pyne is a system of basins and channels for floodwater, rather than rooftop harvesting. The Tanka is a localized cistern for rainwater, not a large-scale river dam for irrigation.

159. (D) Nalanda - Primarily a Hindu monastic center
Nalanda was primarily a renowned Buddhist monastic center and university, not a Hindu one. It served as a global hub for Buddhist philosophy and learning for centuries before its decline. The other pairs are correct: Sanchi is famous for stone toranas; Sarnath is the site of the Dhamek Stupa; and the Ajanta Caves consist of rock-cut chaitya halls and monastic viharas.

160. (A) P-3, Q-1, R-4, S-2
The Rekha Deula is the curvilinear spire characteristic of the Kalinga style. Chala roofs are the curved, thatched-hut-inspired designs

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178. (A) Surya Kund, Sabha Mandapa, and Garbhagriha
The Modhera Sun Temple is designed with a specific linear alignment that includes three primary components: the Surya Kund, the Sabha Mandapa, and the Garbhagriha. This arrangement is intended to facilitate a ritualistic and visual progression for the devotee toward the sacred core. The precise orientation ensures that sunlight can interact with these spaces, particularly during the equinoxes, reflecting the temple's purpose.

179. (A) Modern canal irrigation led to neglect of community systems
The primary cause for the decline of indigenous water harvesting systems, such as the Ahar Pynes of Bihar, was the introduction and expansion of modern large-scale canal irrigation and centralized management. These new systems often led to the neglect of traditional community-based methods requiring regular maintenance. As the state took over distribution, the ancient wisdom and collective effort needed to sustain them faded.

180. (A) A Chaitya focuses on a Stupa, while a Mandapa leads to a sanctum
A Buddhist chaitya is a prayer hall designed specifically to house a stupa, which serves as the central object of devotion. In contrast, a Hindu mandapa is an assembly hall that precedes the garbhagriha, leading the devotee toward the inner sanctum where the deity's idol is kept. While both are pillared halls, their spiritual focus and symbolic structures differ according to traditions.

181. (B) It includes four rock-cut caves for Hindu and Jaina deities
The Badami site is famous for its four main rock-cut caves, three of which are dedicated to Hindu deities like Shiva and Vishnu, while the fourth is a Jaina cave. These caves represent early Chalukyan architecture from the 6th century CE and are renowned for their sophisticated sculptures. Badami was the capital of the early Chalukyas, and its monuments showcase rich religious diversity.

182. (C) Statement I is correct but Statement II is incorrect
Statement I is accurate; the Khajuraho temples are premier examples of the Nagara style and feature urushringas clustering around the main shikhara. However, the second statement is incorrect because the Khajuraho complex includes a significant group of Jaina temples alongside the Hindu ones. This multi-religious character reflects the inclusive nature of medieval Indian society under the patronage of the Chandela dynasty.

183. (A) 1, 2, 3, and 5
The Konark Sun Temple is designed as a colossal chariot with twenty-four carved wheels and seven horses, built primarily using Khondalite stone. While it is an iconic monument, it is not an active site of primary worship today, as the main sanctum is partially in ruins and the idol is no longer present. These structural features make it a remarkable example of architecture.

184. (B) It has a carved wooden door in a high Himalayan setting
The Katarmal Sun Temple is unique among major Indian solar shrines for its location in a high Himalayan environment and its inclusion of intricate wooden carvings, most notably on its ancient doors. While other Sun temples like Konark and Modhera are built entirely of stone in low-altitude regions, Katarmal reflects indigenous architectural traditions. These wooden elements are rare survivors of the Katyuri dynasty.

185. (A) P-3, Q-1, R-4, S-2
Dholavira is distinguished by its advanced rock-cut water reservoirs. Sanchi is world-famous for its Great Stupa and monumental stone gateways. Nalanda represents a sprawling monastic complex built primarily of brick, serving as an ancient center of learning. Finally, Mahabalipuram is renowned for its monolithic rathas carved from granite boulders. These matches highlight the diverse materials and structural forms used across Indian history.

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186. (A) Dashavatara Temple - Panchayatana Plan
The Dashavatara Temple at Deogarh is a classic early example of the Panchayatana plan, featuring a central shrine surrounded by four smaller ones. The Brihadeshwara Temple follows

115. (B) 1, 2, and 3
Kalinga architecture is defined by three specific types of towers: the Rekha Deula, the Pidha Deula, and the Khakhara Deula. These elements are distinct to the Odisha region and form the core of temples like the Lingaraja or Konark. While the term vimana is used in South Indian styles, it is not part of the specific technical terminology of Kalinga.

116. (B) Left open and unencumbered
According to the principles of Vastu Shastra, the 'Brahmasthan' is the central area of a building or site and represents the space of the creator. It should ideally be left open, free of heavy pillars or walls, and unencumbered by functional rooms or heavy loads. This ensures that energy can circulate freely throughout the structure, maintaining balance and health.

117. (B) Congregational worship needs led to developed Chaitya halls
The need for communal prayer and congregational worship in the Buddhist tradition led to the development of the Chaitya hall. These structures were designed with long naves and side aisles to accommodate large numbers of practitioners, with a stupa at one end as the focal point for devotion. This functional requirement directly shaped the architectural form of early rock-cut halls.

118. (A) A ribbed stone disk sitting atop a Nagara shikhara
An amalaka is a specific architectural element in the Nagara style of North India, consisting of a large, ribbed stone disk that resembles a melon or fruit. It is placed at the very top of the shikhara, the main tower over the sanctum. The amalaka serves as the base for the kalasha and symbolically represents cosmic purity in Hindu temple design.

119. (B) It blends Gandharan, Gupta, and local Kashmiri styles
The Martand Sun Temple in Kashmir is architecturally significant for its unique synthesis of diverse styles, including Gandharan influences seen in fluted columns, Gupta-period artistic traditions, and local Kashmiri elements. This fusion reflects the region's position as a cultural crossroads in the 8th century. Although currently in a state of ruin, its massive stone structure indicates its historical importance.

120. (A) 1, 2, 3, and 5
Cave temples naturally provided insulation from extreme temperatures, making them ideal for monastic life. Ajanta caves are indeed horseshoe-shaped, and Ellora's excavation into a sloping hill allowed for the creation of open courtyards. The Udayagiri caves in Madhya Pradesh were patronized by the Guptas. However, the Elephanta caves are predominantly Hindu rather than Buddhist, making that fourth statement incorrect.

121. (C) It was originally built by the Maratha empire in the 18th century.
The Kallanai Dam, also known as the Grand Anicut, was not built by the Marathas; it was originally constructed by the Chola king Karikala around the 2nd century CE. It is an ancient Tamil water regulator that diverts the Kaveri river across the delta region. The structure is one of the oldest functional dams in the world still in use.

122. (B) Vesara (Hoysala sub-style)
The stellate or star-shaped ground plan is a hallmark of the Hoysala architectural style, which is a sophisticated variation of the broader Vesara tradition. This plan is achieved by rotating a square around its center, creating numerous projections and recesses on the exterior walls. These surfaces were covered with elaborate sculptures, reflecting a high point of Deccan artistry and religious devotion.

123. (C) Statement I is correct but Statement II is incorrect
The Sanchi Stupa is a major Buddhist site containing the relics of the Buddha and his disciples. However, the second statement is incorrect because while the original core of the stupa was built by Ashoka, the elaborate stone gateways or toranas were added much later, primarily during the Shunga and Satavahana periods. These later additions are famous for their intricate narrative carvings.

124. (B) Chaitya is a prayer hall, while Vihara is a monastery
In Buddhist architecture, a chaitya is a hall specifically designed for prayer and

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regional variation and technical complexity within the Harappan civilization.

195. (C) Aihole
The Lad Khan Temple, the Durga Temple, the Meguti Jain Temple, and the Ravanaphadi Cave are all primarily located at the historical site of Aihole in Karnataka. As the early capital of the Chalukyas, Aihole served as a major center for architectural experimentation, featuring over a hundred temples with diverse plans. These structures represent the formative years of Indian structural stone traditions.

196. (B) It has a distinctive octagonal floor plan
The Mundeshwari Devi temple is an exception to the standard temple layouts of its time due to its rare octagonal floor plan. While most early Hindu temples followed square or rectangular designs, this Bihar-based shrine experimented with an eight-sided geometry. As one of the oldest structural temples, it provides vital evidence of early architectural diversity and the evolution of plans before regional styles.

197. (A) Konark - Eastern Ganga Dynasty (Narasimhadeva I)
The Sun Temple at Konark was commissioned by King Narasimhadeva I of the Eastern Ganga dynasty in the 13th century. Modhera was built by the Solanki dynasty, not the Chandelas. Martand was a project of the Kashmiri ruler Lalitaditya Muktapida rather than the Cholas. Katarmal was built by the Katyuri kings, not the Mauryan dynasty. Correctly matching patrons is key to history.

198. (D) Nairutya (Southwest) - Space/Ether
In Vastu Shastra, the Southwest direction is associated with the element of Earth, not Space or Ether. Space/Ether is typically represented at the center of the site, known as the Brahmasthan. The other pairs are correctly matched: Ishan is linked with Water, Agni with Fire, and Vayu with Air. Understanding these associations is fundamental for the application of traditional Vastu principles.

199. (B) Rock-cut mandapas to free-standing structural stone temples
The primary shift in Pallava architecture was the transition from rock-cut caves and monolithic shrines to the construction of free-standing structural stone temples. This evolution began with simple caves and culminated in complex buildings like the Shore Temple and the Kailasanatha Temple. This move away from carving into rock allowed for greater scale and varied layouts, defining the future path of Dravida traditions.

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200. (B) To shed rain, replicating traditional Bengali thatched huts
The 'Chala' curved roof design in the Bishnupur terracotta temples was adopted to replicate the form of traditional Bengali thatched huts, which use sloping lines to shed heavy rain. This architectural choice reflects how builders translated regional vernacular styles into permanent brick religious structures. This adaptation created a unique aesthetic identity for the region, combining practical weather-proofing with the local artistic traditions.

201. (B) Antarala
The antarala is the technical term for the vestibule or small transition space that connects the main assembly hall with the inner sanctum. This architectural element serves as a buffer zone, creating a layered approach to the sacred core of the temple. It is commonly found in mature Hindu temples across various styles, helping to organize the spiritual hierarchy and internal architectural flow.

202. (C) A Nagara style variant with stacked stone for extreme winters
Tungnath is architecturally a variant of the Nagara style, constructed using heavy stacked stone to withstand the extreme weather and heavy snowfall of its high-altitude Himalayan location. As the highest Shiva temple in the world, it is far from being the lowest in its pilgrimage circuit. Its simple but robust stone masonry reflects practical adaptations required for mountain religious shrines and temples.

203. (A) Both Statement I and Statement II are correct
Both statements are accurate regarding the Lingaraja Temple in Bhubaneswar. Statement I correctly identifies the four main components of the mature Kalinga temple layout: the sanctum spire, assembly hall, dance hall, and offering hall. Statement II accurately describes the long-

standing traditional practice of restricting entry to Hindus only. This temple serves as a masterpiece of Odisha's architectural heritage and remains active.

204. (B) A catchment basin with embankments on three sides
In the Ahar Pyne system, an 'Ahar' is a catchment basin designed to trap and store seasonal floodwater. It is typically constructed by creating embankments on three sides of a gently sloping piece of land, allowing water to collect and slowly infiltrate the soil or be diverted through channels for irrigation. This traditional method is an effective way to manage surface water runoff.

205. (A) 1, 2, and 3
The Dravida architectural style of South India is primarily defined by the presence of a tiered, pyramidal vimana over the sanctum, monumental gopuram entrance gateways, and pillared mandapa assembly halls. In contrast, elements like the amalaka and the curvilinear shikhara are quintessential features of the North Indian Nagara style. Understanding these distinct regional components is fundamental for identifying the identity of architecture.

206. (A) Ellora's later Jain caves
While the era of large-scale rock-cut architecture generally declined after the 8th century CE as structural temples became more popular, Ellora's later Jaina caves represent a notable exception. These caves were excavated as late as the 10th century, continuing the grand tradition of rock-cut engineering in the Deccan. In contrast, the Shore Temple and Konark Sun Temple are structural buildings.

207. (A) Tanka - Rajasthan
The Tanka system is a traditional rainwater harvesting method consisting of an underground cistern, specifically used in the arid state of Rajasthan. The Ahar Pyne is typical of Bihar rather than Gujarat, while the Adalaj Stepwell is located in Gujarat, not Bihar. The Kallanai Dam is an ancient regulator situated in Tamil Nadu, not Kerala. Correctly matching these systems is vital.

208. (D) Dashavatara - Brahma
The Dashavatara Temple at Deogarh is dedicated to Lord Vishnu, representing his ten incarnations, not to Brahma. Kedarnath and Baleshwar are both dedicated to Shiva, and the Martand Sun Temple is dedicated to the Sun God, Surya. This incorrectly matched pair highlights the importance of recognizing the primary deity of historical religious sites, which is often central to their architectural and sculptural programs.

209. (B) Buddha's first sermon (Dharmachakrapravartana)
The historical significance of the Sarnath complex is based on it being the site where the Buddha delivered his first sermon, known as the Dharmachakrapravartana, after attaining enlightenment. This event marked the beginning of the Buddhist sangha. Monuments like the Dhamek Stupa and the Ashokan Pillar were erected here to commemorate this pivotal moment, making Sarnath a holy pilgrimage site.

210. (A) P-2, Q-1, R-4, S-3
The Vastu Purusha Mandala is the cosmic grid used for architectural planning. The Panchayatana style features a central shrine with four subsidiary shrines. A chaitya is a Buddhist prayer hall that typically contains a stupa. Finally, a vihara is a monastic residential hall for the dwelling of monks. These fundamental terms provide a framework for analyzing the layout and function of diverse buildings.

211. (C) A is true but R is false.
The Ajanta caves are indeed world-renowned for their intricate mural paintings, which decorate the interior walls with Buddhist narratives. However, the reason provided is false; the paintings were not illuminated using gold leaf, but rather through the use of natural light directed into the caves through strategic openings. These murals represent a peak of ancient achievement, showcasing remarkable detail and sophisticated color.

212. (B) It showcases a transition to structural temple architecture
Badami Chalukya architecture is significant because it represents the crucial transition from rock-cut cave traditions to the construction of free-standing structural stone temples. While

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the site is famous for its rock-cut caves, nearby temples at Aihole and Pattadakal demonstrate early development of structural designs. This period of innovation under the Chalukyas laid the groundwork for standardized Dravida and Nagara architectural styles.

213. (A) Both Statement I and Statement II are correct
Both statements accurately describe the Kanchi Kailasanatha temple. It is a masterpiece of early Pallava structural architecture, marking the transition from rock-cut caves to fully built stone temples. The construction was commissioned by King Rajasimha in the early 8th century CE. The temple is famous for its sandstone carvings and tiered vimana, serving as an important prototype for future South Indian complexes.

214. (B) A sprawling complex of brick courtyards, viharas, and stupas
Nalanda Mahavihara is an exception to contemporary stone-heavy architecture because it consists of a massive, interconnected brick complex featuring numerous residential viharas, stupas, and temples. This sprawling layout was designed specifically for institutionalized education and monastic life, reflecting its role as a premier university. Unlike many Hindu temples of the time, Nalanda used the abundant alluvial clay of the region.

215. (A) 1, 2, and 3
The Khajuraho temples are premier examples of the Nagara style and are organized into Western, Eastern, and Southern groups, built under the patronage of the Chandela kings. However, the fourth statement is incorrect; while famous for erotic art, these sculptures represent only a small fraction of the carvings. The majority of the reliefs depict subjects including deities, celestial beings, and social life.

216. (A) Terracotta temples of Bishnupur - Baked Clay
The terracotta temples of Bishnupur are correctly identified as being constructed from baked clay, a material chosen due to the lack of natural stone in the Bengal delta. In contrast, the Konark Sun Temple is built of Khondalite stone, not marble. The Sanchi Toranas are made of durable stone rather than being made of wood itself. Correctly identifying these materials is fundamental.

217. (D) Vesara - Exclusively rectangular flat roofs
The Vesara style is not characterized by exclusively rectangular flat roofs; instead, it is a hybrid style that often features tiered towers or star-shaped ground plans. In contrast, the Dravida style is correctly associated with the pyramidal vimana, the Nagara style with the curvilinear shikhara, and the Kalinga style with the Rekha Deula spire. Correcting this definition is essential for identification.

218. (B) A network of rock-cut water reservoirs and drains
The most remarkable achievement of Dholavira's urban planners was the creation of a sophisticated network of rock-cut water reservoirs and drains. This system was essential for collecting and storing seasonal rainwater in the semi-arid environment, ensuring the city's survival. The advanced hydraulic engineering, which included cascading channels, demonstrates a profound understanding of management and technical proficiency that distinguished Dholavira from other centers.

219. (A) The sun's rays hit the deity during equinoxes
The precise astronomical alignment of the Modhera Sun Temple was designed so that the rays of the rising sun would fall directly upon the idol in the sanctum during the equinoxes. This feature highlights the Solanki architects' advanced knowledge of solar movements. This intentional design transformed the temple into a sacred celestial clock, marking key moments in the solar calendar.

220. (C) A stone gateway at the cardinal entrances to the stupa
At Sanchi, a torana refers to the free-standing, highly ornamented stone gateway positioned at each of the four cardinal directions of the stupa enclosure. These structures are famous for their intricate narrative carvings depicting Jataka stories and events from the Buddha's life. They serve as symbolic entry points, transitioning the pilgrim from the external world into the sacred circumambulatory path.

221. (C) It integrates Hindu and Islamic architectural styles
The Adalaj stepwell is significant for being an architectural fusion that integrates traditional

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274. (A) Mountainous spatial constraints
The structural layouts and intricate stone carvings of the Baleshwar temple complex were specifically engineered to align with the surrounding environment. These designs were adapted to accommodate the mountainous spatial constraints inherent in the terrain. This reflects a broader architectural trend in the region where builders prioritized functional layouts that maximized the use of limited and challenging topographical areas.

275. (C) Heavy stone roofs
Structures built at exceptionally high altitudes, such as those found at Kedarnath and Tungnath, feature specific architectural responses to the environment. These temples typically incorporate heavy stone roofs and sturdy foundational plinths. Such features are essential for maintaining structural integrity against the heavy snow and wind of the alpine climate, showcasing the specialized engineering utilized by ancient builders in the Himalayas.

276. (A) The Mundeshvari Devi temple
The Mundeshvari Devi temple is identified as a rare architectural specimen due to its unique structural design. Specifically, it is explicitly noted for its distinctive octagonal ground plan. This rare configuration differentiates it from the more common square or rectangular plans found in other contemporary structures, highlighting the diversity in spatial geometry that existed within ancient and medieval temple traditions.

277. (D) Locally sourced fired clay
The Terracotta temple of Bishnupur represents a significant departure from stone-based construction traditions. In this architectural example, builders utilized locally sourced fired clay as the primary material. This material allowed for the construction of uniquely curved roofs designed to mimic regional domestic architecture. This use of terracotta demonstrates how local material culture influenced the stylistic and structural evolution of temples.

278. (B) Soaring shikharas
Temples at the Khajuraho site exhibit highly evolved architectural complexity and a prominent vertical emphasis. This verticality is primarily achieved through the use of soaring shikharas that rise above the elevated platforms and elaborate porches. These tall towers create a striking profile and represent a high level of structural achievement, contributing to the overall aesthetic balance and grandeur of these medieval shrines.

279. (C) A raised plinth
The Dashavatara Vishnu temple at Deogarh is recognized as a foundational example of early structural masonry. The design of this temple features a modest square sanctuary that is set upon a raised plinth. This elevated foundation provides a stable base for the structure and its intricate lithic panels, reflecting early principles of spatial organization and construction techniques in Hindu temple architecture.

280. (D) The Lingaraja temple in Bhubaneswar
The Lingaraja temple in Bhubaneswar is described as a colossal achievement in regional structural planning. It dominates the surrounding landscape with its massive tower and a specific layout of sequentially aligned mandapas. This structural arrangement reflects a highly evolved approach to temple planning in the eastern region, where multiple halls are positioned in a line to create a grand religious complex.

281. (A) Aihole
Within the Chalukyan architectural tradition, Aihole is often considered a foundational laboratory for temple construction. This site displays an extensive array of ground plans and structural elevations, where early builders experimented with varying formats. By conceptualizing different designs, including flat-roofed sanctuaries and emerging towers, the architects at Aihole contributed significantly to the refinement of spatial geometry and construction techniques.

282. (B) Freestanding masonry structures
The coastal monuments of Mahabalipuram mark a significant transition in the Pallava architectural legacy. This site demonstrates a clear shift from traditional rock-cut excavations to the creation of freestanding masonry structures. Examples such as the shore temples illustrate how builders began to use individual stone blocks to construct independent buildings, moving away from the subtractive process of carving into natural rock.

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230. (A) Both A and R are true and R is the correct explanation of A.
The Tanka is a highly effective, localized rainwater harvesting method used in Rajasthan. Because of the arid climate and unpredictable rainfall, it is necessary to capture surface runoff. Storing this water in covered underground cisterns prevents evaporation and keeps the supply clean for domestic use throughout the year. Both statements are accurate and describe the environmental challenges and the ingenious indigenous engineering.

231. (B) A metaphysical diagram mapping energies for site planning
The Vastu Purusha Mandala is a foundational concept in Vastu Shastra, serving as a metaphysical grid that maps cosmic and natural energies onto a building site. It acts as a blueprint for architectural design, guiding the placement of rooms to ensure spiritual harmony. This geometric diagram integrates philosophy with spatial planning, ensuring that physical structures align with traditional Indian universal laws.

232. (B) The Shore Temple is a structural temple of dressed stone
The Shore Temple at Mahabalipuram is a significant structure because it is a fully structural temple built with individually dressed blocks of granite, rather than being carved from a single rock. This represents the late Pallava transition away from monolithic and cave architecture toward traditional masonry. While the rathas were carved top-down, the Shore Temple demonstrates the technical progress and architectural maturity.

233. (C) Statement I is correct but Statement II is incorrect
Statement I is accurate; the Ahar Pyne system was a major traditional water management technique in South Bihar, effectively managing seasonal floodwaters for irrigation. However, the second statement is incorrect because Ahar Pyne is an ancient indigenous engineering system with centuries of history, not a modern technique. It represents a long-standing cultural adaptation to regional hydrological patterns and environmental conditions.

234. (B) Its courtyard shows Hellenistic-Roman architectural influence
The Martand Sun Temple in Kashmir is architecturally unique for its grand courtyard which exhibits distinct Hellenistic and Roman influences, seen in its fluted columns and pedimented niches. This blend of styles resulted from the region's historical position as a cultural crossroads where Gandharan and Gupta traditions met. Built in the 8th century, the temple's massive stone layout sets it apart.

235. (A) P-2, Q-1, R-4, S-3
The Dashavatara Temple is a prime example of the Panchayatana style. The Lingaraja Temple is the masterpiece of the Kalinga style of architecture. The Brihadeshwara Temple represents the peak of the Dravida style under the Chola dynasty. Finally, the Khajuraho temples are world-famous for the mature Nagara style. These matches illustrate major regional and dynastic architectural traditions in India.

236. (A) Modhera - Gujarat
The Modhera Sun Temple is correctly located in the state of Gujarat, famous for its intricate stone work and stepped water tank. Katarmal is situated in Uttarakhand, not Rajasthan. Martand is a major archaeological site in Jammu and Kashmir rather than Odisha, and Konark is the famous Sun Temple of Odisha. Accurately identifying these regional locations is fundamental for study.

237. (D) Kalinga Style - Predominantly built of wood
The Kalinga style is characterized by its massive and durable stone construction, not wood. The temples in Odisha, like Lingaraja or Konark, are renowned for their sophisticated stone masonry and elaborate carvings. Other pairs are correctly matched: the Vesara style uses stellate plans; the Nagara style is defined by its curvilinear shikhara; and the Dravida style features tiered pyramidal vimanas.

238. (B) It was excavated top-down from a single basaltic rock face
The most astounding feature of the Kailasa temple at Ellora is that it was entirely excavated from the top down out of a single face of solid basaltic rock. This massive undertaking involved carving a free-standing temple, complete with detailed sculptures and massive courtyards, without

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Hindu stone carving with Islamic decorative motifs. Built in 1498 CE, it represents the cultural synthesis of the period in Gujarat. This multi-storied structure served as both a utilitarian water source and a social retreat, featuring elaborate galleries and tiers that descend deep into the earth.

222. (D) Statement I is incorrect but Statement II is correct
Statement I is incorrect because the Elephanta Caves are primarily renowned for their monumental Hindu rock-cut architecture, not Buddhist. They are dedicated to Lord Shiva and are world-famous for their Brahmanical sculptural programs. Statement II is correct, identifying the Trimurti as the most iconic sculpture at the site, depicting three aspects of Shiva. This distinction is vital for religious identity.

223. (B) A 13-story pyramidal Vimana towering over the sanctum
The Brihadeshwara Temple is distinguished by its monumental 13-story pyramidal vimana, which rises over sixty meters above the sanctum, making it one of the tallest in the world. This structural feat represents the height of Chola architecture. Unlike later Dravidian temples where gateways are largest, at Thanjavur, the central tower remains the dominant focus of the entire temple complex.

224. (C) 3
Among the listed structures, only the Sun Temple at Konark is explicitly designed as a colossal stone chariot. It features twelve pairs of elaborately carved wheels and is pulled by seven stone horses, symbolizing the Sun God's celestial journey. While other sites like Mahabalipuram have monolithic "rathas," they are architectural models of temples rather than being conceptualized as a massive chariot.

225. (A) 1, 2, 3, 4
Geographically, from West to East, the sequence begins with the Modhera Sun Temple in Gujarat. Moving eastward into Central India, the Khajuraho Temples are found in Madhya Pradesh. Continuing further east, the Mundeshwari Devi Temple is located in Bihar. Finally, the Terracotta Temples of Bishnupur are situated in West Bengal. This progression covers the breadth of the North Indian landscape.

226. (A) Baleshwar - Chand Dynasty
The Baleshwar Temple in Champawat is correctly associated with the Chand dynasty, which ruled the Kumaon region and patronized the construction of many stone temples. Katarmal was built by the Katyuri kings, not the Cholas. Jageshwar is a multi-period site but is not linked to the Mauryans. Kedarnath is an ancient site with legendary origins, but its current structure is not Pallava.

227. (D) Ajanta - Predominantly Jaina rock-cut caves
The Ajanta Caves are an exclusively Buddhist site, not Jaina. They consist of thirty caves dedicated to Buddhist themes, famous for their mural paintings and chaityas. The other pairs are correct: Jogeshwari represents early Hindu rock-cut architecture in Mumbai; the Udayagiri caves in Madhya Pradesh are a Gupta-period site; and Elephanta is world-renowned for its monumental Trimurti Shiva sculpture.

228. (D) Gopuram (Monumental Gateway)
The Lingaraja Temple complex, being a masterpiece of Kalinga architecture, does not feature the massive monumental gateways known as gopurams, which are characteristic of South Indian styles. Instead, its layout is defined by the Rekha Deula, Jagamohana, Natamandira, and Bhogamandapa. While there are entrance structures, they do not take the form of the towering, sculpture-heavy gopurams found in Southern temple architecture.

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229. (A) The influence of Tantric traditions and the goal of Kama
The elaborate and explicit sculptures found on the Khajuraho temples are often attributed to the influence of Tantric traditions and the recognition of Kama as a legitimate goal of human life. These carvings reflect a worldview that saw spiritual and physical existence as interconnected. By depicting these themes, the builders aimed to represent the full spectrum of human experience as part of reality.

stupa; and Dholavira is distinguished by its monumental stone architecture and rock-cut urban reservoirs. Correcting the construction method for Elephanta is vital for accurately understanding Indian engineering.

248. (B) The central area of the site that should be left unbuilt
In Vastu Shastra, the primary focal point of energy is the 'Brahmasthan', which is the central area of the site. Traditional principles dictate that this space should ideally be left open, unbuilt, and free of heavy structural elements. This ensures that energy can flow freely throughout the architecture, maintaining harmony. While the sanctum is for worship, the open space is essential.

249. (B) Wealth and expansion led to temples as socio-economic centers
The architectural prominence of the Chola dynasty was a direct result of their immense wealth and imperial expansion. These factors allowed them to commission monumental temples, which served as more than just religious sites. They were the socio-economic centers of the kingdom, managing land and resources. This scale of construction reflected the power of the monarchs to institutionalize religious and administrative authority.

250. (B) A tall, curvilinear spire projecting over the main sanctum
In Kalinga architecture, a Rekha Deula is the specific term for the tall, curvilinear tower that is constructed directly over the garbhagriha. This vertical element represents the most important and tallest part of the temple complex, symbolizing the residence of the primary deity. It is typically characterized by its inward-curving profile and its crowning with an amalaka and kalasha.

251. (B) A tripartite planning featuring three principal divisions
Dholavira differs from other Indus Valley sites through its distinct three-part division. While most settlements are bipartite, this specific site features a citadel, a middle town, and a lower town. This tripartite arrangement indicates a sophisticated level of social hierarchy and civic planning unique to this ancient architectural and structural organization.

252. (A) Systematically cut stones
The builders at Dholavira utilized systematically cut stones as the primary material for their structures. This approach distinguishes the site from many other Indus Valley settlements where standard mud bricks were predominantly used. The use of stone demonstrates an advanced understanding of masonry and contributes significantly to the durability and stability of the urban architecture.

253. (C) Civic administration and social hierarchy
The division of the settlement into three distinct zones, including a citadel, middle town, and lower town, serves as a physical manifestation of complex social organization. This specific tripartite planning reflects highly sophisticated civic administration. Such structured urban layouts allowed for the efficient management of large populations while maintaining a clear social hierarchy within the city.

254. (D) Vast open spaces and designed gateways
Architectural remains at this specific Indus site reveal the presence of vast open spaces and meticulously designed gateways integrated into the city's plan. These monumental features were combined with the tripartite urban layout to create a secure and functional environment. Such structural elements highlight the exceptional capabilities of ancient planners in executing complex and durable civic projects.

255. (C) Structural durability
Analysis of the structural remnants suggests that the urban planning of the city was designed to accommodate a large population effectively. Despite the scale of the settlement, the construction methods and materials ensured long-term structural durability. This achievement demonstrates the advanced technical proficiency of the civilization in managing complex urban projects and maintaining stable built environments.

256. (B) Dravida style
The architectural tradition rooted in the southern regions of India is known for its distinct pyramidal elevation. This style, identified as Dravida

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the use of traditional masonry. This unique subtractive process represents an unparalleled achievement in rock-cut engineering.

239. (B) To replicate traditional Bengali thatched hut designs
The distinct 'Chala' or curved roof design in the Bishnupur terracotta temples was adopted to replicate the form of traditional Bengali thatched huts. This architectural feature was a creative translation of local vernacular housing into a permanent religious form using brick and clay. This adaptation served both functional purposes and cultural purposes, creating a unique aesthetic that celebrated indigenous heritage.

240. (B) 2
In a typical Dravida temple complex, the gopuram is the outermost monumental gateway that marks the entrance through the boundary wall. It is often multi-storied and heavily decorated with sculpture. While the vimana is the tower over the sanctum, the mandapa is the assembly hall, and the garbhagriha is the innermost chamber. In South India, gopurams are prominent striking features.

241. (A) A ribbed, melon-shaped stone disk sitting atop a Shikhara
An amalaka is a significant architectural element in the Nagara style of North Indian temples. It consists of a large, ribbed stone disk that resembles the fruit of the amla tree, placed at the summit of the shikhara. The amalaka serves as the base for the kalasha and is symbolically important as the crown of the cosmic mountain represented by the temple.

242. (A) They feature a colossal sculpture of Varaha saving the earth
The Udayagiri caves in Madhya Pradesh are significant for housing the iconic rock-cut relief of Vishnu in his Varaha avatar rescuing the personified Earth goddess. This masterpiece dates to the Gupta period and is considered one of the most important works of Indian art. The caves are predominantly Hindu and Jaina and contain various historical inscriptions that provide valuable information.

243. (D) Statement I is incorrect but Statement II is correct
Statement I is incorrect because Hoysala architecture is a highly sophisticated sub-style of the Vesara tradition, which is a hybrid of Nagara and Dravida styles, rather than being "pure Nagara." However, Statement II is correct; Hoysala temples are world-famous for their intricate stellate ground plans. These plans provide a vast surface area for detailed stone carvings that define the style.

244. (D) Modhera
The Modhera Sun Temple is uniquely renowned for its massive rectangular stepped water tank known as the Surya Kund. This impressive structure features numerous steps and 108 miniature shrines integrated into its design. It serves as a grand entrance to the main temple complex. The geometrically complex and artistically rich stepped tank at Modhera is its most distinctive and celebrated architectural component.

245. (A) 4 and 5
Among the listed temples, the Shore Temple at Mahabalipuram and the Dashavatara Temple at Deogarh were both built during or before the 8th century CE. The Shore Temple dates to the early 8th century, and the Dashavatara Temple is a Gupta-period structure from the 6th century. In contrast, the Brihadeshwara, Lingaraja, and Kandariya Mahadeva temples were constructed later during the mature phase.

246. (A) Kallanai Dam - Tamil Nadu
The Kallanai Dam, or Grand Anicut, is a historic river-diversion structure located in the state of Tamil Nadu. In contrast, the Ahar Pyne system is a traditional water management technique of Bihar rather than Rajasthan. The Tanka is typical of Rajasthan, not Bihar. The Adalaj Stepwell is a renowned monument situated in Gujarat. Correctly identifying these systems is essential for geographical understanding.

247. (D) Elephanta - Structural brick temples
The Elephanta Caves are entirely rock-cut structures excavated from solid basalt, not structural brick temples. Other pairs are correctly identified: Nalanda is a renowned mahavihara primarily built of brick; Sanchi is a major stone

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spatial organization and structural geometry, there is a clear evolution in material use. From early stone stupas to brick institutional complexes, these variations highlight the sophisticated engineering and diverse construction techniques employed by ancient builders in creating religious and educational centers.

266. (B) Ajanta
The Ajanta site is exclusively renowned for its Buddhist rock-cut caves located within a distinct horseshoe-shaped gorge. These structures include intricately carved chaitya halls and monastic viharas embedded directly into the cliff face. This architectural execution demonstrates a profound mastery of sculptural excavation, where functional spaces were created by removing rock rather than through traditional building and construction methods.

267. (B) Solid basalt rock
The Elephanta caves are characterized by a complex network of pillared halls and massive sculptural reliefs. These architectural features were carved directly from solid basalt rock, which provides the foundation for the immersive spatial experience found at the site. The use of this specific natural rock formation allowed for the creation of enduring monolithic sanctuaries through subtractive construction techniques.

268. (A) It is a unique multi-religious architectural complex
Ellora is distinguished within the tradition of rock-cut architecture by its status as a unique multi-religious complex. Unlike sites dedicated to a single faith, Ellora features an unprecedented sequence of temples representing different religions. These structures exhibit distinct structural patterns and elaborate spatial excavations, showcasing the high level of structural engineering and spatial planning achieved in monolithic sanctuary creation.

269. (C) Subterranean excavations and columns
The architectural contribution of Jogeshwari is defined by its expansive subterranean excavations. The layout of this early rock-cut sanctuary is specifically characterized by the use of structural columns that help define the internal spaces. These elements demonstrate the sophisticated spatial planning and structural engineering required to carve functional and stable religious environments directly into natural and solid rock formations.

270. (D) Geology
Creating enduring monolithic sanctuaries from natural rock formations required a high degree of technical expertise. Ancient builders had to possess a profound understanding of spatial geometry and subtractive construction techniques to carve these structures. Additionally, a deep knowledge of geology was essential to ensure the stability of the excavations and to successfully navigate the properties of different stone types.

271. (C) Massive interlocking stone slabs
At the high-altitude sites of Kedarnath and Tungnath, architects employed specialized construction methods to combat extreme climatic conditions. These temples utilize massive interlocking stone slabs to ensure structural stability against severe weather and seismic activities. This load-bearing masonry technique provides the necessary spatial endurance and durability required for sanctuaries built within the rugged and challenging alpine geography of the Himalayas.

272. (B) Wooden canopy roofs
The Jageshwar temple complex features a cluster of stone sanctuaries that reflect a regional adaptation to a colder climate. A key structural element used in this interpretation is the wooden canopy roof. This design choice, combined with tall curvilinear spires, demonstrates how traditional temple styles were modified to meet the environmental needs and temperature constraints of the mountainous terrain.

273. (D) Durability
Himalayan temple architecture is defined by the localized application of engineering principles that allow structures to withstand harsh mountainous conditions. These designs prioritize load-bearing masonry and spatial endurance to ensure long-term stability. Furthermore, durability is a primary objective, as seen in the use of heavy stone roofs and sturdy foundations that protect the sacred spaces from intense seasonal weather.

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architecture, features a central structure called a vimana consisting of progressively smaller stories. It also incorporates massive boundary walls and monumental gateways, distinguishing its spatial geometry from the curvilinear towers found in northern regions.

257. (D) Shikhara
In the northern regions, temple architecture is characterized by a distinctive curvilinear tower that rises and curves inward. This specific structural element is known as a shikhara. It typically culminates in an amalaka and a kalasha at the summit. This vertical elevation is a defining feature that separates the northern architectural style from the southern pyramidal vimana.

258. (A) A hybrid northern and southern profile
The Vesara architectural style represents a strategic synthesis of the northern and southern traditions. It is characterized by a hybrid structural profile that combines elements from both the Nagara and Dravida styles. These temples often integrate the elaborate ground plans typical of northern shrines while adopting the tiered verticality and tiered storeys commonly inspired by southern designs.

259. (C) Gopurams
Within the southern architectural tradition, the temple complexes are frequently enclosed by expansive boundary walls. These enclosures feature monumental gateways that serve as prominent structural landmarks. These specific gateways are known as gopurams. They represent a significant aspect of the spatial arrangement and vertical emphasis that evolved within the regional variations of the Dravida temple style.

260. (A) Geographic terrains
The Nagara, Dravida, and Vesara classifications represent the primary framework for understanding the evolution of temple architecture. These distinct styles developed across varying geographic terrains, reflecting diverse spatial arrangements and vertical elevations. Such regional variations were influenced by the local environments, allowing for the development of unique structural characteristics and geometries that defined ancient and medieval temples.

261. (D) Massive hemispherical domes
The monumental stupas at the Sanchi site serve as early examples of Buddhist architectural expression. These structures are fundamentally characterized by the use of massive hemispherical domes. This specific geometry was designed to enclose and protect sacred relics. The use of these large domes illustrates the structural principles and spatial organization common in early institutional and religious buildings.

262. (B) Nalanda
The site of Nalanda is identified as an expansive institutional complex designed to support a large scholastic community. Its architecture is characterized by an intricate network of monasteries and shrines constructed primarily using red bricks. This material choice and the advanced spatial planning of its various structures showcase the evolution of construction techniques in ancient and medieval Indian centers.

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263. (C) Structural excavations and rock-cut sanctuaries
The architectural significance of Udayagiri lies in its significant structural excavations and rock-cut sanctuaries. These features represent primary examples of early Jain and Buddhist spatial practices. By carving directly into the natural landscape, ancient builders created enduring sacred spaces. These works contribute to the broader corpus of Indian architecture by demonstrating the transition and evolution of structural geometry.

264. (D) Chaityas
In the expansive layout of the Nalanda complex, residential and scholastic areas were integrated with religious structures. Specifically, the site features an intricate network where viharas, or monasteries, are found alongside chaityas, which serve as shrines. This combination reflects the advanced spatial planning required to accommodate the spiritual and educational needs of a significant and large institutional community.

265. (A) Material use
Studying the remains at prominent Buddhist and Jain sites reveals a continuous development in architectural principles. Beyond changes in

283. (B) Chola temples
The zenith of structural engineering and spatial grandeur in the southern Indian architectural tradition is represented by the Chola temples. These structures are distinguished by their massive pyramidal vimanas and highly organized spatial layouts. Functioning as immense civic and religious centers, these monuments encapsulate the progressive refinement of construction techniques and the achievement of monumental scale within the southern temple tradition.

284. (A) Rathas
Mahabalipuram is uniquely characterized by its collection of monolithic rathas. These structures are carved from single pieces of stone to resemble chariots and represent a high level of sculptural and architectural skill. Alongside the structural shore temples, these rathas showcase the evolution from rock-cut techniques to freestanding forms, serving as vital examples of the artistic and structural heritage of the region.

285. (C) Shikhara designs
The experimental phase of Chalukyan architecture at sites like Badami and Aihole involved the conceptualization of various structural formats. During this period, early builders combined flat-roofed sanctuaries with emerging shikhara designs. This synthesis of different roof types and vertical elevations reflects the progressive development of temple architecture in the Deccan, leading to more complex and standardized structural plans in later eras.

286. (D) A colossal chariot with stone wheels
The Konark Sun temple stands as a monumental structural achievement of the medieval period. Its design is conceptually based on a colossal chariot, featuring massive stone wheels as a primary architectural element. This highly elaborate regional style reflects a unique thematic dedication to the solar Deity, where the entire structure is modeled to represent the vehicle used by the Sun god.

287. (C) Modhera
The Modhera Sun temple is distinguished by its refined spatial geometry and precise axial alignment. A key feature of its architectural layout is an intricately stepped water tank positioned near the main structure. This combination of structural elements demonstrates the advanced level of planning and engineering used to create a harmonious and functional sanctuary dedicated to the solar Deity during its period.

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288. (B) Mountainous terrain
Located in the Himalayan region of Almora, the Katarmal Sun temple exhibits a localized architectural style. The construction utilizes heavy masonry that has been specifically adapted for the challenging mountainous terrain. This robust sanctuary design ensures the stability and endurance of the structure within its high-altitude environment, illustrating how regional builders modified their techniques to suit the local geographic conditions.

289. (D) Martand in Anantnag
The Martand Sun temple in Anantnag represents a distinct northern architectural idiom from its historical period. It is characterized by its massive colonnaded courtyard and imposing gateway structures. This spatial arrangement creates a grand and expansive religious complex, reflecting the elementary knowledge of architectural style used to construct enduring sanctuaries that honor the solar Deity within the specific context of Kashmir.

290. (A) The solar Deity
Despite the diversity in regional architectural styles and construction techniques, the Sun temples of Konark, Modhera, Katarmal, and Martand share a common purpose. Each of these ancient and medieval structures is characterized by a thematic dedication to the solar Deity. This central theme guided the symbolic design elements and structural layouts used to create these significant and religious sanctuaries.

291. (C) Massive unhewn stones
The Kallanai dam is recognized as a pioneering structural achievement in the field of water management. To divert river flows for extensive agricultural irrigation, the builders utilized massive unhewn stones. This construction technique reflects an advanced understanding of civic engineering and hydrology, where natural materials were strategically positioned to control water movement and provide a reliable supply for farming.

53. Identify the incorrect statement regarding the mathematical contents of the Līlāvatī.
(A) It contains solutions to quadratic equations.
(B) It provides formulas for permutations and combinations.
(C) It outlines the method of integration by parts.
(D) It discusses arithmetic and geometric progressions.

54. Identify the incorrect pair regarding the Līlāvatī.
(A) Viparīta-karman - Inversion method
(B) Sūc problems - Fluid dynamics
(C) Ishta-karman - Rule of supposition
(D) Miśraka-vyavahāra - Mixtures

55. If a merchant uses Līlāvatī's rules to calculate the final price after compounding interest, which mathematical topic is being applied?
(A) Kuṭṭaka
(B) Cyclic quadrilaterals
(C) inversion
(D) Progressions and Mixtures

56. What does the term "Sūc problems" refer to in the context of the Līlāvatī?
(A) Problems involving shadow measurements using a gnomon.
(B) Calculations of eclipse timings.
(C) Determining infinite series.
(D) The construction of right angles.

57. Read the given statements and select the correct option.
Statement I: The Līlāvatī gives the formula for the surface area and volume of a sphere.
Statement II: The Līlāvatī provides the exact modern transcendental value of Pi.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

58. Arrange the following topics as they conceptually build upon one another in Indian mathematical treatises:
I. Basic Arithmetical operations
II. Linear equations
III. Quadratic equations
IV. Kuṭṭaka (pulverizer)
(A) I, II, III, IV
(B) I, III, II, IV
(C) IV, III, II, I
(D) II, I, IV, III

59. What is the definition of Kuṭṭaka in ancient Indian mathematics?
(A) A term for multiplying two negative numbers.
(B) A geometric rule for calculating the area of a circle.
(C) An algorithm for extracting square roots.
(D) A method for solving linear diophantine equations by successive division.

60. Match the entries in List I with those in List II.
List I: (Scholars)
P. Āryabhaṭa
Q. Brahmagupta
R. Putumana Somayājī
S. Author of Dṛkkaraṇa
List II: (Kuṭṭaka & Fractions Contributions)
1. First formulation of the Kuṭṭaka algorithm
2. Extended Kuṭṭaka to more general linear diophantine equations
3. Fast convergent series
4. Nearest-integer continued fraction
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

61. Consider the following statements regarding continued fractions in Indian mathematics:
I. Vallyupasaṃhāra is a method related to continued fractions.
II. Karaṇapaddhati gives Vallyupasaṃhāra Method I and II.
III. The Dṛkkaraṇa text contains the nearest-integer continued fraction.
IV. Āryabhaṭa explicitly used the term "continued fraction".
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, II, and III
(D) I, III, and IV

62. Identify the correct statement about the Kuṭṭaka method.
(A) It was primarily used to construct perpendicular bisectors.

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By following these rules, architects maintained consistency in their designs, ensuring that all architectural constructions fulfilled the traditional requirements for harmony and structural stability.

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CHAPTER 06
Mathematics

1. Which ancient Indian texts primarily contain geometric rules for constructing fire altars and include expressions for surds?
(A) Upanishads
(B) Śulbasūtras
(C) Purāṇas
(D) Aranyakas

2. Identify the correct statement regarding the cord-folding method in the Śulbasūtras.
(A) It involves folding a cord to obtain a precise perpendicular bisector.
(B) It was used exclusively to calculate the volume of a sphere.
(C) It was a numerical method for finding continued fractions.
(D) It is an algebraic technique for solving quadratic equations.

3. Match the entries in List I with those in List II.
List I: (Texts)
P. Śulbasūtras
Q. Āryabhaṭīya
R. Brahmasphuṭasiddhānta
S. Līlāvatī
List II: (Mathematical Focus)
1. Arithmetic and progressions
2. Geometry of fire altars
3. Rules for zero and negative numbers
4. Sine tables and roots
(A) P-1, Q-2, R-4, S-3
(B) P-4, Q-3, R-1, S-2
(C) P-2, Q-4, R-3, S-1
(D) P-3, Q-1, R-2, S-4

4. What is the definition of the Bodhāyana method in the context of ancient geometry?
(A) A technique used to approximate the mathematical value of pi.
(B) A specific rule designed for extracting geometric cube roots.
(C) An algorithm used for the algebraic rule of false supposition.
(D) A process for constructing a square using a specific cord.

5. Consider the following statements regarding the Śulbasūtras:
I. They contain an early statement of the Pythagorean theorem.
II. They provide an approximation for the square root of 2.
III. They detail the calculation of infinite geometric series.
IV. They outline methods for constructing perpendicular bisectors.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, II, and IV
(D) I, III, and IV

6. Read the given statements and select the correct option.
Statement I: The Bodhāyana-Pythagorean theorem states that the diagonal of a rectangle produces the same area as the length and breadth produce separately.
Statement II: The Śulbasūtras completely lacked any method for constructing a square.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

7. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The cord-folding method was essential in Vedic altar construction.
Reason (R): It allowed priests to geometrically determine accurate perpendicular bisectors without modern instruments.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

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explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

8. Identify the incorrect pair regarding concepts in the Śulbasūtras.
(A) Kuṭṭaka - Pulverizer method
(B) Dvi-karaṇī - Square root of 2
(C) Tri-karaṇī - Square root of 3
(D) Prācī - East-West line

9. A priest needs to construct a precise geometric square for an altar using a cord.
Which method from the Śulbasūtras is he applying?
(A) Vallyupasaṃhāra for resolution
(B) Viparita-karana for inversion
(C) Bodhāyana method for squares
(D) Antyasaṃskāra for corrections

10. Consider the following statements regarding Geometry in Śulbasūtras:
I. Surds are expressed using exact decimal notation.
II. Perpendicular bisectors are obtained via cord-folding.
III. The texts were strictly for secular architectural purposes.
IV. The Bodhāyana theorem equates to the Pythagorean theorem.
V. It describes the geometric transformation of a circle into a square.
Which of the above statement(s) is/are correct?
(A) II, IV, and V
(B) I, II, IV
(C) I, III, V
(D) II, III, IV

11. What is the most appropriate description of the primary purpose of the Śulbasūtras?
(A) To provide an exhaustive astronomical table for tracking planetary motion.
(B) To establish the comprehensive rules of Sanskrit grammar and phonetics.
(C) To serve as a foundational medical text for early Ayurvedic medicine.
(D) To outline geometric rules for constructing specific Vedic fire altars.

12. Identify the incorrect statement regarding the mathematical content of the Śulbasūtras.
(A) They provide a highly accurate approximation of the square root of 2.
(B) They explicitly use the base-60 (sexagesimal) numeral system for all measurements.
(C) They contain methods for transforming a rectangle into a square of the same area.
(D) They employ geometric methods to find a perpendicular bisector.

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13. Arrange the following ancient mathematical developments in chronological order:
I. Bodhāyana Śulbasūtra
II. Brahmasphuṭasiddhānta
III. Āryabhaṭīya
IV. Līlāvatī
(A) I, III, II, IV
(B) I, II, III, IV
(C) III, I, II, IV
(D) I, IV, III, II

14. Which of the following is the cause-effect relationship that led to the development of geometry in the Śulbasūtras?
(A) The need for precise planetary predictions caused the formal development of astronomy.
(B) The expansion of regional trade routes required highly accurate map-making geometry.
(C) The discovery of the decimal system caused the formulation of complex theorems.
(D) The ritual requirements for the shape of fire altars led to geometric rules.

15. Identify the correct pair of ancient numeral terms and their modern equivalents.
(A) Akshauhini - A specific large composite number
(B) Koti - A term often misused to mean ten thousand
(C) Ayuta - A term often misused to mean ten million
(D) Prayuta - A term often misused to mean one hundred

16. Which of the following is NOT a traditional system of numeration mentioned in Indian literature?
(A) Āryabhaṭan system
(B) Cuneiform system
(C) Bhūtasaṅkhyā system

35. Consider the following statements regarding Trigonometry in ancient India:
I. Āryabhaṭa introduced the concept of half-chord.
II. Mādhava derived the series for Sine and Cosine centuries before Taylor.
III. Karaṇapaddhati gives different methods to obtain sine values.
IV. Tantrasaṅgraha contains modifications to early sine tables.
V. Trigonometry was exclusively used for building fire altars.
Which of the above statement(s) is/are correct?
(A) II, III, IV, and V
(B) I, III, IV, and V
(C) I, II, III, and IV
(D) I, II, IV, and V

36. What is the most appropriate reason for the development of accurate sine tables in ancient Indian mathematics?
(A) For accurate tax calculation.
(B) For determining the volume of spheres.
(C) For solving linear equations.
(D) For precise astronomical predictions, such as eclipses and planetary positions.

37. Identify the incorrect statement regarding the methods to obtain sine values from Karaṇapaddhati.
(A) It describes series derived from the Kerala school.
(B) It details methods for computing accurate trigonometric sines.
(C) It completely ignores the Mādhava series.
(D) It was written significantly later than the Āryabhaṭīya.

38. Arrange the following mathematicians in chronological order of their contributions to trigonometry:
I. Nīlakaṇṭha Somayājī
II. Āryabhaṭa
III. Mādhava of Saṅgamagrāma
IV. Brahmagupta
(A) II, IV, III, I
(B) II, III, IV, I
(C) IV, II, I, III
(D) I, II, III, IV

39. Which cause led Brahmagupta to explicitly formulate rules for the mathematics of positive, negative, and zero?
(A) The translation of Greek texts requiring negative geometry.
(B) The use of the cord-folding method.
(C) The requirement to calculate infinite geometric series.
(D) The need to solve quadratic equations with negative roots in astronomical calculations.

40. Identify the correct pair of algebraic terms used by Brahmagupta.
(A) Śūnya - Zero
(B) Dhana - Negative
(C) Ṛṇa - Positive
(D) Kuṭṭaka - Square root

41. Which of the following is NOT a rule stated by Brahmagupta for arithmetic involving zero?
(A) A number multiplied by zero becomes zero.
(B) Zero subtracted from a number leaves the number unchanged.
(C) A number divided by zero is zero.
(D) Zero multiplied by zero is zero.

42. Based on Brahmagupta's formula for the area of a cyclic quadrilateral, what is the area if the sides are a, b, c, and d, and the semi-perimeter is s?
(A) $\sqrt{(s-a)(s-b)(s-c)(s-d)}$
(B) s(s-a)(s-b)(s-c)
(C) $\frac{a+b+c+d}{2}$
(D) a × b × c × d

43. Who is the author of the mathematical text Brahmasphuṭasiddhānta?
(A) Āryabhaṭa
(B) Bhāskara II
(C) Mādhava
(D) Brahmagupta

44. Read the given statements and select the correct option.
Statement I: Brahmagupta was the first to give the general solution for linear diophantine equations.
Statement II: Brahmagupta's mathematics completely lacked the concept of negative numbers.

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(D) The value of a digit depends on its position.

26. In the Āryabhaṭīya, what arithmetic operation is detailed alongside the method for square roots?
(A) Cube roots
(B) Integration
(C) Logarithms
(D) Matrix multiplication

27. Read the given statements and select the correct option.
Statement I: Āryabhaṭa's Sine-Table provides the first differences of the sine values rather than just the absolute values.
Statement II: Āryabhaṭa defined the sine function exactly as the modern ratio of opposite over hypotenuse, independent of the circle's radius.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

28. Match the entries in List I with those in List II.
List I: (Numeral Systems)
P. Āryabhaṭan System
Q. Bhūtasaṅkhyā
R. Kaṭapayādi
S. Decimal place value
List II: (Characteristics)
1. Word-numerals based on objects/concepts
2. Consonants with vowels indicating position
3. Positional system with a zero symbol
4. Letters encoded to digits for poetic metrics
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

29. What is the definition of 'Jya' in the context of Āryabhaṭa's trigonometry?
(A) The full chord of an arc.
(B) The modern cosine function.
(C) The half-chord of a given arc, equivalent to $R \times \sin(\text{theta})$.
(D) The tangent of an angle.

30. Consider the following statements regarding arithmetic and trigonometry in Āryabhaṭīya:
I. It introduces an algorithm for finding cube roots.
II. It features a Sine-table in increments of 3 degrees and 45 minutes.
III. It outlines the calculus product rule.
IV. It uses a specific alphabetical system for numerical data.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and IV

31. Identify the correct statement regarding the Mādhava series.
(A) It provides infinite series expansions for sine, cosine, and arctangent functions.
(B) It was first published in the Āryabhaṭīya.
(C) It strictly deals with the construction of cyclic quadrilaterals.
(D) It proves the rationality of Pi.

32. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The modifications in Tantrasaṅgraha improved the accuracy of astronomical calculations.
Reason (R): Tantrasaṅgraha rejected the use of trigonometry in favor of pure algebra.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

33. Identify the incorrect pair of texts and their key mathematical contributions.
(A) Āryabhaṭīya - Sine table
(B) Līlāvatī - Infinite geometric series for Pi
(C) Karaṇapaddhati - Methods to obtain sine values
(D) Tantrasaṅgraha - Modification of Sine-Table

34. A mathematician uses the Mādhava series to calculate the sine of a very small angle.
This is an application of which mathematical concept?
(A) Power series expansion
(B) Continued fractions
(C) Cyclic quadrilaterals
(D) Kuṭṭaka

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292. (A) To reach water and provide shelter
The Adalaj stepwell is a subterranean architectural masterpiece that features intricate structural descending levels. These levels were engineered with a dual purpose in mind. First, they provided a reliable way to access deep groundwater. Second, the underground design created a cool and sheltered spatial environment, offering relief from the external heat while serving the community's essential need for water.

293. (D) Surface rainwater
In the arid regions of Rajasthan, specialized Taanka techniques were developed to address water scarcity. These are meticulously engineered underground cylindrical cisterns designed specifically to harvest and store surface rainwater. This water management strategy ensures a reliable and sustainable water supply within a challenging climatic zone, demonstrating the localized engineering expertise used to adapt to specific environmental and hydrological conditions.

294. (B) They manage floodwaters via embankments
The Ahar Pynes system of Bihar represents a distinct regional approach to managing water resources. Within this network, the 'ahars' serve a specific structural function as earthen embankments. These embankments are engineered to manage and store floodwaters. By capturing seasonal overflow, the ahars work in conjunction with artificial channels to facilitate widespread agricultural irrigation across the region.

295. (C) Hydrology
The various water storage and harvesting systems found in ancient and medieval India demonstrate a high level of technical sophistication. These structures, including dams, stepwells, and cisterns, were designed based on an advanced understanding of topography and civic engineering. Furthermore, a deep knowledge of hydrology was essential to effectively manage river flows, groundwater, and rainwater for agricultural and domestic needs.

296. (D) Precise geometric grids
The elementary concept of Vastu Shastra relies heavily on precise geometric grids to organize architectural space. These grids serve as the primary tool for dictating the zoning of various functional areas within a structural boundary. By applying these systematic layouts, ancient architects could ensure that different parts of a building were placed correctly according to established traditional and spatial disciplines.

297. (A) Site selection
Vastu Shastra is a traditional science of architecture that provides a comprehensive regulatory framework for building. It establishes fundamental principles that guide several critical stages of construction. These include the systematic proportional measurement of structures and spatial orientation. Additionally, the science provides essential guidelines for site selection, ensuring that the chosen location is suitable for creating a balanced and stable environment.

298. (B) Natural elements and directional alignments
By following the foundational guidelines of Vastu Shastra, ancient architects sought to create a relationship between the built environment and the surrounding world. The primary goal of these principles was to harmonize structural designs with natural elements and specific directional alignments. This approach ensured that buildings were integrated with their context, reflecting a spatial logic that prioritized balance and order.

299. (B) Ensuring aesthetic balance and physical stability
The fundamentals of Vastu Shastra prescribe specific proportions for the dimensions of various structures. These rules are not merely decorative but serve a functional purpose. By adhering to these established proportions, architects aimed to ensure both aesthetic balance and physical stability. This disciplined approach to measurement helped maintain the structural integrity of the buildings while creating a visually pleasing environment.

300. (A) Spatial and proportional disciplines
The fundamental geometric and directional rules of Vastu Shastra functioned as a mandatory regulatory framework for ancient builders. These principles governed every aspect of structural planning to ensure strict adherence to established spatial and proportional disciplines.

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(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

45. What is the definition of a cyclic quadrilateral in the context of Brahmagupta's theorems?
(A) A quadrilateral whose diagonals bisect each other at right angles.
(B) A quadrilateral with all sides equal.
(C) A quadrilateral whose vertices all lie on a single circle.
(D) A quadrilateral that can be folded into a cylinder.

46. Identify the correct statement regarding Brahmagupta's contribution to quadratic equations.
(A) He was unable to provide any rule for solving quadratic equations.
(B) He only solved quadratic equations graphically.
(C) He proved that quadratic equations have no real solutions.
(D) He provided a formula equivalent to the modern quadratic formula.

47. A surveyor measures a four-sided field and knows its vertices touch a circular boundary. To find its area, he uses Brahmagupta's formula. What kind of shape is this?
(A) Cyclic Quadrilateral
(B) Rhombus
(C) Parallelogram
(D) Isosceles Trapezoid

48. Match the entries in List I with those in List II.
List I: (Brahmagupta's Rules)
P. Negative plus Negative
Q. Positive multiplied by Negative
R. Negative subtracted from Zero
S. Zero divided by a Non-zero number
List II: (Operations)
1. Positive
2. Negative
3. Zero
4. Negative
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

49. Consider the following statements about Brahmagupta:
I. He mathematically defined zero.
II. He established rules for operations with positive and negative numbers.
III. He discovered the Madhava series.
IV. He gave the formula for the diagonals of a cyclic quadrilateral.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

50. Consider the following statements about the Līlāvatī:
I. It was written by Bhāskara II.
II. It covers the inversion method.
III. It completely ignores combinations and progressions.
IV. It discusses the rule of supposition.
V. It addresses mixtures.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, III, and IV

51. What is the most appropriate description of the Inversion Method (Viparīta-karman) in Līlāvatī?
(A) Inverting fractions before multiplication.
(B) Reversing the digits of a number.
(C) Working a problem backward from the final result to find the initial unknown.
(D) Finding the inverse of a geometric matrix.

52. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Līlāvatī extensively uses the rule of supposition (Ishta-karman).
Reason (R): It allows solving algebraic problems by assuming an arbitrary initial value and scaling the result.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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(D) Kaṭapayādi system

17. If you are calculating the diagonal of a square with a side length of 1 unit using the Śulbasūtra approximation,
which value are you determining?
(A) Square root of 3
(B) Square root of 2
(C) Value of Pi
(D) Golden ratio

18. What large numeral follows 'koti' in the traditional enumeration sequence found in the Vedas leading up to 'maha augh'?
(A) Arbuda
(B) Ayuta
(C) Dasa
(D) Sahasra

19. Read the given statements and select the correct option.
Statement I: The Āryabhaṭan system of numeration uses consonants to represent numbers and vowels to denote powers of ten.
Statement II: The Bhūtasaṅkhyā system relies strictly on numerical digits without any word associations.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

20. What is the definition of the Kaṭapayādi system?
(A) A geometric method for plotting the orbits of distant planetary bodies.
(B) A specific technique for extracting complex mathematical cube roots.
(C) An algorithm for dividing negative numbers in algebraic expressions.
(D) An alphasyllabic numeral system where letters correspond to digits 0-9.

21. Identify the correct statement concerning the enumeration of big numbers in traditional Indian literature.
(A) The highest number recorded in traditional literature is only one thousand.
(B) The concept of zero was completely absent in enumerating these big numbers.
(C) Terms like 'koti' demonstrate a sophisticated base-10 place value system.
(D) Big numbers were exclusively written using the early Roman numeral symbols.

22. In reading an ancient astronomical manuscript, a scholar encounters the word "Rasa-Guna-Veda".
Using the Bhūtasaṅkhyā system, how should this be interpreted?
(A) Translating specific letters into the number 634 using a substitution cipher.
(B) Using words for 6, 3, and 4, read right-to-left to form 436.
(C) Using it as an algebraic variable for solving linear equations in astronomy.
(D) Interpreting it as a geometric coordinate for architectural altar planning.

23. What is the best answer explaining the advantage of the Kaṭapayādi system in ancient Indian mathematics?
(A) It allowed mathematicians to avoid using the standard decimal system.
(B) It was formulated as the only functional way to write fractions.
(C) It effectively replaced the need for standard geometric proofs.
(D) It encoded numbers into easily memorized, meaningful poetic verses.

24. Identify the incorrect statement regarding traditional Indian numeration systems.
(A) The Āryabhaṭan system of numeration heavily utilized the Kaṭapayādi mapping.
(B) The Bhūtasaṅkhyā system uses objects conceptually associated with a number to represent that number.
(C) In the Kaṭapayādi system, consonants have numerical values while vowels are generally ignored.
(D) The Vedas contain references to large numbers operating on a decimal place-value scale.

25. Which of the following is NOT an attribute of the decimal place value system as developed in ancient India?
(A) Use of a symbol for zero.
(B) Nine distinct symbols for numbers 1 through 9.
(C) Lack of capacity to represent numbers larger than 10,000.

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(B) It is a rule for estimating the volume of a sphere.
(C) It was entirely discarded by the Kerala School.
(D) It involves a sequence of divisions similar to the Euclidean algorithm.

63. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Kuṭṭaka method was vital for Indian astronomy.
Reason (R): It allowed astronomers to solve integer equations arising from planetary cycles and conjunctions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

64. Identify the incorrect pair regarding Vallyupasaṃhāra and continued fractions.
(A) Karaṇapaddhati - Vallyupasaṃhāra Method I & II
(B) Kuṭṭaka - Infinite geometric series sum
(C) Dṛkkaraṇa - Nearest-integer continued fraction
(D) Vallyupasaṃhāra - Contraction of a creeper/column of quotients

65. If you are applying the Vallyupasaṃhāra method from Karaṇapaddhati to approximate a planetary ratio,
what modern mathematical equivalent are you computing?
(A) A Taylor series
(B) A continued fraction convergent
(C) A definite integral
(D) A matrix determinant

66. Consider the following statements regarding the Kerala School:
I. Mādhava formulated infinite series for pi.
II. Antyasaṃskāra refers to the end-correction term.
III. Putumana-Somayājī developed fast convergent series.
IV. Nīlakaṇṭha argued for the irrationality of pi.
V. The school rejected the concept of geometric series.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

67. What is the most appropriate translation of "Antyasaṃskāra" in the context of the Mādhava series?
(A) Initial assumption
(B) Infinite sum
(C) End-correction or remainder term
(D) Nearest integer

68. Identify the incorrect statement regarding Nīlakaṇṭha Somayājī.
(A) He authored the Tantrasaṅgraha.
(B) He recognized and utilized the sum of an infinite geometric series.
(C) He hinted at the incommensurability (irrationality) of pi.
(D) He proved that pi is an exact rational number.

69. Which cause led the mathematicians of the Kerala School to develop Antyasaṃskāra?
(A) The need to solve quadratic equations rapidly.
(B) The necessity of standardizing the Bhūtasaṅkhyā system.
(C) The very slow convergence of the infinite series for pi required correction terms for practical computation.
(D) The lack of a symbol for zero.

70. Identify the correct pair regarding the Kerala School.
(A) Nīlakaṇṭha - Invention of zero
(B) Mādhava - Series for Pi
(C) Putumana-Somayājī - Bodhāyana theorem
(D) Āryabhaṭīya - Nearest-integer continued fraction

71. Which of the following series is known as the Putumana-Somayājī series?
(A) An arithmetic progression for commercial interest.
(B) A series for calculating planetary masses.
(C) A sequence of continued fraction convergents.

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(D) A fast convergent series for the calculation of pi.

72. Applying Nīlakaṇṭha's notion of the sum of infinite geometric series involves calculating the sum of terms where each subsequent term is derived by multiplying the previous by a constant ratio. What is the condition for this sum to be finite?
(A) The ratio must be less than 1.
(B) The ratio must be exactly 1.
(C) The ratio must be greater than 1.
(D) The series must be finite.

73. Arrange the following mathematical milestones in the order they were developed:
I. Bodhāyana's rule for square diagonal
II. Āryabhaṭa's Sine-Table
III. Brahmagupta's rule for cyclic quadrilaterals
IV. Mādhava's series for Pi
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) I, II, IV, III

74. Read the given statements and select the correct option.
Statement I: The Kerala School mathematicians developed calculus-like concepts centuries before Newton and Leibniz.
Statement II: Nīlakaṇṭha mathematically demonstrated that the circumference and diameter of a circle are incommensurable.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

75. What is the definition of a fast convergent series in the context of the Kerala School?
(A) A series that reaches the exact value of Pi in exactly three steps.
(B) A geometric progression that does not converge.
(C) A series used to compute the speed of planets.
(D) A series modified with end-corrections to achieve high accuracy with fewer terms.

76. Match the entries in List I with those in List II.
List I: (Texts/Methods)
P. Vallyupasaṃhāra
Q. Antyasaṃskāra
R. Ishta-karman
S. Viparīta-karman
List II: (Concepts)
1. End-correction
2. Continued fraction contraction
3. Rule of inversion
4. Rule of supposition
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

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77. Consider the following statements about the decimal place value system in India:
I. It is hinted at in the Vedas with enumerations up to very large numbers.
II. It includes a specific concept for zero.
III. The Kaṭapayādi system is an example of an alphasyllabic numeral system.
IV. It uses base-60 exclusively for mathematical computations.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, II, and III
(D) I, III, and IV

78. Identify the correct statement regarding plane figures in the Līlāvatī.
(A) It strictly deals with non-Euclidean geometry.
(B) It states that a circle's area cannot be calculated.
(C) It completely avoids the topic of cyclic quadrilaterals.
(D) It applies the properties of right triangles to solve problems related to plane figures.

79. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): Nīlakaṇṭha's notion of the sum of infinite geometric series was a significant advancement.
Reason (R): It allowed the precise calculation of limits, prefiguring modern integral calculus.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

80. Identify the incorrect pair regarding mathematical terms.
(A) Jya - Sine
(B) Śūnya - Infinity
(C) Koti-jya - Cosine
(D) Utkrama-jya - Versine

81. A student uses the formula (circumference × diameter)/4 to find the area of a circle.
Which text prescribes this formula?
(A) Śulbasūtras
(B) Līlāvatī
(C) Veda
(D) Dṛkkaraṇa

82. Consider the following statements regarding Kuṭṭaka:
I. It literally means pulverizer.
II. It is used to solve equations of the form ax – by = c.
III. Āryabhaṭa provided a method for it.
IV. Brahmagupta extended it to quadratic forms (Vargaprakṛti).
V. It is the Indian term for the Pythagorean theorem.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

83. What is the most appropriate characterization of the Dṛkkaraṇa text's mathematical contribution?
(A) It established the rules for Vedic phonetics.
(B) It recorded the first eclipse in history.
(C) It introduced the nearest-integer continued fraction algorithm.
(D) It is an architectural manual for temples.

84. Identify the incorrect statement concerning Bhāskara II's Līlāvatī.
(A) It discusses mixtures and combinations.
(B) It gives an approximation for Pi as 3927/1250.
(C) It describes the construction of cyclic quadrilaterals.
(D) It proves that all numbers are irrational.

85. Who was the author of the Karaṇapaddhati?
(A) Āryabhaṭa
(B) Brahmagupta
(C) Putumana Somayājī
(D) Mādhava

86. Read the given statements and select the correct option.
Statement I: The Mādhava series for Sine and Cosine functions were formulated significantly before Gregory and Leibniz.
Statement II: The Karaṇapaddhati contains multiple methods to obtain precise sine values.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

87. What does the term "Vallyupasaṃhāra" structurally resemble in mathematics?
(A) Matrix inversion
(B) A Taylor series
(C) A quadratic formula
(D) The resolution of a continued fraction into a simple fraction.

88. Match the entries in List I with those in List II.
List I: (Scholars)
P. Āryabhaṭa
Q. Brahmagupta
R. Bhāskara II
S. Nīlakaṇṭha
List II: (Works/Contributions)
1. Tantrasaṅgraha
2. Līlāvatī
3. Rules for Zero
4. Sine-Table in 24 parts
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

89. Consider the following statements about the Bhūtasaṅkhyā system:
I. It uses physical or conceptual items to denote numbers.
II. 'Netra' (eyes) denotes the number 2.
III. 'Veda' denotes the number 4.
IV. It relies on the Kaṭapayādi alphabetical map.
Which of the above statement(s) is/are correct?

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I. It is found in the Śulbasūtras.
II. It is expressed in terms of the sides and diagonal of a rectangle.
III. It proves the irrationality of Pi.
IV. It forms the basis for constructing square altars.

Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) II, III, and IV
(C) I, II, and IV
(D) I, III, and IV

126. Identify the correct statement regarding Brahmagupta's treatment of zero.
(A) He considered division by zero to result in zero.
(B) He did not recognize zero as an independent number.
(C) He stated that zero added to a negative number makes it positive.
(D) He defined zero as the result of subtracting a number from itself.

127. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Līlāvatī gives rules for permutations and combinations.
Reason (R): These rules were needed to calculate possible meter variations in poetry and architectural combinations.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

128. Identify the incorrect pair regarding the rule of signs.
(A) Positive × Positive = Positive
(B) Negative × Negative = Positive
(C) Negative × Positive = Negative
(D) Negative ÷ Negative = Negative

129. If a modern mathematician looks at the Līlāvatī's rule for computing the sum of an arithmetic progression,
what concept are they observing?
(A) Integral Calculus
(B) Śreḍhī (Progressions)
(C) Kuṭṭaka
(D) Antyasaṃskāra

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130. Consider the following statements regarding large numerals:
I. The Vedas contain enumerations up to 'maha augh'.
II. 'Akshauhini' is a named numeral from traditional literature.
III. 'Koti' represents ten million.
IV. They lacked the concept of a decimal place value.
V. These numbers were used in descriptions of armies and time cycles.

Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

131. What is the most appropriate definition of the term "Akshauhini" in traditional Indian literature?
(A) A unit of time equal to one year.
(B) The square root of negative one.
(C) A specific large composite number used to quantify a massive army formation in the Mahabharata.
(D) The geometrical center of a fire altar.

132. Identify the incorrect statement regarding the Vallyupasaṃhāra method.
(A) It translates to the contraction of a creeper.
(B) It is a method for evaluating continued fractions.
(C) Method I and II are detailed in the Karaṇapaddhati.
(D) It is exclusively used for constructing cyclic quadrilaterals.

133. Which text explicitly presents a modification to Āryabhaṭa's Sine-Table to yield more accurate trigonometric values?
(A) Vedas
(B) Śulbasūtras
(C) Tantrasaṅgraha
(D) Dṛkkaraṇa

134. Read the given statements and select the correct option.
Statement I: The Dṛkkaraṇa provides a method

99. Read the given statements and select the correct option.
Statement I: The volume of a sphere is discussed in the Līlāvatī.
Statement II: The Līlāvatī gives the volume of a sphere as exactly equal to a cube of the same diameter.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

100. What does the term "Maha augh" represent in the traditional Indian numeral system?
(A) Zero
(B) One hundred
(C) Ten thousand
(D) A highly astronomically large number (e.g., 10^{52} or similar magnitude).

101. Match the entries in List I with those in List II.
List I: (Texts)
P. Āryabhaṭīya
Q. Līlāvatī
R. Dṛkkaraṇa
S. Tantrasaṅgraha
List II: (Key Features)
1. Nearest-integer continued fraction
2. Modification of Sine-Table
3. Rule of inversion
4. Extraction of cube-roots
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-4, S-3

102. Consider the following statements about Karaṇapaddhati:
I. It was authored by Putumana Somayājī.
II. It details Vallyupasaṃhāra Method I and II.
III. It provides different methods to obtain sine values.
IV. It outlines the principles of Ayurvedic medicine.
Which of the above statement(s) is/are correct?
(A) II, III, and IV
(B) I, II, and III
(C) I, II, and IV
(D) I, III, and IV

103. Identify the correct statement regarding cyclic quadrilaterals.
(A) The Śulbasūtras gave the definitive formula for their area.
(B) They are quadrilaterals with unequal interior angles summing to 180 degrees.
(C) Āryabhaṭa proved they cannot exist.
(D) Brahmagupta provided formulas for their area and diagonals.

104. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Kerala School mathematicians developed fast convergent series for Pi.
Reason (R): They needed rapid computations without calculating thousands of terms for high astronomical precision.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

105. Identify the incorrect pair regarding the Kerala School.
(A) End-correction - Antyasaṃskāra
(B) Fast convergent series - Putumana-Somayājī
(C) Bodhāyana theorem - Mādhava
(D) Irrationality of Pi - Nīlakaṇṭha

106. A student needs to sum an infinite geometric series.
Which Kerala School scholar famously utilized the notion of the sum of an infinite geometric series?
(A) Nīlakaṇṭha Somayājī
(B) Āryabhaṭa
(C) Brahmagupta
(D) Mahāvīra

107. Consider the following statements regarding Trigonometry in Āryabhaṭīya:
I. It contains a Sine-Table.
II. The Sine values are given for intervals of 225 minutes.
III. It computes sine values using a second-order difference equation.
IV. It completely omits the concept of Cosine

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roots.
(B) It is used in Līlāvatī to solve algebraic problems.
(C) It assumes a false initial value to find a proportional true value.
(D) It is synonymous with the modern false position method.

144. Which text specifically addresses "Sūc problems"?
(A) Āryabhaṭīya
(B) Līlāvatī
(C) Śulbasūtras
(D) Karaṇapaddhati

145. Read the given statements and select the correct option.
Statement I: The Līlāvatī calculates the area of a circle using Pi.
Statement II: The Līlāvatī calculates the surface area of a sphere as exactly 3 times the area of its great circle.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

146. Match the entries in List I with those in List II.
List I: (Mathematical Terms)
P. Kuṭṭaka
Q. Śūnya
R. Jya
S. Koti
List II: (Meanings)
1. Pulverizer
2. Zero
3. Half-chord (Sine)
4. Ten million (or perpendicular)
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

147. Consider the following statements about Brahmagupta's mathematics:
I. Positive numbers were called Dhana.
II. Negative numbers were called Ṛṇa.
III. Zero was treated merely as a placeholder, not a number.
IV. He gave the identity $a^2 - b^2 = (a-b)(a+b)$.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) II, III, and IV
(C) I, II, and IV
(D) I, III, and IV

148. Identify the correct statement regarding Pi in the Kerala School.
(A) Nīlakaṇṭha proved it is exactly 3.
(B) They believed the circumference of a circle is physically immeasurable.
(C) They discarded all previous approximations from Āryabhaṭa.
(D) Mādhava represented it via an infinite alternating series.

149. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Āryabhaṭīya Sine-table was crucial for later mathematical developments in India.
Reason (R): It provided an algorithmic way to compute sine differences, leading eventually to infinite series expansions in the Kerala School.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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150. Identify the incorrect pair regarding mathematical authors and texts.
(A) Brahmagupta - Brahmasphuṭasiddhānta
(B) Mādhava - Śulbasūtras
(C) Bhāskara II - Līlāvatī
(D) Putumana-Somayājī - Karaṇapaddhati

151. A scholar calculates 10,000,000 using traditional Indian terminology.
Which term is he using?
(A) Ayuta
(B) Sahasra
(C) Arbuda
(D) Koti

152. Consider the following statements regarding Geometry in Śulbasūtras:
I. It includes methods for obtaining a perpendicular bisector.
II. It expresses values for surds like root 2.

(A) Area of circle = πr^2
(B) Surface area of sphere = 4 × Area of great circle
(C) Volume of sphere = (Surface area × Diameter) / 6
(D) Area of cyclic quad = Base × Height

117. An ancient scholar evaluates an astronomical parameter given as "Śūnya-Rasa-Veda".
Which system of numeration is this?
(A) Āryabhaṭan
(B) Kaṭapayādi
(C) Bhūtasaṅkhyā
(D) Cuneiform

118. Consider the following statements regarding Kuṭṭaka and continued fractions:
I. Kuṭṭaka means pulverizer.
II. Vallyupasaṃhāra means contraction of a creeper.
III. Dṛkkaraṇa provides a nearest-integer continued fraction.
IV. Āryabhaṭa used Kuṭṭaka for solving ax - by = c.
V. Brahmagupta rejected the Kuṭṭaka method.
Which of the above statement(s) is/are correct?
(A) II, III, IV, and V
(B) I, II, III, and IV
(C) I, III, IV, and V
(D) I, II, IV, and V

119. What is the most appropriate characterization of Nīlakaṇṭha's view on Pi?
(A) It is exactly 3.1416.
(B) It is equal to the square root of 10.
(C) It varies depending on the size of the circle.
(D) It is incommensurable (irrational) and cannot be expressed as a ratio of two integers.

120. Identify the incorrect statement regarding the Āryabhaṭīya.
(A) It lacks any discussion on square roots.
(B) It has a section dedicated to mathematics called Gaṇitapāda.
(C) It introduces a unique alphabetic system for numbers.
(D) It provides an accurate approximation of Pi.

121. Arrange the following mathematical texts in their historical chronological order:
I. Śulbasūtras
II. Karaṇapaddhati
III. Līlāvatī
IV. Āryabhaṭīya
(A) I, IV, III, II
(B) I, III, IV, II
(C) IV, I, II, III
(D) I, IV, II, III

122. Which cause prompted the development of the Kaṭapayādi system?
(A) The desire to encode complex numerical data into easily memorizable poetic verses.
(B) The need for negative number representation.
(C) The necessity to construct cyclic quadrilaterals.
(D) The requirement to approximate square roots.

123. Read the given statements and select the correct option.
Statement I: The Mādhava series for Sine and Cosine were developed purely out of interest in abstract algebra.
StatementII: TheKeralaSchoolmathematicians developed infinite series primarily to achieve high precision in astronomical calculations.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

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124. Match the entries in List I with those in List II.
List I: (Kerala School Concepts)
P. Mādhava series
Q. Antyasaṃskāra
R. Fast convergent series
S. Sum of infinite geometric series
List II: (Descriptions)
1. Used by Nīlakaṇṭha for proofs
2. Putumana-Somayājī's contribution
3. End-correction for series
4. Infinite series for pi, sine, cosine
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

125. Consider the following statements regarding the Bodhāyana-Pythagorean theorem:

(A) I, II, and III
(B) II, III, and IV
(C) I, II, and III
(D) I, III, and IV

90. Identify the correct statement about Brahmagupta's contribution to linear and quadratic equations.
(A) He gave general solutions for quadratic equations including those with two roots.
(B) He stated that linear equations cannot have negative solutions.
(C) He proved the impossibility of solving quadratic equations algebraically.
(D) He only solved equations with zero.

91. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Śulbasūtras feature expressions for surds.
Reason (R): Exact measurements for altar geometries required the calculation of diagonals, naturally leading to irrational numbers like the square root of 2.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

92. Identify the incorrect pair regarding numeral terms in the Veda.
(A) Daśa - 10
(B) Koti - 100
(C) Śata - 100
(D) Sahasra - 1000

93. A student is working on a problem involving the mixing of different grades of gold.
Which ancient text specifically covers "Mixtures" (Miśraka-vyavahāra)?
(A) Śulbasūtras
(B) Āryabhaṭīya
(C) Līlāvatī
(D) Dṛkkaraṇa

94. Consider the following statements regarding Nīlakaṇṭha Somayājī:
I. He wrote the Āryabhaṭīya Bhāṣya.
II. He discussed the irrationality of Pi.
III. He computed the sum of infinite geometric series.
IV. He authored Līlāvatī.
V. He was a prominent figure of the Kerala School.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, III, IV, and V
(C) I, II, IV, and V
(D) I, II, III, and V

95. What is the most appropriate definition of the Āryabhaṭan system of numeration?
(A) An alphabetic system where consonants denote numbers and vowels denote powers of 100.
(B) A geometric coordinate system.
(C) A method of writing fractions.
(D) A system using only the digits 0 and 1.

96. Identify the incorrect statement regarding the Bodhāyana method of constructing a square.
(A) It requires the use of a cord (Rajju).
(B) It is based purely on the use of a modern compass and straightedge.
(C) It involves marking specific points to ensure perpendicularity.
(D) It employs properties equivalent to the Pythagorean theorem.

97. Arrange the following large numbers from traditional Indian enumeration in ascending order:
I. Koti
II. Ayuta
III. Prayuta
IV. Arbuda
(A) II, III, I, IV
(B) I, II, III, IV
(C) IV, III, II, I
(D) II, I, III, IV

98. Which mathematical concept does Līlāvatī apply to solve plane figures?
(A) The properties of right triangles
(B) Calculus integrals
(C) Non-Euclidean spheres
(D) Complex numbers

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equivalent to the nearest-integer continued fraction.
Statement II: The nearest-integer continued fraction converges slower than the regular continued fraction.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

135. Match the entries in List I with those in List II.
List I: (Number Systems)
P. Āryabhaṭan system
Q. Bhūtasaṅkhyā system
R. Kaṭapayādi system
S. Vedic enumeration
List II: (Examples)
1. Koti, Ayuta
2. 'Kha' = 2, 'Ya' = 1
3. 'Rasa' = 6, 'Guna' = 3
4. Consonants matched to 1-9 and 0
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

136. Consider the following statements regarding the Mādhava series for Pi:
I. It is an infinite series alternating in sign.
II. It was discovered by Leibniz first.
III. End-corrections were added for fast convergence.
IV. It uses odd numbers in the denominator.
Which of the above statement(s) is/are correct?
(A) I, III, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, II, and IV

137. Identify the correct statement concerning the construction of a perpendicular bisector in the Śulbasūtras.
(A) It is achieved using the Kuṭṭaka algorithm.
(B) It strictly requires the Kaṭapayādi system.
(C) It involves the use of a cord folded to specific marks.
(D) It was mathematically impossible for them.

138. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): Līlāvatī was highly popular and served as a standard textbook for centuries.
Reason (R): It covered practical mathematics including mixtures, progressions, and plane figures in an engaging, poetic style.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

139. Identify the incorrect pair regarding mathematical figures.
(A) Circle area - Līlāvatī
(B) Sphere surface area - Līlāvatī
(C) Cyclic quadrilateral area - Brahmagupta
(D) Infinite Series - Śulbasūtras

140. A builder wants to find the area of an uneven four-sided plot of land inscribed in a circle. Which ancient mathematician provided the exact formula for this?
(A) Āryabhaṭa
(B) Brahmagupta
(C) Mādhava
(D) Bodhāyana

141. Consider the following statements regarding Līlāvatī:
I. It details the inversion method.
II. It provides solutions to quadratic equations.
III. It avoids combination problems.
IV. It outlines the volume of a sphere.
V. It was part of the Siddhānta Shiromani.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V
(B) I, III, IV, and V
(C) I, II, IV, and V
(D) I, II, III, and IV

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142. What is the most appropriate translation for "Viparīta-karman" as found in the Līlāvatī?
(A) The rule of three.
(B) The rule of supposition.
(C) The squaring method.
(D) The inversion method.

143. Identify the incorrect statement regarding the rule of supposition (Ishta-karman).
(A) It is an exact formula for finding irrational

(Koti-jya).
V. It describes methods for square and cube roots.
Which of the above statement(s) is/are correct?
(A) II, III, IV, and V
(B) I, III, IV, and V
(C) I, II, IV, and V
(D) I, II, III, and V

108. What is the most appropriate reason for adding an "Antyasaṃskāra" to an infinite series?
(A) To convert it into a finite arithmetic progression.
(B) To dramatically increase its rate of convergence to the true value.
(C) To prove that the series diverges.
(D) To translate it into the Kaṭapayādi system.

109. Identify the incorrect statement regarding the Bhūtasaṅkhyā system.
(A) 'Guna' often denotes 3.
(B) 'Rasa' often denotes 6.
(C) It maps directly to English letters.
(D) Numbers are typically read from right to left (Ankānām vāmato gatiḥ).

110. Which text explicitly mentions the construction of a cyclic quadrilateral?
(A) Vedas
(B) Śulbasūtras
(C) Upanishads
(D) Līlāvatī

111. Read the given statements and select the correct option.
Statement I: Brahmagupta stated that a negative number divided by a negative number yields a positive number.
Statement II: Brahmagupta's works heavily relied on calculus for finding areas.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

112. Match the entries in List I with those in List II.
List I: (Concepts)
P. Progression
Q. Combination
R. Rule of Supposition
S. Inversion Method
List II: (Indian Mathematical Terms)
1. Ishta-karman
2. Viparīta-karman
3. Śreḍhī
4. Khandameru
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

113. Consider the following statements about the Līlāvatī:
I. It is a treatise on arithmetic and geometry.
II. It was written for the author's daughter, Līlāvatī.
III. It contains rules for combinations (Khandameru).
IV. It outlines the heliocentric theory of the solar system.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

114. Identify the correct statement regarding Āryabhaṭa's cube root method.
(A) It involves dividing the number into groups of three digits.
(B) It relies entirely on the cord-folding method.
(C) It states that cube roots of negative numbers are always imaginary.
(D) It is an application of Vallyupasaṃhāra.

115. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Śulbasūtras provide an expression for the square root of 2.
Reason (R): This was necessitated by the requirement to construct square altars with twice the area of a given square altar.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

116. Identify the incorrect pair regarding geometric formulas in Līlāvatī.

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III. It outlines the Bodhāyana method of constructing a square.
IV. It contains the Bodhāyana-Pythagorean theorem.
V. It completely details calculus limit theorems.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

153. What is the most appropriate description of Nīlakaṇṭha's contribution to the theory of infinite geometric series?
(A) He was the first to use them to predict weather.
(B) He applied them strictly to musical notes.
(C) He utilized the sum of infinite geometric series to mathematically prove astronomical models and incommensurability.
(D) He proved that infinite series cannot have a finite sum.

154. Identify the incorrect statement regarding the Kaṭapayādi system.
(A) Words are traditionally read left-to-right to form the number.
(B) Consonants are assigned numeric values.
(C) Vowels determine the place value.
(D) It allowed encoding astronomical data into poetic verses.

155. Which ancient Indian text provides expressions for surds?
(A) Upanishads
(B) Tantrasaṅgraha
(C) Līlāvatī
(D) Śulbasūtras

156. Read the given statements and select the correct option.
Statement I: Kuṭṭaka method by Āryabhaṭa relies on successive divisions similar to finding the greatest common divisor.
Statement II: Brahmagupta's Kuṭṭaka completely failed to solve linear equations.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

157. Match the entries in List I with those in List II.
List I: (Texts)
P. Āryabhaṭīya
Q. Karaṇapaddhati
R. Tantrasaṅgraha
S. Līlāvatī
List II: (Specific Content)
1. Cube-roots algorithm
2. Vallyupasaṃhāra Methods I & II
3. Modification of Sine-Table
4. Inversion method
(A) P-2, Q-1, R-4, S-3
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-4, R-1, S-2

158. Consider the following statements about the decimal place value system:
I. It originated in the Indian subcontinent.
II. It includes a specific symbol and rules for zero.
III. Numbers in the Vedas demonstrate early enumeration of base-10 powers.
IV. It uses base-60 for all fractional parts.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and III

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159. Identify the correct statement regarding cyclic quadrilaterals in Indian mathematics.
(A) Brahmagupta is renowned for his formula calculating their area.
(B) Līlāvatī explicitly claims they do not exist.
(C) The Śulbasūtras dedicated a chapter to them.
(D) They were first introduced by the Kerala School.

160. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Āryabhaṭan system of numeration was very compact.
Reason (R): It mapped multiple consonants and vowels to create very large numbers in single syllables.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

161. Identify the incorrect pair regarding operations in Līlāvatī.
(A) Mixture problems - Miśraka-vyavahāra
(B) Volume of sphere - Viparīta-karman
(C) Combinations - Khandameru
(D) Plane figures - Kshetra-vyavahāra

162. An architect constructs a cyclic quadrilateral with specific side lengths. He wants to know the length of its diagonals.
Whose formula would he apply directly?
(A) Brahmagupta
(B) Āryabhaṭa
(C) Mādhava
(D) Nīlakaṇṭha

163. Consider the following statements regarding fast convergent series in the Kerala School:
I. They were developed to reduce the number of terms needed for precision.
II. Antyasaṃskāra was a key technique for this.
III. Putumana-Somayājī contributed to these series.
IV. They proved that Pi is a rational integer.
V. Mādhava laid the foundation for these series.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, III, IV, and V
(C) I, II, III, and V
(D) I, II, IV, and V

164. What is the most appropriate definition of "Bhūtasaṅkhyā"?
(A) A geometric proof method.
(B) The process of squaring a circle.
(C) The study of infinite series.
(D) A numeral system using objects or concepts associated with numbers (e.g., 'eyes' for 2).

165. Identify the incorrect statement regarding the Bodhāyana-Pythagorean theorem.
(A) It appears in the Śulbasūtras.
(B) It states the area of a square produced by the diagonal equals the sum of areas produced by length and breadth.
(C) It was developed solely for astronomical purposes.
(D) It predates the Greek formalization of the Pythagorean theorem.

166. Which text features the nearest-integer continued fraction?
(A) Līlāvatī
(B) Dṛkkaraṇa
(C) Śulbasūtras
(D) Āryabhaṭīya

167. Read the given statements and select the correct option.
Statement I: The Karaṇapaddhati gives Vallyupasaṃhāra Method I and II.
Statement II: Vallyupasaṃhāra is an algorithm used exclusively to calculate the volume of a sphere.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

168. Arrange the following mathematical concepts in the order of their historical emergence in Indian texts:
I. Enumeration of big numbers (koti to maha augh)
II. Expressions for surds
III. Kuṭṭaka method
IV. Mādhava series for Sine and Cosine
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) II, III, I, IV

169. What was the cause for developing the Vallyupasaṃhāra method?
(A) The need to build circular altars.
(B) The necessity of solving cubic equations.
(C) The need to contract and resolve continued fractions in astronomical calculations.
(D) The requirement to find the volume of a sphere.

170. Match the entries in List I with those in List II.
List I: (Terms)
P. Sūc
Q. Vargaprakṛti
R. Antyasaṃskāra

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S. Prācī

List II: (Domains)

1. Geometry/Shadows (Līlāvatī)
2. Quadratic equations (Brahmagupta)
3. Infinite Series (Kerala School)
4. Altar Orientation (Śulbasūtras)

(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

171. Consider the following statements about the Līlāvatī:

I. It was authored by Bhāskara II.
II. It deals with arithmetic, progressions, and plane figures.
III. It teaches the rule of supposition.
IV. It provides calculations for cyclic quadrilaterals.

Which of the above statement(s) is/are correct?
(A) II, III, and IV
(B) I, III, and IV
(C) I, II, and IV
(D) II, III, and IV

172. Identify the correct statement about Nīlakaṇṭha on the irrationality of Pi.
(A) He claimed Pi is exactly 22/7.
(B) He explicitly stated Pi is irrational based on incommensurability.
(C) He used calculus to prove Pi is transcendental.
(D) He rejected the use of Pi entirely.

173. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.

Assertion (A): Brahmagupta's rules for zero established it as a fully functioning number.

Reason (R): He defined zero operationally in addition, subtraction, multiplication, and division.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

174. Identify the incorrect pair regarding the Kerala School.
(A) Sum of infinite geometric series - Nīlakaṇṭha
(B) Mādhava series - Sine and Cosine
(C) Fast convergent series - Pi
(D) Putumana-Somayājī series - Linear equations

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175. A student uses Līlāvatī's rule to find the original amount of money before a series of transactions. Which method is being applied?
(A) Viparīta-karman (Inversion)
(B) Vallyupasaṃhāra
(C) Antyasaṃskāra
(D) Kuṭṭaka

176. Consider the following statements regarding traditional number systems:

I. The Kaṭapayādi system maps letters to numbers.
II. Bhūtasaṅkhyā relies on cultural concepts to represent numbers.
III. Āryabhaṭan numeration uses vowels for place values.
IV. The decimal place value system evolved independently in India.
V. Vedas only count up to 100.

Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, II, III, and IV
(C) I, III, IV, and V
(D) I, II, IV, and V

177. What is the most appropriate interpretation of Āryabhaṭa's Sine-Table?
(A) It is a table of angles and their modern sine values.
(B) It is a table of half-chords for given arcs in a circle of a specific radius.
(C) It is a table for solving quadratic equations.
(D) It is an astrological chart.

178. Identify the incorrect statement regarding the extraction of roots in Āryabhaṭīya.
(A) Āryabhaṭa states that negative numbers have real square roots.
(B) The method for square roots resembles the modern long-division method.
(C) The method for cube roots involves separating the number into 'ghana' and 'aghana' places.
(D) Root calculations were essential for astronomy.

Q. Sine-Table in 24 parts
R. Līlāvatī
S. Modification of Sine-Table

List II: (Indian Mathematicians)
1. Brahmagupta
2. Āryabhaṭa
3. Bhāskara II
4. Nīlakaṇṭha Somayājī

(A) P-2, Q-1, R-4, S-3
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-2, R-3, S-4

216. Consider the following statements about Trigonometry in Āryabhaṭīya:
I. It developed the concept of the half-chord (Jya).
II. It calculated sine values by differences.
III. It utilized the Mādhava infinite series.
IV. Its Sine-Table became foundational for later astronomers.

Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

217. Identify the correct statement regarding Brahmagupta's treatment of negative numbers.
(A) He called them 'Śūnya'.
(B) He considered them imaginary and useless.
(C) He established that the product of two negative numbers is positive.
(D) He proved that a negative number has a real square root.

218. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Bhūtasaṅkhyā system was widely used in Indian astronomy.
Reason (R): It allowed the concise and poetic representation of large numbers by using culturally significant words (e.g., 'Rasa' for 6).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

219. Identify the incorrect pair regarding specific mathematical series.
(A) Mādhava series - Sine and Cosine
(B) Putumana-Somayājī series - Fast convergent series for Pi
(C) Antyasaṃskāra - End-correction term
(D) Vallyupasaṃhāra - Infinite geometric progression

220. An engineer is calculating the exact surface area of a sphere using rules provided in the Līlāvatī. What formula conceptualization is she likely employing?
(A) Surface Area = Area of a circle squared
(B) Surface Area = 4 × Area of a great circle
(C) Surface Area = π × Radius
(D) Surface Area = Volume / Diameter

221. Consider the following statements regarding Kuṭṭaka:
I. It solves linear equations of the form ax - by = c.
II. Both Āryabhaṭa and Brahmagupta wrote on it.
III. It involves the Euclidean-like division algorithm.
IV. It literally means pulverizer.
V. It was solely used for geometrical altars.

Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) II, III, IV, and V
(C) I, II, III, and IV
(D) I, II, IV, and V

222. What is the most appropriate translation for "Antyasaṃskāra" as applied by the Kerala School?
(A) The final geometric altar step.
(B) The extraction of a square root.
(C) The conversion to Kaṭapayādi notation.
(D) The end-correction applied to an infinite series.

223. Identify the incorrect statement regarding Līlāvatī.
(A) It computes the volume of a sphere.
(B) It ignores the concept of fractions.
(C) It handles mathematical progressions.
(D) It deals with the application of right triangles to plane figures.

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188. What is the most appropriate definition of the Āryabhaṭan system of numeration?
(A) A strict base-60 numeral system.
(B) A unique alphabetic system representing numbers using Sanskrit consonants and vowels.
(C) A system using notches on a stick.
(D) A method for writing continued fractions.

189. Identify the incorrect statement regarding the Tantrasaṅgraha.
(A) It was written by Nīlakaṇṭha Somayājī.
(B) It modifies Āryabhaṭa's Sine-Table for greater accuracy.
(C) It strictly adheres to early Vedic altar construction rules.
(D) It belongs to the Kerala School of mathematics.

190. Which cause led to the creation of the Kaṭapayādi system?
(A) The need to solve linear equations.
(B) The necessity to compute the volume of a sphere.
(C) The requirement to prove geometric theorems.
(D) The desire to easily memorize large astronomical tables by embedding them in standard poetic meters.

191. Read the given statements and select the correct option.
Statement I: The Dṛkkaraṇa explicitly mentions a nearest-integer continued fraction.
Statement II: Kuṭṭaka is an algorithm identical to the modern Newton-Raphson method.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

192. Arrange the following mathematicians in historical order:
I. Bodhāyana
II. Brahmagupta
III. Bhāskara II
IV. Mādhava
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, III, IV
(D) I, II, IV, III

193. Match the entries in List I with those in List II.
List I: (Numeral Systems)
P. Āryabhaṭan system
Q. Bhūtasaṅkhyā
R. Kaṭapayādi
S. Decimal system
List II: (Key Rules)
1. Consonants = base numbers, Vowels = multiplier
2. Cultural/physical objects denote numbers
3. Four sets of consonants map to 1-9 and 0
4. Positional notation with zero
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

194. Consider the following statements about the Kuṭṭaka method:
I. It means 'pulverizer'.
II. It was used by Āryabhaṭa to solve $ax - by = c$.
III. It involves a sequence of successive divisions.
IV. It is the core algorithm for finding square roots.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

195. Identify the correct statement regarding cyclic quadrilaterals.
(A) Āryabhaṭa proved their impossibility.
(B) The Kerala School invented them.
(C) Līlāvatī gives methods for constructing a cyclic quadrilateral.
(D) Brahmagupta's formula applies to non-cyclic quadrilaterals.

196. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Śulbasūtras provide geometric rules.
Reason (R): These rules were necessary for the exact spatial configuration and area calculations required for Vedic fire altars.
(A) Both A and R are true and R is the correct explanation of A.

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III. It historically predates the work of Gregory and Leibniz.
IV. It uses the principle of successive approximation.
V. It was entirely copied from Greek sources.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

233. What is the most appropriate definition of Kuṭṭaka?
(A) A geometric rule for cyclic quadrilaterals.
(B) An infinite series for Sine.
(C) An algorithm to solve linear diophantine equations.
(D) A numeral system based on vowels.

234. Identify the incorrect statement regarding the Bodhāyana method.
(A) It explicitly states the formula for the volume of a sphere.
(B) It describes how to construct a square using a cord.
(C) It involves the properties of a right-angled triangle.
(D) It relates the square of the diagonal to the squares of the sides.

235. Arrange the following mathematical topics in the order they typically appear in traditional Indian treatises:
I. Basic Arithmetical operations
II. Inversion method
III. Rule of supposition
IV. Solutions of quadratic equations
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) I, II, IV, III

236. Read the given statements and select the correct option.
Statement I: The Tantrasaṅgraha modified Āryabhaṭa's Sine-Table.
Statement II: The Karaṇapaddhati only provides one rigid method to obtain sine values.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

237. Match the entries in List I with those in List II.
List I: (Concept/Method)
P. Viparīta-karman
Q. Ishta-karman
R. Vallyupasaṃhāra
S. Antyasaṃskāra
List II: (Tradition/Type)
1. Inversion method
2. Rule of supposition
3. Continued fraction contraction
4. End-correction
(A) P-2, Q-1, R-4, S-3
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-4, R-1, S-2

238. Consider the following statements about the decimal place value system:
I. It developed the conceptual use of zero.
II. Numbers in the Vedas trace its early enumerative origins.
III. It facilitated complex astronomical calculations.
IV. It was entirely derived from Babylonian cuneiform.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and III

239. Identify the correct statement regarding Līlāvatī's Combinations (Khandameru).
(A) It mathematically corresponds to Pascal's triangle and permutations.
(B) It describes the combination of chemical elements.
(C) It is a rule for constructing cyclic quadrilaterals.
(D) It proves the irrationality of Pi.

240. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Kuṭṭaka method was extremely important in Indian astronomy.
Reason (R): It allowed the determination of integer cycles required to compute planetary conjunctions.

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Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, II, and III
(D) I, III, and IV

206. Identify the correct statement regarding Līlāvatī's treatment of plane figures.
(A) It strictly deals with theoretical topology.
(B) It proves that circles cannot be measured.
(C) It omits the calculation of areas.
(D) It relies on the application of right triangles.

207. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The Śulbasūtras provide an accurate approximation for the square root of 2.
Reason (R): This approximation was derived using modern integral calculus.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

208. Identify the incorrect pair regarding Big Numbers.
(A) Koti - Traditional term for 10^7
(B) Akshauhini - An exact measurement of Pi
(C) Maha augh - A very large number in traditional texts
(D) Sahasra - Traditional term for 1,000

209. If you need to find the inverse of a series of arithmetic operations to discover the original starting number,
which method from Līlāvatī would you use?
(A) Kuṭṭaka
(B) Viparīta-karman
(C) Ishta-karman
(D) Sūc

210. Consider the following statements regarding Nīlakaṇṭha:
I. He belonged to the Kerala School.
II. He authored the Tantrasaṅgraha.
III. He discussed the sum of infinite geometric series.
IV. He hinted at the irrationality of Pi.
V. He was the primary author of the Śulbasūtras.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

211. What is the most appropriate summary of Brahmagupta's contribution to cyclic quadrilaterals?
(A) He proved they cannot exist in nature.
(B) He provided accurate formulas for their area and the lengths of their diagonals.
(C) He used them exclusively for predicting eclipses.
(D) He proved they always have equal sides.

212. Identify the incorrect statement regarding the rule of supposition in Līlāvatī.
(A) It is known as Ishta-karman.
(B) It involves assuming an arbitrary value to arrive at the solution.
(C) It is similar to the modern method of false position.
(D) It is an algorithm strictly used for square roots.

213. Which mathematical process is specifically linked with "Vallyupasaṃhāra"?
(A) Extracting a cube root.
(B) Solving a quadratic equation.
(C) Contracting and resolving continued fractions.
(D) Calculating the volume of a sphere.

214. Read the given statements and select the correct option.
Statement I: The Dṛkkaraṇa provides a nearest-integer continued fraction method.
Statement II: Continued fractions were completely unknown in ancient Indian mathematics.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

215. Match the entries in List I with those in List II.
List I: (Concepts)
P. Area of Cyclic Quadrilateral

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179. In the context of Brahmagupta's mathematics, what is the result of solving a linear equation with one unknown called?
(A) Kuṭṭaka
(B) Yāvattāvat
(C) Ekavarṇa-samīkaraṇa
(D) Bīja

180. Read the given statements and select the correct option.
Statement I: The Līlāvatī includes the calculation of the area of a circle.
Statement II: The Līlāvatī completely ignores the concept of surface area of a sphere.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

181. Match the entries in List I with those in List II.
List I: (Mathematicians)
P. Āryabhaṭa
Q. Brahmagupta
R. Mādhava
S. Bhāskara II
List II: (Works/Discoveries)
1. Sine-Table in 24 parts
2. Rules for Zero
3. Infinite series for Sine and Cosine
4. Līlāvatī
(A) P-2, Q-3, R-4, S-1
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

182. Consider the following statements about the Vallyupasaṃhāra method:
I. It is found in Karaṇapaddhati.
II. It has Method I and II.
III. It is a technique for calculating planetary orbits using calculus.
IV. It pertains to continued fractions.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

183. Identify the correct statement regarding Putumana-Somayājī's series.
(A) It proved that the Earth is flat.
(B) It outlines the construction of cyclic quadrilaterals.
(C) It relies on the Bhūtasaṅkhyā system exclusively.
(D) It is a fast convergent series for Pi.

184. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): Nīlakaṇṭha's notion of the sum of infinite geometric series was pioneering.
Reason (R): He provided a geometric proof that an infinite sum could converge to a finite value.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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185. Identify the incorrect pair regarding the mathematical categories.
(A) Surds - Śulbasūtras
(B) Kuṭṭaka - Āryabhaṭa
(C) Decimal place value - Karaṇapaddhati
(D) Rule of supposition - Līlāvatī

186. An astronomer applies a method to calculate the exact conjunction of two planets by resolving a continued fraction.
Which algorithm is most likely being used?
(A) Vallyupasaṃhāra
(B) Antyasaṃskāra
(C) Sūc
(D) Viparita-karana

187. Consider the following statements regarding the decimal place value system in India:
I. It features a symbol for zero.
II. The positional value increases by a factor of 10.
III. It was widely used in astronomical computations.
IV. Traditional literature lists enumerations of big numbers.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) I, II, IV, and V
(D) I, II, III, and IV

224. Which Indian mathematician is famously noted for expressing the irrationality of Pi and the sum of infinite geometric series?
(A) Āryabhaṭa
(B) Brahmagupta
(C) Nīlakaṇṭha Somayājī
(D) Bodhāyana

225. Read the given statements and select the correct option.
Statement I: The Śulbasūtras explicitly contain a proof of Fermat's Last Theorem.
Statement II: The Śulbasūtras contain methods for obtaining a perpendicular bisector using a cord.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

226. Match the entries in List I with those in List II.
List I: (Mathematician/Text)
P. Āryabhaṭīya
Q. Līlāvatī
R. Dṛkkaraṇa
S. Karaṇapaddhati
List II: (Innovation)
1. Nearest-integer continued fraction
2. Vallyupasaṃhāra Method I & II
3. Sine-Table in minutes
4. Mixtures and Combinations
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

227. Consider the following statements regarding Brahmagupta:
I. He formulated rules for positive, negative, and zero.
II. He provided solutions for quadratic equations.
III. He developed the rule of supposition.
IV. He gave the area of a cyclic quadrilateral.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) II, III, and IV
(C) I, II, and IV
(D) I, III, and IV

228. Identify the correct statement concerning traditional systems of numeration.
(A) The Bhūtasaṅkhyā system employs geometric shapes exclusively.
(B) The Kaṭapayādi system was restricted to military use.
(C) The decimal system lacked a concept of place value.
(D) The Āryabhaṭan system utilizes the letters of the Sanskrit alphabet to compactly represent numbers.

229. Read the following statements and select the correct option based on the Assertion (A) and Reason (R) given below.
Assertion (A): The cord-folding method in Śulbasūtras was a highly practical geometric technique.
Reason (R): It allowed priests to accurately construct symmetrical fire altars without relying on advanced algebraic equations.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

230. Identify the incorrect pair regarding ancient numeration.
(A) Koti - 10^7
(B) Kaṭapayādi - Exclusively base-60
(C) Vowels in Āryabhaṭan system - Indicate place value multipliers
(D) Bhūtasaṅkhyā - Object-based word numerals

231. A mathematician decodes the word "Kha" in a mathematical verse as the number 2.
Which numeral system is this text likely employing?
(A) Decimal place value
(B) Bhūtasaṅkhyā
(C) Śulbasūtra
(D) Āryabhaṭan or Kaṭapayādi

232. Consider the following statements regarding the Mādhava series:
I. It includes infinite series expansions for trigonometric functions.
II. It was foundational for the Kerala School.

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(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

197. Identify the incorrect pair regarding geometry and arithmetic texts.
(A) Bodhāyana method - Śulbasūtras
(B) Rule of supposition - Līlāvatī
(C) End-correction - Brahmagupta
(D) Kuṭṭaka - Āryabhaṭīya

198. A mathematician is applying Līlāvatī's rule of mixtures (Miśraka-vyavahāra) to solve a trade dispute.
What mathematical concept does this involve?
(A) Infinite geometric series.
(B) Proportions and interest calculations.
(C) Trigonometric sines.
(D) Cyclic quadrilaterals.

199. Consider the following statements regarding Brahmagupta:
I. He formalized zero.
II. He provided rules for positive and negative numbers.
III. He solved linear and quadratic equations.
IV. He introduced the formula for cyclic quadrilaterals.
V. He completely rejected the concept of Pi.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) I, II, IV, and V
(D) I, II, III, and IV

200. What is the most appropriate understanding of Antyasaṃskāra in the Kerala School?
(A) It is a remainder term added to a truncated infinite series to accelerate its convergence.
(B) It is the final answer of a Kuṭṭaka problem.
(C) It is the process of extracting a square root.
(D) It is a geometric construction method for altars.

201. Identify the incorrect statement concerning the Āryabhaṭīya.
(A) It describes a method for extracting cube roots.
(B) It features an alphabetical system for expressing numbers.
(C) It rejects the use of zero as a placeholder.
(D) It contains a table of sine differences.

202. Which cause necessitated the modifications of the Sine-Table in Tantrasaṅgraha?
(A) Inaccuracies in the older Āryabhaṭan tables when applied to more precise astronomical observations.
(B) The need to solve quadratic equations.
(C) The switch from decimal to a base-60 system.
(D) The requirement to calculate the area of cyclic quadrilaterals.

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203. Read the given statements and select the correct option.
Statement I: The Mādhava series includes infinite series expansions for Sine and Cosine functions.
Statement II: The Mādhava series completely avoided the calculation of Pi.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

204. Match the entries in List I with those in List II.
List I: (Mathematical Methods)
P. Bodhāyana method
Q. Kuṭṭaka
R. Ishta-karman
S. Vallyupasaṃhāra
List II: (Applications)
1. Constructing a square
2. Solving linear diophantine equations
3. Rule of supposition
4. Evaluating continued fractions
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

205. Consider the following statements about the Kerala School:
I. It developed fast convergent series for Pi.
II. Nīlakaṇṭha mathematically considered the irrationality of Pi.
III. Putumana-Somayājī developed an infinite series.
IV. It abandoned trigonometry for pure geometry.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

241. Identify the incorrect pair regarding geometry.
(A) Area of circle - Līlāvatī
(B) Sphere Volume - Śulbasūtras
(C) Cyclic Quadrilateral - Brahmagupta
(D) Square construction - Bodhāyana method

242. A mathematician wants to find the sum of an infinite geometric progression.
Which Indian mathematician famously utilized this concept in his proofs?
(A) Nīlakaṇṭha Somayājī
(B) Āryabhaṭa
(C) Brahmagupta
(D) Mahāvīra

243. Consider the following statements regarding the Śulbasūtras:
I. They are appendices to the Vedas dealing with altar construction.
II. They express surds like the square root of 2.
III. They give cord-folding methods for perpendicular bisectors.
IV. They contain the Bodhāyana-Pythagorean theorem.
V. They define the modern trigonometric tangent function.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) I, II, III, and IV
(D) I, II, IV, and V

244. What is the most appropriate definition for the term 'Maha augh'?
(A) The center point of a cyclic quadrilateral.
(B) The geometric series sum.
(C) The zero placeholder.
(D) A highly enormous number mentioned in traditional Vedic literature.

245. Identify the incorrect statement regarding the Karaṇapaddhati.
(A) It features different methods to obtain sine values.
(B) It contains Vallyupasaṃhāra Method I and II.
(C) It deals exclusively with arithmetic progressions.
(D) It is an important text of the Kerala School tradition.

246. Which of the following is the cause that motivated the development of fast convergent series by Putumana-Somayājī?
(A) The need to construct square altars faster.
(B) The Mādhava series for Pi converged too slowly for practical high-precision astronomy.
(C) The demand for solving linear equations in commerce.
(D) The requirement to standardise the Bhūtasaṅkhyā system.

247. Read the given statements and select the correct option.
Statement I: The Līlāvatī includes the topic of 'Sūc problems' which relates to shadows and geometry.
Statement II: The Līlāvatī asserts that the volume of a sphere is equal to its surface area.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

248. Match the entries in List I with those in List II.
List I: (Concept)
P. Quadratic Equation Solutions
Q. Rule of Supposition
R. Sine-Table Modifications
S. Irrationality of Pi
List II: (Scholar/Text)
1. Brahmagupta
2. Līlāvatī
3. Tantrasaṅgraha
4. Nīlakaṇṭha
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-3, R-4, S-1
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

249. Consider the following statements about Āryabhaṭa's arithmetic:
I. He provided an algorithm for extracting square roots.

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300. What profound conceptual realization did Nīlakaṇṭha acknowledge regarding circular measurements?

(A) They could never be finitely resolved due to the irrationality of π

(B) They could be perfectly calculated using cyclic quadrilaterals

(C) They were intricately linked to the Bhūtasaṅkhyā system

(D) They required only a finite number of decimal places to become precise

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(A) The connection between circumference and diameter
(B) Relations between linear and quadratic equations
(C) Side and diagonal relations
(D) Properties of positive and negative numbers

Direction : Please read the following source carefully.

A defining characteristic of ancient mathematical literature is the sophisticated conceptualization of the decimal place value system, which laid the groundwork for extensive numerical enumeration. An analysis of the numbers in Veda demonstrates an extraordinary capacity to conceive and mathematically manipulate extraordinarily large quantities. Traditional literature systematically details the enumeration of big numbers, illustrating a structured progression of magnitudes that far exceeded practical daily requirements. In this hierarchical system, specific terms were assigned to distinct decimal places, scaling up from familiar quantities to vast astronomical figures such as koti. The enumeration extends further to magnitudes like maha augh, showcasing a theoretical fascination with the infinite or near-infinite. Additionally, traditional texts incorporate terms like akshauhini and other named numerals, which functioned both as precise mathematical values and as descriptive markers for immense aggregations. This methodical naming convention, extending from koti to maha augh and encompassing akshauhini, reflects a highly advanced understanding of place value scaling. The presence of these named numerals in traditional literature confirms that the decimal place value system was not merely functional but also theoretically expansive, accommodating the enumeration of big numbers.

Based on the above source, attempt the following five questions.

256. What foundational concept laid the groundwork for extensive numerical enumeration in ancient mathematical literature?
(A) The Bodhāyana-Pythagorean theorem
(B) The decimal place value system
(C) The rule of supposition
(D) The nearest-integer continued fraction

257. According to the text, the structured progression of magnitudes found in traditional literature exceeded what threshold?
(A) The limits of geometric approximation
(B) The rules governing positive and negative numbers
(C) The capacity of the alphabetic numeral system
(D) Practical daily requirements

258. Which of the following terms is identified in the text as a vast astronomical figure in the hierarchy of big numbers?
(A) Koti
(B) Sūc
(C) Kuṭṭaka
(D) Vallyupasaṃhāra

259. What does the enumeration of magnitudes like "maha augh" showcase according to the source?
(A) Preference for complex geometric proofs over algebraic solutions
(B) Theoretical limitations of the decimal place value system
(C) Fascination with infinite or near-infinite concepts
(D) Focus on administrative records for daily practical counting

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260. How did terms like "akshauhini" and other named numerals function in traditional texts?
(A) Precise values and markers for immense aggregations
(B) Elaborate alphabetic codes used for recording dates
(C) Variables within complex indeterminate equations
(D) Measuring the volume and surface area of a sphere

Direction : Please read the following source carefully.

To effectively encode mathematical, astronomical, and chronological data within traditional literature, classical scholars developed distinct alphabetic and symbolic mechanisms to represent the decimal place value system. An analytical review of these methodologies identifies three different systems of numerations that were prominently utilized to condense numerical values into memorable formats. The first is

II. He provided an algorithm for extracting cube roots.
III. He computed Pi exactly.
IV. He introduced a unique alphabetic system for numbers.

Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) II, III, and IV
(C) I, II, and IV
(D) I, III, and IV

250. Identify the correct statement regarding the overall scope of the Līlāvatī.
(A) It is a comprehensive mathematical treatise covering arithmetic, algebra, geometry, and permutations.
(B) It strictly deals with advanced calculus.
(C) It rejects the use of zero in mathematical operations.
(D) It focuses solely on the theological aspects of the Vedas.

Direction : Please read the following source carefully.

The architectural precision required in ancient ritual practices necessitated rigorous geometric formulations, which are systematically preserved in the Śulbasūtra texts. A critical examination of these texts reveals sophisticated expressions for the surds, allowing practitioners to calculate irrational values with remarkable accuracy during altar construction. Fundamental to this geometric tradition are the diverse methods for obtaining a perpendicular bisector, an essential step in ensuring structural symmetry. The texts detail specific techniques for the construction of a perpendicular bisector, notably highlighting the cord-folding method and the Bodhāyana method of constructing a square. These procedures illustrate a practical yet highly theoretical approach to planar geometry. Furthermore, the foundational spatial concepts presented in these manuals culminated in the formulation of the Bodhāyana-Pythagorean theorem, which defines the relationship between the sides and the diagonal of rectangles and squares. By integrating the cord-folding method with the precise mathematical expression for the surds, the Śulbasūtra texts established a comprehensive framework for exact geometric constructions. The Bodhāyana method of constructing a square, coupled with the Bodhāyana-Pythagorean theorem, underscores a profound mathematical tradition focused on spatial harmony and exactitude in mensuration.

Based on the above source, attempt the following five questions.

251. According to the passage, what necessitated the rigorous geometric formulations found in the Śulbasūtra texts?
(A) Construction of early complex celestial and astronomical models
(B) Precise architectural requirements of ancient ritual practices
(C) Theoretical investigations regarding the properties of infinite series
(D) Standardization and formalization of complex algebraic equations

252. What role did the expressions for the surds play in the Śulbasūtra texts?
(A) Accurate calculation of various irrational values
(B) Systematic decoding of complex chronological data sets
(C) Foundational basis of the decimal place value system
(D) Alternative method for geometric square construction

253. Obtaining a perpendicular bisector is described in the text as an essential step for which of the following?
(A) Evaluating fractional approximations
(B) Calculating spherical surface areas
(C) Ensuring structural symmetry
(D) Establishing the irrationality of numbers

254. Which two methods are explicitly highlighted in the text for geometric construction?
(A) The inversion method alongside the standard rule of supposition
(B) The Vallyupasaṃhāra method and the recursive pulverization method
(C) The Kuṭṭaka method and the nearest-integer fraction technique
(D) Cord-folding and the Bodhāyana method of constructing a square

255. What mathematical relationship is defined by the Bodhāyana-Pythagorean theorem according to the source?

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and cube-roots with advanced geometric models, the further development of these principles culminated in highly sophisticated trigonometric systems that defined later astronomical accuracy.
Based on the above source, attempt the following five questions.

266. What algorithmic procedures does the Āryabhaṭīya introduce that established foundational techniques for algebraic computations?
(A) Derived solutions for cyclic quadrilaterals
(B) Extraction of square roots and cube-roots
(C) The rule of supposition and inversion
(D) The nearest-integer continued fraction

267. What did Āryabhaṭa's Sine-Table provide for mathematical calculations?
(A) An infinite polynomial expansion used for pi calculation
(B) Methodology for calculating half-chord values
(C) A symbolic mechanism using vowels and consonants
(D) A recursive pulverization process for equations

268. Which later treatise is noted in the passage for significantly enhancing the computational accuracy of the sine values?
(A) Tantrasaṅgraha
(B) The Līlāvatī treatise
(C) The Śulbasūtra manuals
(D) The Dṛkkaraṇa manual

269. According to the passage, what did the earlier arithmetic and trigonometry in Āryabhaṭīya serve as?
(A) A definitive and unchangeable mathematical endpoint
(B) A purely linguistic exercise in chronograms
(C) A theoretical baseline for later modifications
(D) A substitute for the decimal place value system

270. What was the ultimate result of integrating improved algebraic techniques with advanced geometric models?
(A) Abandonment of tabular mathematical representations
(B) Formulation of the Bodhāyana geometric method
(C) Elimination of infinite series for pi expansions
(D) Sophisticated systems defining astronomical accuracy

Direction : Please read the following source carefully.

The evolution of trigonometric computation reached a level of unprecedented sophistication with the formulation of infinite series expansions, fundamentally transforming how planetary positions were calculated. A central achievement in this domain is the Mādhava series for Sine and Cosine functions, which allowed mathematicians to determine precise trigonometric values without relying solely on geometric approximations or rigid tabular interpolations. By utilizing these infinite series, scholars could achieve continuous and highly accurate calculations for any given angle. Building upon this theoretical framework, later treatises elaborated on procedural applications. Notably, there are different methods to obtain sine values from Karaṇapaddhati, an instrumental text that systematized complex computations into functional algorithms for astronomers. The different methods to obtain sine values from Karaṇapaddhati provided varied algorithmic pathways, optimizing the use of the Mādhava series for Sine and Cosine functions depending on the required precision. This integration of abstract infinite series with pragmatic computational manuals enabled highly efficient trigonometric evaluations. The transition from the theoretical Mādhava series for Sine and Cosine functions to the applied techniques within the Karaṇapaddhati represents a significant milestone in computational mathematics.
Based on the above source, attempt the following five questions.

271. What mathematical advancement fundamentally transformed the calculation of planetary positions according to the text?
(A) The invention of the cord-folding method
(B) The extraction of square and cube roots
(C) Formulation of infinite series expansions
(D) The use of the Bhūtasaṅkhyā system

272. What was the primary advantage of the Mādhava series for Sine and Cosine functions?

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(A) Solving first-degree indeterminate equations using pulverization
(B) Precision without reliance on geometric approximations
(C) Accurate calculation of the exact volume of a sphere
(D) Representing large numbers using natural associations

273. Which text systematized complex trigonometric computations into functional algorithms for astronomers?
(A) The Śulbasūtra manuals
(B) The Līlāvatī treatise
(C) The Āryabhaṭīya treatise
(D) Karaṇapaddhati

274. What did the different methods to obtain sine values from Karaṇapaddhati optimize?
(A) Use of series based on precision
(B) Construction of a perpendicular bisector
(C) Enumeration of large values like koti
(D) Alphabetic rules of the Kaṭapayādi system

275. The transition from the theoretical Mādhava series to the applied techniques in the Karaṇapaddhati represents a milestone in which field?
(A) Architectural and ritual geometry
(B) Adaptability of linguistic forms
(C) Applied computational mathematics
(D) The field of pure combinatorics

Direction : Please read the following source carefully.

The systematization of algebraic operations fundamentally transformed classical computational frameworks, a paradigm shift largely driven by the rigorous formulations of Brahmagupta. A critical examination of his contributions reveals a comprehensive treatment of the mathematics of positive, negative and zero. By defining the arithmetic rules governing these entities, Brahmagupta established a robust foundation for abstract numerical operations, recognizing zero not merely as a placeholder but as a distinct mathematical quantity subject to specific operational rules. This theoretical expansion facilitated advanced algebraic methodologies, particularly the systematic solution of linear and quadratic equations. Brahmagupta provided generalized algorithmic procedures to resolve these equations, handling multiple variables and complex numerical relationships with unprecedented clarity. In the realm of geometry, his analytical approach extended to the precise properties of the cyclic quadrilateral. He formulated exact rules for determining the area and the lengths of diagonals of a cyclic quadrilateral, integrating algebraic solutions with geometric configurations. The seamless application of the mathematics of positive, negative and zero to the solution of linear and quadratic equations underscores the profound interconnectedness of his algebraic and geometric theories.

Based on the above source, attempt the following five questions.

276. Who is credited in the passage with driving the paradigm shift in the systematization of algebraic operations?
(A) Brahmagupta
(B) The scholar Āryabhaṭa
(C) The scholar Nīlakaṇṭha
(D) The mathematician Mādhava

277. How did Brahmagupta conceptualize zero in his mathematical framework?
(A) Exclusively as a spatial geometric point
(B) Strictly as an empty placeholder for counting
(C) As an undefined value for theoretical debate
(D) Distinct quantity with operational rules

278. What advanced algebraic methodologies were facilitated by Brahmagupta's treatment of positive, negative, and zero?
(A) Enumeration of various astronomical large numbers
(B) Solution of linear and quadratic equations
(C) Derivation of infinite series for sine and cosine
(D) Construction of square roots via chord-folding

279. In the realm of geometry, for which specific figure did Brahmagupta formulate exact rules regarding area and diagonals?
(A) Right triangle
(B) Surface area of a sphere
(C) Cyclic quadrilateral
(D) Perpendicular bisector

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280. The passage suggests that Brahmagupta's work underscores the profound interconnectedness between which two fields?
(A) Scientific astronomy and linguistics
(B) Arithmetic and chronogram encoding
(C) Infinite series and place value systems
(D) Algebraic and geometric theories

Direction : Please read the following source carefully.

The pedagogical structure of classical algebraic texts is brilliantly exemplified in the Līlāvatī, which systematically outlines diverse mathematical procedures for practical and theoretical applications. A foundational aspect of the text is its detailed exposition on arithmetical operations, which introduce sophisticated problem-solving frameworks. Among these, the inversion method and the rule of supposition are prominently featured, enabling practitioners to determine unknown quantities by working backward from a known result or by assuming an initial hypothetical value. Building on these arithmetical operations, the text advances to the algebraic solution of quadratic equations, providing distinct algorithmic steps to isolate variables. Furthermore, the Līlāvatī categorizes practical mathematical problems into specialized thematic sections. It offers comprehensive methodologies for calculating mixtures, allowing for the precise determination of proportional contents. The text also delves into combinatorics through the study of combinations, alongside the detailed mathematical treatment of mathematical progressions. By integrating the inversion method and the rule of supposition with the analysis of mixtures, combinations, and progressions, the text creates a highly structured curriculum. This systematic approach to the solution of quadratic equations reflects deep computational expertise.

Based on the above source, attempt the following five questions.

281. Which classical text is cited in the passage as exemplifying the pedagogical structure of algebraic procedures?
(A) Līlāvatī
(B) Tantrasaṅgraha
(C) Śulbasūtra
(D) Dṛkkaraṇa

282. What does the inversion method enable practitioners to do?
(A) Assume an initial hypothetical value to solve equations
(B) Solve via working backward from a known result
(C) Calculate the diagonals of a cyclic quadrilateral
(D) Substitute alphabetical letters for numbers

283. According to the text, the rule of supposition involves solving mathematical problems by doing what?
(A) Extracting square and cube roots
(B) Assuming an initial hypothetical value
(C) Categorizing infinite geometric series
(D) Applying end-correction techniques

284. For what purpose does the Līlāvatī offer methodologies regarding "mixtures"?
(A) Proportional content determination
(B) The calculation of complex orbital paths
(C) Synthesis of linguistic numeration systems
(D) The determination of various infinite sequences

285. In addition to the study of combinations, what other topic is given detailed mathematical treatment in the Līlāvatī?
(A) The Kuṭṭaka methodology
(B) Vallyupasaṃhāra algorithms
(C) Mathematical progressions
(D) The Bhūtasaṅkhyā system

Direction : Please read the following source carefully.

Beyond its algebraic and arithmetical frameworks, the Līlāvatī presents a highly structured approach to spatial measurement through the rigorous analysis of plane figures and three-dimensional objects. A significant portion of its geometric treatise focuses on plane figures, particularly detailing the application of right triangles to resolve complex mensuration challenges, including the specialized Sūc problems which deal with intersecting lines and shadows. The text systematically outlines protocols for the construction of a quadrilateral, with particular theoretical emphasis on the properties of cyclic quadrilaterals. In addressing curvilinear geometry, the treatise establishes a refined

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the Āryabhaṭan system, which assigns specific numerical values to consonants and vowels, allowing for the concise formulation of complex astronomical constants within metrical verses. The second method, the Bhūtasaṅkhyā system, employs a deeply contextual approach by utilizing well-known objects or concepts to denote numbers based on their natural associations, such as using the eyes to represent the number two. The third prominent method is the Kaṭapayādi system, a highly flexible alphabetic scheme where specific letters of the alphabet correspond to single digits, facilitating the creation of chronograms and mathematical tables that are phonetically pleasing and easy to memorize. The strategic deployment of the Āryabhaṭan, Bhūtasaṅkhyā, and Kaṭapayādi systems illustrates the diverse intellectual strategies employed to manage numerical data. Together, these three different systems of numerations highlight the linguistic adaptability of ancient mathematics.

Based on the above source, attempt the following five questions.

261. What was the primary purpose of developing alphabetic and symbolic mechanisms in classical mathematics?
(A) Calculation of the area and volume of spherical objects
(B) Solving of various first-degree indeterminate equations
(C) Evaluation of infinite series expansions related to pi
(D) Encoding mathematical, astronomical, and chronological data

262. How does the Āryabhaṭan system assign numerical values according to the text?
(A) Utilizing the natural associations of well-known physical objects
(B) Mapping specific values to consonants and vowels
(C) Matching numerical values to diverse geometric shapes
(D) Using purely standardized decimal numerical digits

263. Which system uses well-known objects or concepts, such as eyes to represent the number two?
(A) The Kaṭapayādi system
(B) The Āryabhaṭan system
(C) The Bhūtasaṅkhyā system
(D) The Dṛkkaraṇa system

264. What is a key characteristic of the Kaṭapayādi system?
(A) Application of geometric fractions to represent extremely large numbers
(B) Reliance on cord-folding techniques used to encode complex quantities
(C) Restriction of numerical representation to the use of only vowel sounds
(D) Alphabet-to-digit mapping for phonetically pleasing tables

265. What do the three different systems of numerations collectively highlight about ancient mathematics?
(A) Linguistic adaptability
(B) Reliance on strictly non-verbal calculation
(C) Absence of a decimal place value framework
(D) Rejection of systematic place value scaling

Direction : Please read the following source carefully.

The systematic progression of classical mathematics is profoundly evident in the arithmetic and trigonometry in Āryabhaṭīya and its further development in subsequent treatises. The Āryabhaṭīya introduces rigorous algorithmic procedures for extracting both square root and cube-roots, establishing foundational techniques for subsequent algebraic computations. Furthermore, the text marks a pivotal moment in trigonometric history through the presentation of Āryabhaṭa's Sine-Table, which provided a structured methodology for calculating half-chord values at specific angular intervals. This foundational tabular representation was critically analyzed and refined by later scholars seeking greater precision. A major advancement in this trajectory is its modification in Tantrasaṅgraha, where the computational accuracy of the sine values was significantly enhanced. The transition from the discrete values in Āryabhaṭa's Sine-Table to the refined models shows a continuous refinement of algorithmic strategies. The modification in Tantrasaṅgraha exemplifies how earlier arithmetic and trigonometry in Āryabhaṭīya served as a theoretical baseline. By integrating improved techniques for square root

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292. Which two mathematicians are explicitly associated with the foundational Kuṭṭaka method in the text?
(A) Āryabhaṭa and Brahmagupta
(B) The scholar Nīlakaṇṭha and Mādhava
(C) Both Putumana and also Somayājī
(D) Bodhāyana and the sage Nīlakaṇṭha

293. Which mathematical text is identified as presenting the Vallyupasaṃhāra Method I and II?
(A) The Līlāvatī treatise
(B) The Āryabhaṭīya treatise
(C) The Śulbasūtra manuals
(D) Karaṇapaddhati

294. What do the Vallyupasaṃhāra methods aim to achieve through continuous subdivision?
(A) Isolation of positive and negative coefficients
(B) Approximating complex fractional values
(C) The measurement of various intersecting shadows
(D) Enumeration of big numbers up to maha augh

295. In which text was the nearest-integer continued fraction developed to achieve superior convergence rates?
(A) Tantrasaṅgraha
(B) Karaṇapaddhati
(C) Dṛkkaraṇa
(D) Līlāvatī

Direction : Please read the following source carefully.

The epistemological and computational breakthroughs of the Kerala School fundamentally redefined the mathematical understanding of circular geometry and infinite processes. At the core of their geometric analysis is the Mādhava series for π, which presented an infinite polynomial expansion to calculate the circumference of a circle. Recognizing the slow convergence of the basic series, the mathematicians introduced the concept of end-correction (Antyasaṃskāra), a highly sophisticated algebraic adjustment applied to truncated series to drastically improve accuracy. This innovation directly facilitated the formulation of different fast convergent series for π, optimizing computational efficiency for astronomical observations. Among these advanced formulations is the Putumana-Somayājī series, which exemplifies the school's ability to manipulate infinite sequences into rapidly converging forms. Furthermore, the theoretical implications of these infinite processes were rigorously analyzed by Nīlakaṇṭha. The philosophical and mathematical insights of Nīlakaṇṭha on the irrationality of π marked a profound conceptual shift, acknowledging that exact circular measurements could never be finitely resolved. This realization was intricately linked to the discourse by Nīlakaṇṭha and the notion of the sum of infinite geometric series, consolidating the Kerala School's legacy in infinite mathematics.

Based on the above source, attempt the following five questions.

296. What mathematical expansion is at the core of the Kerala School's geometric analysis for calculating the circumference of a circle?
(A) The Bodhāyana method
(B) The Kuṭṭaka pulverization series
(C) The Vallyupasaṃhāra algorithm
(D) The Mādhava series for π

297. What does the term "Antyasaṃskāra" refer to in the context of the passage?
(A) Adjustments for truncated series
(B) A geometric tool for right triangles
(C) An alphabetic numeral mapping system
(D) A rule of supposition for quadratic equations

298. What was the primary benefit of introducing end-correction to the mathematical series?
(A) Proving the Bodhāyana-Pythagorean theorem
(B) Improved accuracy and efficiency
(C) Simplifying the naming of large numerical figures
(D) Transforming linear into indeterminate equations

299. Which mathematical series is cited as an example of the Kerala School manipulating infinite sequences into rapidly converging forms?
(A) Brahmagupta convergence series
(B) Putumana-Somayājī series
(C) Dṛkkaraṇa subdivision series
(D) Sūc progression series

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value of π to facilitate accurate computations. Utilizing this value of π, the text provides precise algorithmic formulas for determining the area of a circle. The geometric analysis extends into three dimensions, offering methodical procedures to calculate the surface area of a sphere as well as the volume of a sphere. By applying the principles derived from the application of right triangles and Sūc problems, the Līlāvatī ensures precision in calculating both the surface area of a sphere and the volume of a sphere, demonstrating profound geometric synthesis.

Based on the above source, attempt the following five questions.

286. What specific geometric elements does the Līlāvatī apply to resolve complex mensuration challenges?
(A) Hexagonal structures
(B) Cord-folding matrices
(C) Nearest-integer fractions
(D) Right triangles

287. What are "Sūc problems" primarily concerned with in the context of the passage?
(A) The extraction of cube roots
(B) The representation of numbers through objects
(C) Intersecting lines and shadows
(D) The derivation of indeterminate algebraic equations

288. When outlining protocols for quadrilateral construction, which specific type of quadrilateral receives theoretical emphasis?
(A) Irregular quadrilaterals
(B) Cyclic quadrilaterals
(C) Tangential quadrilaterals
(D) Rhomboidal quadrilaterals

289. To facilitate accurate computations in curvilinear geometry, what does the Līlāvatī establish?
(A) An alphabetic mechanism
(B) The rule of supposition
(C) The Bhūtasaṅkhyā mapping
(D) A refined value of π

290. According to the text, the mathematical treatise provides methodical procedures to calculate what properties of a sphere?
(A) Surface area and volume
(B) Rotational velocity and circumference
(C) Equatorial diameter and shadow length
(D) Tangent intersections and angular momentum

Direction : Please read the following source carefully.

The resolution of indeterminate equations represents a sophisticated domain of classical algebra, heavily reliant on recursive algorithmic techniques. A cornerstone of this study is the Kuṭṭaka method by Āryabhaṭa and Brahmagupta, which provides a systematic pulverization process to solve first-degree indeterminate equations by successively reducing the coefficients. This conceptual framework laid the groundwork for advanced studies in Kuṭṭaka and continued fractions. Later mathematical treatises expanded upon these iterative procedures, notably through the Vallyupasaṃhāra and Continued fraction techniques. The integration of these concepts is systematically detailed in later computational manuals, which present Vallyupasaṃhāra Method I and II from Karaṇapaddhati. These dual methods offer refined algorithmic approaches to evaluate and approximate complex fractional values through continuous subdivision. Furthermore, the quest for optimal rational approximations led to the development of the nearest-integer continued fraction in Dṛkkaraṇa. By utilizing the nearest-integer continued fraction in Dṛkkaraṇa, mathematicians achieved superior convergence rates compared to standard fractional expansions. The theoretical progression from the foundational Kuṭṭaka method by Āryabhaṭa and Brahmagupta to the Vallyupasaṃhāra Method I and II from Karaṇapaddhati highlights a continuous evolution in the study of continued fractions.

Based on the above source, attempt the following five questions.

291. What is the primary function of the Kuṭṭaka method as described in the passage?
(A) Calculating the exact volume of a sphere
(B) Determining pi values via infinite series
(C) Pulverization of equations
(D) Representing numbers using the Kaṭapayādi system

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ANSWERS

1. (B) Śulbasūtras
The Śulbasūtras are ancient appendices to the Vedas that provide comprehensive geometric rules for the precise construction of various Vedic fire altars. These texts are notable for containing expressions for surds, such as the square root of two, which were necessary for ensuring the accurate spatial proportions and areas required by ritualistic traditions in early Indian civilization.

2. (A) It involves folding a cord to obtain a precise perpendicular bisector.
The cord-folding method is a practical geometric technique detailed in the Śulbasūtras for constructing sacrificial altars. By marking a cord at specific intervals and folding it at predetermined points, ancient practitioners could determine precise perpendicular bisectors. This manual approach ensured that the structural symmetry and orientation of the altars met the rigorous requirements defined in Vedic ritual instructions.

3. (C) P-2, Q-4, R-3, S-1
Ancient Indian mathematical texts focused on diverse domains to advance numerical understanding. The Śulbasūtras specialized in the geometry of fire altars, while Āryabhaṭīya introduced foundational sine tables and root extractions. Later, the Brahmasphuṭasiddhānta established formal rules for zero and negative numbers. Finally, the Līlāvatī became a standard for arithmetic and progressions, illustrating the evolution of mathematical thought across centuries.

4. (D) A process for constructing a square using a specific cord.
The Bodhāyana method describes a geometric procedure used in the Śulbasūtras for the construction of squares. This technique involves using a specific cord or rope to mark and intersect arcs, ensuring that the resulting four-sided figure has equal sides and right angles. This process was essential for creating the precise layouts required for Vedic rituals and altar foundations.

5. (C) I, II, and IV
The Śulbasūtras contain significant geometric insights, including an early formulation of the Pythagorean theorem relating the diagonal and sides of a rectangle. They also provide a remarkably accurate approximation for the square root of two. Additionally, these texts outline practical methods for constructing perpendicular bisectors using cords, though they do not address the calculation of infinite geometric series.

6. (C) Statement I is true but Statement II is false.
The Bodhāyana-Pythagorean theorem correctly identifies that the area produced by the diagonal of a rectangle equals the sum of areas produced by its sides. Contrary to the second claim, the Śulbasūtras provided detailed geometric methods for constructing squares. These procedures were fundamental for building sacrificial altars, demonstrating that ancient Indian scholars possessed sophisticated techniques for handling complex geometric shapes.

7. (A) Both A and R are true and R is the correct explanation of A.
The cord-folding method was essential in Vedic altar construction because it provided a reliable way to determine accurate perpendicular bisectors. Without modern instruments, priests relied on these geometric cord techniques to maintain the strict symmetry and specific areas required for ritual sites. The practical application of geometry ensured that the altars were correctly aligned according to the sacred traditions.

8. (A) Kuṭṭaka - Pulverizer method
The Kuṭṭaka, or pulverizer method, is a sophisticated algorithm used to solve linear diophantine equations. While it is a major development in Indian mathematics, it is found in later texts like the Āryabhaṭīya rather than the ancient Śulbasūtras. Other terms like Dvi-karaṇī and Prācī are correctly associated with Śulbasūtra concepts, making the attribution of Kuṭṭaka to these early texts incorrect.

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of (s-a), (s-b), (s-c), and (s-d). This formula is a generalization of Heron's formula for triangles.

43. (D) Brahmagupta
Brahmagupta is the author of the influential mathematical and astronomical treatise known as the Brahmasphuṭasiddhānta. Written in the seventh century, this work is particularly famous for its systematic treatment of zero as a number and its formulation of rules for arithmetic operations involving positive and negative quantities. It also contains significant contributions to geometry, such as the area formula for cyclic quadrilaterals, and diophantine equations.

44. (C) Statement I is true but Statement II is false.
Brahmagupta was indeed the first mathematician to provide a general solution for linear diophantine equations using the pulverizer method. Contrary to the second statement, his mathematics did not lack the concept of negative numbers. In fact, he was a pioneer in establishing formal rules for operations with negative quantities, treating them as "debts" in contrast to positive "fortunes" to ensure algebraic consistency in his equations.

45. (C) A quadrilateral whose vertices all lie on a single circle.
In the context of Brahmagupta's geometric theorems, a cyclic quadrilateral is defined as a four-sided figure whose four vertices all lie on the circumference of a single circle. This specific property allows for the application of unique mathematical formulas for its area and diagonals. Brahmagupta's work on these figures was a major advancement in ancient geometry, providing solutions that were not discovered in Western mathematics until centuries later.

46. (D) He provided a formula equivalent to the modern quadratic formula.
Brahmagupta made significant contributions to algebra by providing a general solution for quadratic equations. His method, expressed in verse, is functionally equivalent to the modern quadratic formula used to find the roots of equations in the form $ax^2 + bx = c$. This allowed for the systematic calculation of unknowns, even when the solutions involved negative numbers, which he treated as fully valid mathematical entities.

47. (A) Cyclic Quadrilateral
A four-sided field whose vertices all touch a circular boundary is defined as a cyclic quadrilateral. This geometric property is the specific condition required to apply Brahmagupta's formula for the area. By knowing the lengths of the four sides, a surveyor can accurately calculate the total area enclosed within the boundaries, demonstrating the practical utility of Brahmagupta's theorems in ancient surveying and land measurement.

48. (B) P-2, Q-4, R-1, S-3
Brahmagupta's rules for arithmetic operations are consistent with modern algebra. Adding two negative numbers results in a negative value. Multiplying a positive by a negative yields a negative product. Subtracting a negative number from zero results in a positive value, as it is equivalent to addition. Finally, zero divided by any non-zero number is zero. These rules formed a complete system for handling different types of integers.

49. (B) I, II, and IV
Brahmagupta was a revolutionary mathematician who mathematically defined zero and established the fundamental rules for operations with both positive and negative numbers. He also discovered the definitive formula for calculating the lengths of the diagonals of a cyclic quadrilateral. While he made many breakthroughs, the Mādhava series was a later development of the Kerala School and is not attributed to him, making statement III incorrect.

50. (A) I, II, IV, and V
The Līlāvatī, authored by Bhāskara II, is a comprehensive mathematical treatise that addresses a wide range of topics including the inversion method, the rule of supposition, and the mathematics of mixtures. It does not ignore combinations and progressions; in fact, it provides rules for both. The text was widely used as a standard manual for arithmetic and geometry, presenting complex problems in an engaging, poetic format.

51. (C) Working a problem backward from the final result to find the initial unknown.
The Inversion Method, or Viparīta-karman, is a problem-solving technique detailed in the Līlāvatī. It involves reversing a series of mathematical

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where the side and diagonal dimensions had specific ritualistic significance.

18. (A) Arbuda
In the traditional enumeration sequence found in the Vedas, the term 'koti' represents ten million. The sequence continues into increasingly larger numbers, with 'arbuda' following koti to represent one hundred million. This systematic progression up to astronomically large values like 'maha augh' demonstrates that ancient Indian mathematicians had a clear and sophisticated grasp of the decimal place-value system.

19. (C) Statement I is true but Statement II is false.
The Āryabhaṭan system of numeration utilizes consonants for base values and vowels to indicate decimal positions, allowing for very compact numerical representation. Conversely, the Bhūtasaṅkhyā system does not rely on digits alone; it uses words for objects or concepts associated with specific numbers. For example, the word for 'eyes' represents two, enabling mathematicians to record complex data in verse.

20. (D) An alphasyllabic numeral system where letters correspond to digits 0-9.
The Kaṭapayādi system is an ancient alphasyllabic numeral system that maps specific Sanskrit letters to the digits zero through nine. This ingenious system allowed Indian mathematicians and astronomers to encode complex numerical data into meaningful poetic verses. By translating these syllables back into numbers, practitioners could easily memorize and transmit extensive tables, such as sine values and planetary positions, across generations.

21. (C) Terms like 'koti' demonstrate a sophisticated base-10 place value system.
The enumeration of massive numbers in traditional Indian literature highlights an advanced understanding of mathematics. Terms such as 'koti', which signifies ten million, illustrate the use of a sophisticated base-ten place-value system. This linguistic and numerical structure allowed for the recording of quantities up to very high powers of ten, far exceeding the numeric capabilities of many other contemporary civilizations.

22. (B) Using words for 6, 3, and 4, read right-to-left to form 436.
In the Bhūtasaṅkhyā system, numbers are represented by words associated with specific counts. "Rasa" denotes six, "Guna" denotes three, and "Veda" denotes four. Following the rule "ankānām vāmato gatiḥ," which dictates reading from right to left, the sequence six-three-four is interpreted as the number 436. This system allowed astronomical data to be embedded seamlessly into rhythmic and poetic verses.

23. (D) It encoded numbers into easily memorized, meaningful poetic verses.
The Kaṭapayādi system provided a significant advantage by allowing mathematicians to encode complex numerical values into poetic verses. Since vowels were generally ignored and specific consonants mapped to digits, scholars could create words and sentences that were easy to chant and memorize. This mnemonic efficiency was crucial for preserving and transmitting precise astronomical and mathematical tables in a purely oral tradition.

24. (A) The Āryabhaṭan system of numeration heavily utilized the Kaṭapayādi mapping.
The Āryabhaṭan system and the Kaṭapayādi system are distinct methods of numerical notation. Āryabhaṭa used a unique system where vowels represent powers of one hundred, whereas Kaṭapayādi maps letters to the digits zero through nine. While both are alphabetic, they function differently. The other statements correctly describe the Bhūtasaṅkhyā system, the role of consonants in Kaṭapayādi, and decimal references found in the Vedas.

25. (C) Lack of capacity to represent numbers larger than 10,000.
The decimal place value system developed in India is characterized by the use of ten distinct symbols, including zero, where the value of each digit is determined by its position. This system is exceptionally powerful because it allows for the representation of infinitely large numbers. It was never limited to values under 10,000, as evidenced by Vedic texts containing specific names for much larger powers.

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astronomers determining planetary cycles and the coincidence of celestial events.

60. (B) P-1, Q-2, R-3, S-4
Various Indian scholars made significant contributions to the pulverizer method and fractions. Āryabhaṭa provided the first formal algorithm for Kuṭṭaka, while Brahmagupta extended it to more general linear diophantine equations. Later, Putumana Somayājī developed fast convergent series for trigonometric values. Finally, the author of the Dṛkkaraṇa text introduced the nearest-integer continued fraction, demonstrating a continuing legacy of refinement in numerical methods and fractional analysis across different eras.

61. (C) I, II, and III
Continued fractions are addressed in several Indian mathematical works. Vallyupasaṃhāra is a specific method for resolving these fractions, with Karaṇapaddhati detailing two distinct approaches. Additionally, the Dṛkkaraṇa text introduces the nearest-integer continued fraction, an advanced algorithm for numerical approximation. While these techniques were sophisticated, ancient Indian mathematicians did not use the modern English term "continued fraction," instead employing indigenous Sanskrit terminology like Vallyupasaṃhāra to describe the process.

62. (D) It involves a sequence of divisions similar to the Euclidean algorithm.
The Kuṭṭaka method is a fundamental algebraic procedure that involves a sequence of successive divisions to solve linear indeterminate equations. Structurally, it is very similar to the Euclidean algorithm used for finding the greatest common divisor. Far from being discarded, it was refined by successive generations of mathematicians, including the Kerala School, because of its critical importance in solving complex periodicity problems in astronomy.

63. (A) Both A and R are true and R is the correct explanation of A.
The Kuṭṭaka method was vital for Indian astronomy because it provided the mathematical tools necessary to solve integer equations related to celestial cycles. Astronomers needed to determine when multiple planets would return to the same relative positions, a problem that naturally leads to linear diophantine equations. By using the pulverizer algorithm, they could calculate these vast time intervals and planetary conjunctions with remarkable precision and reliability.

64. (B) Kuṭṭaka - Infinite geometric series sum
The pair linking Kuṭṭaka with the sum of infinite geometric series is incorrect. Kuṭṭaka refers to the pulverizer method for solving linear diophantine equations. In contrast, Vallyupasaṃhāra refers to the contraction of a column of quotients into a fraction, a method for evaluating continued fractions. The Dṛkkaraṇa is correctly known for the nearest-integer continued fraction, while the Kerala School developed the concepts related to infinite series and their summation.

65. (B) A continued fraction convergent
Applying the Vallyupasaṃhāra method from the Karaṇapaddhati is equivalent to calculating a continued fraction convergent in modern mathematics. This technique involves taking a sequence of quotients derived from successive divisions and "contracting" them back into a single ratio. This provides a highly accurate rational approximation for complex numbers or planetary ratios, allowing for precise astronomical predictions without the need for unwieldy decimal or fractional expansions.

66. (A) I, II, III, and IV
The Kerala School made revolutionary contributions to mathematics, including Mādhava's infinite series for pi and the development of the Antyasaṃskāra end-correction term. Scholars like Putumana-Somayājī created fast convergent series, while Nīlakaṇṭha Somayājī provided arguments for the incommensurability of pi. Far from rejecting geometric series, the school deeply integrated them into their work, laying the conceptual groundwork for modern calculus and advanced trigonometric analysis.

67. (C) End-correction or remainder term
In the context of the Mādhava series developed by the Kerala School, Antyasaṃskāra refers to an end-correction or remainder term. Since infinite series for pi or sine converge slowly, mathematicians added this specific correction

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conceptual approach is a cornerstone of modern calculus and was utilized by the Kerala School to compute highly accurate astronomical tables long before similar developments in Europe.

35. (C) I, II, III, and IV
Trigonometry in ancient India saw significant advancements, including Āryabhaṭa's introduction of the half-chord and Mādhava's discovery of power series for sine and cosine. Texts like Karaṇapaddhati and Tantrasaṅgraha provided various methods and modifications to these trigonometric values. Far from being restricted to building fire altars, these developments were primarily driven by the need for precise astronomical modeling and the calculation of planetary motions.

36. (D) For precise astronomical predictions, such as eclipses and planetary positions.
The development of accurate sine tables in ancient India was primarily motivated by the requirements of astronomy. Calculating the exact timing of eclipses and the relative positions of planets necessitated precise trigonometric computations. By refining sine values and intervals, mathematicians like Āryabhaṭa provided the tools needed to model the celestial sphere, allowing astronomers to make highly reliable predictions of complex planetary phenomena and celestial events.

37. (C) It completely ignores the Mādhava series.
The Karaṇapaddhati is an important text of the Kerala School that provides several sophisticated methods for obtaining accurate sine values. It does not ignore the Mādhava series; rather, it is one of the key works that preserves and details these infinite series expansions. Written long after the Āryabhaṭīya, it represents a further evolution of trigonometric techniques, incorporating the power series discoveries of the Saṅgamagrāma tradition.

38. (B) II, III, IV, I
The chronological contribution to trigonometry began with Āryabhaṭa in the fifth century, who established the foundational jya system. He was followed by Mādhava of Saṅgamagrāma, who discovered infinite series expansions. Brahmagupta, in the seventh century, contributed further rules, though his primary trigonometric focus followed Āryabhaṭa. Nīlakaṇṭha Somayājī, in the fifteenth century, authored the Tantrasaṅgraha, refining these concepts and providing proofs for many Kerala School discoveries.

39. (D) The need to solve quadratic equations with negative roots in astronomical calculations.
Brahmagupta formulated rules for positive, negative, and zero to address practical mathematical needs in astronomy. When solving quadratic equations related to planetary positions, mathematicians often encountered results that required a formal understanding of negative numbers. By defining these concepts as "debts" or "fortunes," Brahmagupta established a consistent algebraic framework, enabling the systematic treatment of all possible real roots within his mathematical and astronomical models.

40. (A) Śūnya - Zero
In his algebraic work, Brahmagupta used specific Sanskrit terms to describe mathematical concepts. "Śūnya" was the term for zero, established as a fully functional number in arithmetic. He referred to positive numbers as "dhana" (fortune) and negative numbers as "ṛṇa" (debt). The term "Kuṭṭaka" refers to the pulverizer method for solving diophantine equations, rather than square roots, showing the specialized terminology of the period.

41. (C) A number divided by zero is zero.
Brahmagupta established many correct rules for zero, such as multiplication by zero resulting in zero and subtraction from a number leaving it unchanged. However, he did not state that a number divided by zero is zero. Instead, he explored the idea of division by zero as "tat-cheda," implying a more complex relationship that later mathematicians identified as leading toward the concept of infinity or undefined values.

42. (A) sqrt((s-a)(s-b)(s-c)(s-d))
Brahmagupta provided a famous formula for the area of a cyclic quadrilateral, which is a quadrilateral whose vertices all lie on a single circle. If the sides are denoted as a, b, c, and d, and s represents the semi-perimeter, the area is calculated as the square root of the product

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mathematically modified with end-correction terms, known as Antyasaṃskāra. These corrections compensate for the terms omitted when the series is truncated. By using these specialized formulas, mathematicians could achieve a high degree of numerical accuracy for pi or trigonometric functions while only summing a small number of initial terms, greatly increasing computational efficiency.

76. (B) P-2, Q-1, R-4, S-3
Indian mathematical terms often describe specific procedural techniques. Vallyupasaṃhāra refers to the contraction of continued fractions, while Antyasaṃskāra denotes the end-correction term for infinite series. Ishta-karman is the rule of supposition used to solve equations by assuming an initial value. Viparīta-karman is the rule of inversion, where a problem is solved backward from the final result. Each method provided a unique logical tool for ancient mathematicians to solve complex problems.

77. (C) I, II, and III
The decimal place value system in India is deeply rooted in tradition, with early enumerations of large powers of ten appearing in the Vedas. It fundamentally includes a symbol and operational rules for zero. The Kaṭapayādi system is a notable application, using an alphasyllabic map to represent numbers. While base-sixty was used for certain astronomical units, it was not the exclusive base for general mathematical computations, making statement IV incorrect.

78. (D) It applies the properties of right triangles to solve problems related to plane figures.
In the Līlāvatī, Bhāskara II approaches the geometry of plane figures by extensively applying the properties of right-angled triangles. By decomposing complex shapes into simpler triangular components, he could calculate areas and lengths with high precision. This method allowed for the practical solution of problems involving various polygons and circles, demonstrating the deep integration of trigonometric and geometric reasoning within classical Indian mathematical treatises.

79. (A) Both A and R are true and R is the correct explanation of A.
Nīlakaṇṭha's work on the sum of infinite geometric series was a significant advancement because it utilized the concept of limits. By showing that an infinite sum can converge to a specific finite value, he prefigured the fundamental principles of modern integral calculus. This theoretical breakthrough allowed the Kerala School to provide rigorous proofs for their infinite series expansions, moving beyond mere approximation toward a formalized mathematical understanding of continuity.

80. (B) Śūnya - Infinity
The pair linking Śūnya with infinity is incorrect. In Indian mathematics, Śūnya is the term for zero, established as a fully functional numeral by Brahmagupta. The terms Jya and Koti-jya correctly correspond to the sine and cosine of an arc, respectively. Utkrama-jya refers to the versine. These trigonometric terms were essential for astronomical calculations, representing different geometric relationships within the standard sine-quadrant system used by ancient scholars.

81. (B) Līlāvatī
The formula for the area of a circle defined as one-fourth the product of its circumference and diameter is prescribed in the Līlāvatī. This elegant expression is mathematically equivalent to the modern formula using pi and the radius squared. Bhāskara II utilized this relationship to solve various geometric problems, demonstrating a clear understanding of the proportional link between a circle's linear dimensions and the space it encloses within its boundary.

82. (A) I, II, III, and IV
Kuṭṭaka, literally meaning "pulverizer," is a sophisticated algorithm used to solve linear indeterminate equations of the form ax - by = c. This method, introduced by Āryabhaṭa, was later extended by Brahmagupta to handle more complex quadratic forms known as Vargaprakṛti. It involves a process of successive division similar to the Euclidean algorithm. While it is a cornerstone of Indian algebra, it is not a term for the Pythagorean theorem.

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operations to find an original unknown value when the final result is known. For instance, if a number is multiplied and then added to, the method reverses these steps by subtracting and then dividing to retrieve the starting number, a common logic in algebraic reasoning.

52. (A) Both A and R are true and R is the correct explanation of A.
The Līlāvatī frequently employs the rule of supposition, known as Ishta-karman, which is a powerful algebraic tool. This method allows a mathematician to solve a problem by assuming an arbitrary initial value, performing the given operations, and then scaling the result to match the actual final value. This proportional reasoning simplifies complex equations, making it an essential technique for students and scholars in ancient Indian mathematics.

53. (C) It outlines the method of integration by parts.
The Līlāvatī is a fundamental text on arithmetic and geometry that covers quadratic equations, permutations, combinations, and progressions. However, it does not contain modern calculus concepts like integration by parts, which were developed much later. Its focus remains on classical Indian mathematics, providing elegant solutions to practical and theoretical problems through methods like the rule of three, inversion, and various geometric theorems.

54. (B) Sūc problems - Fluid dynamics
In the Līlāvatī, Sūc problems do not relate to fluid dynamics. Instead, they refer to geometric problems involving shadow measurements and calculations using a gnomon or needle. The other pairs are correct: Viparīta-karman is the inversion method, Ishta-karman is the rule of supposition, and Miśraka-vyavahāra deals with the mathematics of mixtures, such as combining different grades of gold or calculating interest.

55. (D) Progressions and Mixtures
When a merchant uses the rules of the Līlāvatī to calculate interest or the outcome of compounding transactions, they are applying the mathematical principles of progressions and mixtures. The text provides specific formulas and procedures for dealing with commercial arithmetic, including the summation of series and the distribution of profits. This highlights the practical application of Bhāskara II's work in solving everyday economic and financial problems.

56. (A) Problems involving shadow measurements using a gnomon.
Sūc problems in the context of the Līlāvatī refer to geometric calculations concerning the shadows cast by a gnomon, which is a vertical rod or needle. These problems were used to determine time, latitude, and directions. By applying the properties of similar triangles and right-angled geometry, mathematicians could derive precise measurements from the length and orientation of the shadow cast by the sun at different times.

57. (C) Statement I is true but Statement II is false.
The Līlāvatī correctly provides formulas for the surface area and volume of a sphere, representing a high degree of geometric understanding. However, it does not provide the exact modern transcendental value of Pi. Like other mathematicians of his time, Bhāskara II used sophisticated approximations for Pi, such as 3927/1250, but the concept of Pi as a transcendental number was not formalized until much later in mathematical history.

58. (A) I, II, III, IV
Indian mathematical treatises typically follow a logical progression, starting with basic arithmetical operations as the foundation. These lead into the study of linear equations and then more complex quadratic equations. Finally, specialized algorithms like the Kuṭṭaka, or pulverizer, are introduced to solve diophantine equations. This structured approach ensured that students mastered fundamental concepts before moving on to the advanced algebraic and number-theoretic techniques required for astronomy.

59. (D) A method for solving linear diophantine equations by successive division.
Kuṭṭaka is an ingenious algorithm developed in ancient Indian mathematics to find integer solutions for linear diophantine equations of the form ax - by = c. The term literally means "pulverizer," reflecting the process of breaking down the coefficients through a sequence of successive divisions, similar to the Euclidean algorithm. This method was particularly vital for

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9. (C) Bodhāyana method for squares
To construct a precise geometric square for a Vedic altar using a cord, a priest applies the Bodhāyana method. This ancient procedural rule provides the necessary geometric instructions to ensure all sides are equal and all angles are right angles. Such precision was vital because the efficacy of Vedic rituals was believed to depend on the exactness of altar dimensions.

10. (A) II, IV, and V
Geometry in the Śulbasūtras includes obtaining perpendicular bisectors through cord-folding and the formulation of the Bodhāyana theorem, which is equivalent to the Pythagorean theorem. These texts also describe complex transformations, such as turning a circle into a square. While surds were used, they were not expressed in decimal notation, and the texts served ritualistic rather than purely secular purposes.

11. (D) To outline geometric rules for constructing specific Vedic fire altars.
The primary purpose of the Śulbasūtras was to provide the geometric and practical instructions required for constructing various Vedic fire altars. Each altar shape, such as a falcon or a chariot wheel, had to maintain a specific area while changing its form. This ritual necessity drove the development of early geometry, including theorems on right-angled triangles and area transformations.

12. (B) They explicitly use the base-60 (sexagesimal) numeral system for all measurements.
Mathematical content in the Śulbasūtras includes high-precision square root approximations and geometric methods for area transformation and bisector construction. However, these ancient texts did not employ the sexagesimal system for measurements. Instead, they relied on a decimal-based understanding of numbers and practical linear units like the angula, reflecting the indigenous development of mathematical concepts during the Vedic period.

13. (A) I, III, II, IV
The chronological development of Indian mathematics began with the ancient Śulbasūtras, which focused on ritual geometry. This was followed by the Āryabhaṭīya in the fifth century, which introduced advanced trigonometry and algebra. Brahmagupta's Brahmasphuṭasiddhānta appeared in the seventh century, refining rules for zero and equations. Finally, the Līlāvatī was written by Bhāskara II in the twelfth century, standardizing arithmetic.

14. (D) The ritual requirements for the shape of fire altars led to geometric rules.
The development of geometry in the Śulbasūtras was directly caused by the rigorous ritual requirements of Vedic civilization. Specific shapes for fire altars were mandated for different sacrifices, but they had to maintain identical areas. This practical challenge forced priests to formulate precise rules for doubling areas, constructing squares from rectangles, and approximating the relationship between diagonals and sides.

15. (A) Akshauhini - A specific large composite number
Traditional Indian literature features sophisticated nomenclature for massive quantities. An Akshauhini refers to a specific large composite number used primarily to quantify massive army formations in epics like the Mahabharata. Other terms like Koti and Ayuta represent ten million and ten thousand, respectively, demonstrating a robust base-ten place-value system that existed long before the modern era was established globally.

16. (B) Cuneiform system
Ancient Indian literature contains several traditional systems of numeration, such as the Āryabhaṭan, Bhūtasaṅkhyā, and Kaṭapayādi systems. These were used to represent numbers through alphabets or word associations. In contrast, the cuneiform system was a stylus-based writing technique used in ancient Mesopotamia. It was never a part of the traditional mathematical or literary systems developed within the Indian subcontinent.

17. (B) Square root of 2
When calculating the diagonal of a unit square using methods from the Śulbasūtras, one determines the value of the square root of two. These ancient texts provide a formulaic approximation that yields a result remarkably close to the actual value. This calculation was essential for the precise construction of altars

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term to the end of a truncated series to dramatically improve accuracy. This technique allowed them to achieve high-precision results with fewer terms, a sophisticated precursor to modern numerical analysis and limit theory.

68. (D) He proved that pi is an exact rational number.
Nīlakaṇṭha Somayājī was a brilliant mathematician who authored the Tantrasaṅgraha and utilized infinite geometric series in his mathematical proofs. Crucially, he recognized the incommensurability of pi, hinting at its irrational nature. He did not prove pi to be an exact rational number; instead, he argued that the relationship between a circle's diameter and circumference cannot be expressed as a simple ratio of two integers, a remarkably advanced insight for his time.

69. (C) The very slow convergence of the infinite series for pi required correction terms for practical computation.
The mathematicians of the Kerala School developed Antyasaṃskāra because the standard infinite series for pi converged very slowly. To obtain a precise value for astronomical work, one would normally have to calculate thousands of terms. By inventing sophisticated end-correction terms, they could truncate the series early and still achieve extremely high accuracy. This practical innovation made complex calculations manageable and provided the precision required for their advanced astronomical models.

70. (B) Mādhava - Series for Pi
Mādhava of Saṅgamagrāma is correctly associated with the discovery of the infinite series for Pi, a landmark achievement of the Kerala School. Nīlakaṇṭha is known for his work on the sum of infinite geometric series and astronomical modifications, while Putumana-Somayājī is famous for fast convergent series in the Karaṇapaddhati. These scholars collectively advanced mathematics far beyond the earlier Śulbasūtra and Āryabhaṭan traditions, particularly in the fields of calculus and trigonometry.

71. (D) A fast convergent series for the calculation of pi.
The Putumana-Somayājī series refers to a specialized fast convergent series for calculating the value of pi. Found in his work Karaṇapaddhati, this series uses more complex denominators and alternating signs to approach the true value of pi much more rapidly than the standard Mādhava-Leibniz series. This development allowed for extremely precise circular and trigonometric calculations with relatively few computational steps, aiding high-accuracy astronomical predictions.

72. (A) The ratio must be less than 1.
To calculate a finite sum for an infinite geometric series, as explored by Nīlakaṇṭha, the common ratio between consecutive terms must be less than one. If the ratio is one or greater, the terms do not diminish, and the total sum becomes infinite. Recognizing this condition was a crucial step in early Indian calculus, allowing mathematicians to reliably determine the limits of series used in trigonometric and astronomical derivations.

73. (A) I, II, III, IV
Indian mathematics progressed from the ancient Śulbasūtras, which provided rules for square diagonals, to Āryabhaṭa's foundational Sine-Table in the fifth century. Later, in the seventh century, Brahmagupta developed famous formulas for cyclic quadrilaterals. Finally, the fourteenth century saw Mādhava of Saṅgamagrāma discover infinite series for Pi. This timeline reflects a steady advancement from practical ritual geometry toward increasingly abstract and sophisticated algebraic, trigonometric, and calculus-based concepts.

74. (A) Both Statement I and Statement II are true.
The Kerala School of mathematics developed sophisticated concepts similar to modern calculus, such as infinite series and differentiation-like techniques, several centuries before Newton and Leibniz. Nīlakaṇṭha Somayājī also provided a philosophical and mathematical argument for the incommensurability of pi, stating that the circumference and diameter of a circle cannot be expressed as a ratio of integers. Both achievements highlight the advanced theoretical nature of the Kerala mathematical tradition.

75. (D) A series modified with end-corrections to achieve high accuracy with fewer terms.
In the Kerala School, a fast convergent series is defined as an infinite series that has been

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26. (A) Cube roots
In the Āryabhaṭīya, Āryabhaṭa provides a systematic arithmetic algorithm for extracting cube roots. This method is detailed alongside his procedure for finding square roots, demonstrating a high level of computational proficiency. The algorithm involves partitioning digits into groups and performing successive subtractions based on the expansion of binomial cubes, a process that remains conceptually similar to modern techniques for manual root extraction.

27. (C) Statement I is true but Statement II is false.
Āryabhaṭa's Sine-Table is unique because it records the differences between successive sine values rather than absolute values, facilitating faster interpolation. However, he did not define the sine as a radius-independent ratio like modern trigonometry. Instead, his sine function, known as 'jya', represented the length of a half-chord within a circle of a specific radius, specifically three thousand four hundred thirty-eight units.

28. (B) P-2, Q-1, R-4, S-3
Various numeral systems in ancient India served different mnemonic and mathematical needs. The Āryabhaṭan system used consonants and vowels to indicate numerical positions. The Bhūtasaṅkhyā system utilized words associated with concepts to represent numbers. The Kaṭapayādi system mapped letters to digits for use in poetic meters. Finally, the decimal place-value system provided a positional notation with a zero symbol, revolutionizing general arithmetic.

29. (C) The half-chord of a given arc, equivalent to R × sin(theta).
In the context of Āryabhaṭa's trigonometry, 'Jya' refers to the half-chord of a specific circular arc. Mathematically, this corresponds to the modern sine function multiplied by the radius of the circle. This concept marked a significant shift from the Greek focus on full chords, simplifying trigonometric calculations and providing the foundation for the development of modern trigonometry as used in astronomy today.

30. (D) I, II, and IV
The Āryabhaṭīya is a seminal text that introduced an algorithm for finding cube roots and a unique alphabetical system for recording large numbers. It also includes a Sine-table structured in precise increments of three degrees and forty-five minutes, which corresponds to two hundred twenty-five arc-minutes. While advanced, the text does not contain calculus rules like the product rule, which appeared in much later mathematical traditions.

31. (A) It provides infinite series expansions for sine, cosine, and arctangent functions.
The Mādhava series is a monumental achievement of the Kerala School of mathematics, providing infinite power series expansions for the sine, cosine, and arctangent functions. These series were formulated by Mādhava of Saṅgamagrāma centuries before similar results were discovered in Europe by Newton, Leibniz, and Gregory. This work represents an early and sophisticated form of calculus, allowing for extremely precise trigonometric and circular calculations.

32. (C) A is true but R is false.
The Tantrasaṅgraha introduced several refinements that significantly improved the accuracy of astronomical calculations within the Kerala School. However, it did not reject trigonometry in favor of algebra. On the contrary, the text heavily utilized and expanded upon trigonometric concepts, including modifications to sine tables, to solve complex celestial problems. Algebra and trigonometry were used in tandem to enhance the precision of planetary models.

33. (B) Līlāvatī - Infinite geometric series for Pi
While the Līlāvatī is a comprehensive text on arithmetic and geometry, it is not the source for infinite geometric series for Pi. Those developments are associated with the Kerala School of mathematics, particularly scholars like Mādhava. The Āryabhaṭīya is correctly linked to the sine table, Tantrasaṅgraha to sine table modifications, and Karaṇapaddhati to trigonometric methods, reflecting the specialization of different Indian mathematical treatises.

34. (A) Power series expansion
Using the Mādhava series to calculate the sine of a small angle is a direct application of power series expansion. By expressing trigonometric functions as an infinite sum of terms involving powers of the angle, mathematicians could achieve unprecedented precision. This

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83. (C) It introduced the nearest-integer continued fraction algorithm.
The Dṛkkaraṇa is a significant mathematical and astronomical text that introduced the nearest-integer continued fraction algorithm. This method provides a faster way to approximate ratios compared to the standard continued fraction, as it selects the closest integer at each step, even if it requires subtraction. This innovation reflects the ongoing refinement of numerical techniques within the Indian mathematical tradition to enhance the speed and accuracy of astronomical calculations.

84. (D) It proves that all numbers are irrational.
The Līlāvatī is a comprehensive text that covers mixtures, combinations, and the geometry of cyclic quadrilaterals. It also provides a high-precision approximation for Pi as 3927/1250. However, it does not attempt to prove that all numbers are irrational. On the contrary, it deals primarily with rational arithmetic and practical geometry, providing logical and algorithmic solutions for everyday calculations as well as theoretical mathematical challenges in ancient India.

85. (C) Putumana Somayājī
The Karaṇapaddhati was authored by Putumana Somayājī, a prominent mathematician of the Kerala School. This influential work is best known for detailing sophisticated trigonometric methods, including fast convergent series for the value of pi and techniques for obtaining precise sine values. It also explains the Vallyupasaṃhāra method for evaluating continued fractions, demonstrating the advanced computational and analytical capabilities developed within the Saṅgamagrāma tradition during the medieval period.

86. (A) Both Statement I and Statement II are true.
The Mādhava series for Sine and Cosine functions represent a major breakthrough in infinite series, formulated by the Kerala School long before their European counterparts like Gregory and Leibniz. Furthermore, the Karaṇapaddhati preserves and details these achievements, offering multiple algorithmic methods to obtain highly accurate trigonometric values. Both statements correctly highlight the advanced state of trigonometry and calculus within the medieval Indian mathematical tradition.

87. (D) The resolution of a continued fraction into a simple fraction.
Vallyupasaṃhāra structurally resembles the process of resolving a continued fraction into a simple rational fraction. The term literally means "contraction of a creeper," referring to the way a vertical column of quotients is condensed from the bottom upward to find a single numerator and denominator. This method was essential for Indian astronomers to convert complex ratios into manageable numbers for their planetary models and cycle calculations.

88. (A) P-4, Q-3, R-2, S-1
Major Indian mathematicians and their works are characterized by specific breakthroughs. Āryabhaṭa is known for his Sine-Table divided into twenty-four parts. Brahmagupta established the first comprehensive rules for operations involving zero. Bhāskara II authored the Līlāvatī, a definitive text on arithmetic and geometry. Finally, Nīlakaṇṭha Somayājī wrote the Tantrasaṅgraha, which refined astronomical models and trigonometric series within the Kerala School of mathematics.

89. (C) I, II, and III
The Bhūtasaṅkhyā system is a word-numeral system that uses physical or conceptual items to denote specific numbers, such as 'Netra' (eyes) for two and 'Veda' for four. This allowed scholars to embed numerical data into poetic verses. While it is a powerful mnemonic tool, it is distinct from the Kaṭapayādi system, which uses an alphabetical mapping. Therefore, only the first three statements accurately describe the characteristics of Bhūtasaṅkhyā.

90. (A) He gave general solutions for quadratic equations including those with two roots.
Brahmagupta made a profound contribution to algebra by providing general solutions for quadratic equations. He was among the first to recognize that such equations could have two distinct roots, including negative solutions. By establishing formal rules for arithmetic with negative numbers, he was able to apply his algebraic formulas universally, allowing for the consistent treatment of various mathematical

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154. (A) Words are traditionally read left-to-right to form the number.
The statement that words in the Kaṭapayādi system are read left-to-right is incorrect. Like the Bhūtasaṅkhyā system, Kaṭapayādi traditionally follows the rule "ankānām vāmato gatiḥ," meaning the digits are written and interpreted from right to left. This system was used to encode numerical data into poetic verses, where specific consonants correspond to digits. Vowels were used to form pronounceable words but did not carry numerical value themselves, making the data easier to memorize.

155. (D) Śulbasūtras
The Śulbasūtras are the ancient Indian texts that provide the earliest expressions for surds. As part of the geometric instructions for building fire altars, these texts required the calculation of the diagonal of a square, leading to the remarkably accurate approximation of the square root of two. This practical need for precision in ritual architecture drove the discovery and expression of these irrational numbers long before they were formalized in later mathematical traditions.

156. (C) Statement I is true but Statement II is false.
Āryabhaṭa's Kuṭṭaka method is a highly effective algorithm for solving linear indeterminate equations using a sequence of successive divisions, much like the Euclidean algorithm. Contrary to the second statement, Brahmagupta did not fail in this area; instead, he significantly extended the pulverizer method to solve even more complex types of equations. His rules for zero and negative numbers were foundational for the successful application of these algebraic techniques to astronomical problems.

157. (C) P-1, Q-2, R-3, S-4
Ancient Indian mathematical texts are identified by their unique contributions to numerical methods. The Āryabhaṭīya provides an early algorithm for extracting cube roots. The Karaṇapaddhati is noted for detailing two methods of Vallyupasaṃhāra for evaluating continued fractions. The Tantrasaṅgraha contains crucial modifications to the standard sine table for higher accuracy. Finally, the Līlāvatī covers practical arithmetic through the inversion method, illustrating the specialized nature of these diverse mathematical treatises.

158. (D) I, II, and III
The decimal place value system originated in India and includes a positional notation where each digit's value increases by a factor of ten. It features a symbol and specific arithmetic rules for zero. These concepts are rooted in the massive powers of ten enumerated in the Vedas. While sexagesimal (base-60) was used for arc measurements in astronomy, it was not the base for general computations, making statement IV incorrect in this context.

159. (A) Brahmagupta is renowned for his formula calculating their area.
Brahmagupta is famously recognized for his formula for calculating the area of a cyclic quadrilateral, which is a quadrilateral whose vertices all lie on a single circle. This formula generalizes Heron's formula for triangles and represents a significant achievement in medieval geometry. By expressing the area in terms of the four sides and the semi-perimeter, Brahmagupta provided a sophisticated tool that remained unmatched in Western mathematics for several hundred years.

160. (A) Both A and R are true and R is the correct explanation of A.
The Āryabhaṭan system of numeration was exceptionally compact because it used an ingenious mapping of consonants and vowels. By assigning vowels to represent place values in powers of one hundred, Āryabhaṭa could express extremely large numbers using just a few syllables. This allowed him to record massive astronomical cycles and tables within the concise verses of his treatise, facilitating the memorization and transmission of large-scale scientific data in an oral tradition.

161. (B) Volume of sphere - Viparīta-karman
The pair linking the volume of a sphere with Viparīta-karman is incorrect. In the Līlāvatī, Viparīta-karman is the inversion method used for solving algebraic problems backward from a final result. The volume of a sphere is instead calculated using specific geometric formulas. Other terms like Miśraka-vyavahāra for mixtures, Khandameru for combinations, and Kshetra-vyavahāra for plane figures are correctly identified as major topics covered by Bhāskara II in his comprehensive mathematical treatise.

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dimensional shapes without the need for modern coordinate systems or advanced calculus.

99. (C) Statement I is true but Statement II is false.
The Līlāvatī provides correct mathematical rules for finding the volume of a sphere, representing a sophisticated understanding of three-dimensional geometry. However, it does not claim that this volume is equal to a cube of the same diameter. Bhāskara II used much more accurate proportional relationships involving approximations of pi, ensuring that his geometric results were practically useful for calculating the capacities of various spherical and circular objects.

100. (D) A highly astronomically large number (e.g., 10^{52} or similar magnitude).
The term "Maha augh" represents an astronomically large number in traditional Indian numeral systems, reaching magnitudes such as ten to the power of fifty-two. The existence of such terms in early Vedic and mathematical literature proves that ancient scholars had developed the linguistic and conceptual framework to handle quantities far beyond the needs of daily life, primarily for describing vast cosmic time cycles and mythological scales.

101. (C) P-4, Q-3, R-1, S-2
Key Indian mathematical texts are distinguished by specific innovations. The Āryabhaṭīya provides a formal algorithm for the extraction of cube roots. The Līlāvatī is famous for the rule of inversion used in arithmetic. The Dṛkkaraṇa introduced the nearest-integer continued fraction method for faster approximations. Finally, the Tantrasaṅgraha is noted for its modification of the standard sine table, reflecting the continuous advancement of trigonometry and numerical analysis in ancient India.

102. (B) I, II, and III
The Karaṇapaddhati, authored by Putumana Somayājī, is a crucial text of the Kerala School of mathematics. It provides multiple methods for calculating accurate sine values and introduces the Vallyupasaṃhāra method for evaluating continued fractions. These techniques were essential for high-precision astronomical work. While the text is a mathematical masterpiece, it does not cover Ayurvedic medicine, which is a separate field of traditional Indian knowledge and practice.

103. (D) Brahmagupta provided formulas for their area and diagonals.
Brahmagupta is renowned for his groundbreaking work on cyclic quadrilaterals, specifically providing the definitive formulas for calculating both their area and the lengths of their diagonals. His formula for the area, using the semi-perimeter and the lengths of the four sides, was a major advancement in global geometry. This work demonstrates the high level of sophistication in Indian mathematics during the seventh century, particularly in the study of circle-inscribed figures.

104. (A) Both A and R are true and R is the correct explanation of A.
The Kerala School developed fast convergent series for Pi because they required high numerical precision for astronomical calculations. The standard Mādhava series converged too slowly to be practical for complex computations. By creating faster series and using end-correction terms, they could achieve accurate results with far fewer calculations, enabling astronomers to predict celestial events and planetary positions with an unprecedented degree of accuracy and efficiency.

105. (C) Bodhāyana theorem - Mādhava
The pair linking the Bodhāyana theorem with Mādhava is incorrect because Bodhāyana authored his Śulbasūtra centuries before Mādhava of Saṅgamagrāma was born. The other pairs are correct: Antyasaṃskāra refers to the end-correction term, Putumana-Somayājī is known for fast convergent series, and Nīlakaṇṭha discussed the incommensurability of pi. This highlights the distinct historical eras and contributions within the long tradition of Indian mathematical development from the Vedic period to the Kerala School.

106. (A) Nīlakaṇṭha Somayājī
Nīlakaṇṭha Somayājī, a prominent scholar of the Kerala School, famously utilized and proved the notion of the sum of an infinite geometric series. He provided a geometric derivation to show how a sum of infinitely many terms could result in a finite value. This theoretical insight

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that preserved precise data. This ensured that scientific knowledge could be accurately transmitted through chanting and memorization over many centuries.

123. (C) I false but II true.
The Mādhava series for Sine and Cosine were not developed purely for abstract algebra. Instead, they were created to meet the practical needs of high-precision astronomy. The Kerala School mathematicians required extremely accurate values for planetary positions and eclipses, which standard tables could not provide. By developing infinite series expansions, they could compute these values to any required degree of precision, demonstrating that their mathematical innovations were deeply tied to observational science.

124. (B) P-4, Q-3, R-2, S-1
The Kerala School is defined by several key concepts and their respective contributors. Mādhava formulated the famous infinite series for pi, sine, and cosine. Antyasaṃskāra is the end-correction term used to improve series accuracy. Putumana-Somayājī contributed fast convergent series in the Karaṇapaddhati. Finally, Nīlakaṇṭha utilized the sum of infinite geometric series in his proofs. These advancements represent a highly sophisticated tradition of mathematical analysis and early calculus in medieval India.

125. (C) I, II, and IV
The Bodhāyana-Pythagorean theorem is a foundational geometric principle found in the Śulbasūtras. It states that the area of the square produced by the diagonal of a rectangle is equal to the sum of the areas of the squares produced by its length and breadth. This rule was essential for constructing the precisely shaped square altars required for Vedic rituals. However, it is not related to proving the irrationality of Pi, making statement III incorrect.

126. (D) He defined zero as the result of subtracting a number from itself.
Brahmagupta was the first mathematician to provide a formal definition of zero as a number rather than just a placeholder. He established that zero is the result obtained when a number is subtracted from itself. He further detailed rules for its use in addition, subtraction, and multiplication. While his treatment of division by zero was still developing, his work provided the necessary framework for zero to become a foundational element of modern mathematics.

127. (A) Both A and R are true and R is the correct explanation of A.
The Līlāvatī provides detailed rules for permutations and combinations because these concepts were highly relevant in ancient Indian scholarship. Beyond pure mathematics, they were used to calculate the possible variations of poetic meters and the potential combinations in architecture and music. By mastering these rules, scholars could determine the total number of ways to arrange syllables or structural elements, illustrating the broad practical application of combinatorial mathematics in Indian culture.

128. (D) Negative ÷ Negative = Negative
The rule stating that a negative number divided by a negative number results in a negative value is incorrect. According to the algebraic rules established by Indian mathematicians like Brahmagupta, dividing a negative quantity by another negative quantity yields a positive result. This is consistent with the multiplication rule where the product of two negatives is positive. The other listed rules correctly reflect the standard signs for multiplication and division of positive and negative numbers.

129. (B) Śreḍhī (Progressions)
A modern mathematician looking at the Līlāvatī's rule for the sum of an arithmetic progression is observing the concept of Śreḍhī. Bhāskara II provided systematic formulas for calculating the total value of a sequence where each term increases by a common difference. These rules were used to solve various practical problems in trade, interest, and logistics, reflecting a well-developed understanding of series and progressions in classical Indian arithmetic.

130. (A) I, II, III, and V
Traditional Indian literature contains an extensive system of large numerals, with the Vedas listing powers of ten up to 'maha augh'. Terms like 'Akshauhini' and 'Koti' were used to quantify massive armies and long cosmic cycles. Contrary to statement IV, this system was fundamentally built on a decimal place-value concept, where

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represents a high level of computational skill in fifth-century Indian mathematics.

115. (A) Both A and R are true and R is the correct explanation of A.
The Śulbasūtras provide a sophisticated expression for the square root of two because of a specific ritual requirement. Priests often needed to construct a new fire altar that was exactly double the area of a previous square altar. To achieve this, they had to determine the length of the diagonal of the original square, which led directly to the calculation and remarkably accurate approximation of this irrational numerical value.

116. (D) Area of cyclic quad - Base × Height
The pair linking the area of a cyclic quadrilateral with the formula "Base × Height" is incorrect. In the Līlāvatī, Bhāskara II utilized Brahmagupta's more complex and accurate formula, which uses the semi-perimeter and all four sides, to find the area of such inscribed figures. The other formulas listed, including the area of a circle and the surface area and volume of a sphere, are correctly attributed to the high-level geometry found in his work.

117. (C) Bhūtasaṅkhyā
An astronomical parameter given as "Śūnya-Rasa-Veda" is expressed using the Bhūtasaṅkhyā system. In this system, "Śūnya" stands for zero, "Rasa" represents six, and "Veda" represents four. By applying the "right-to-left" rule, this would be interpreted numerically as 460. This method of word-numerals was a common way to record precise data in a poetic and memorable format, facilitating the oral transmission of complex mathematical and astronomical information.

118. (B) I, II, III, and IV
Indian mathematics developed several sophisticated numerical and algebraic techniques. Kuṭṭaka, or the "pulverizer," was used by Āryabhaṭa for solving linear equations, while Vallyupasaṃhāra refers to the contraction of continued fractions. The Dṛkkaraṇa text later introduced the nearest-integer continued fraction. Far from rejecting it, Brahmagupta and later scholars expanded the pulverizer method, showing that the first four statements are correct regarding the development and terminology of these important mathematical algorithms.

119. (D) It is incommensurable (irrational) and cannot be expressed as a ratio of two integers.
Nīlakaṇṭha Somayājī provided a remarkably advanced characterization of Pi, stating that it is incommensurable. This means he recognized that the ratio of a circle's circumference to its diameter cannot be expressed exactly as a ratio of two whole numbers, essentially identifying it as an irrational number. This insight came from his work with infinite series, where he understood that the sum would continue indefinitely without ever reaching a final rational value.

120. (A) It lacks any discussion on square roots.
The Āryabhaṭīya is a foundational mathematical text that includes a dedicated section on mathematics called the Gaṇitapāda. Contrary to the claim that it lacks a discussion on square roots, it actually provides a detailed and systematic algorithm for extracting both square and cube roots. It also introduced a unique alphabetic system for numbers and provided a highly accurate approximation of Pi, making it one of the most significant works in early Indian science.

121. (A) I, IV, III, II
The historical order of Indian mathematical texts begins with the Śulbasūtras, followed by the Āryabhaṭīya in the fifth century. Next came the Līlāvatī by Bhāskara II in the twelfth century, which standardized arithmetic and geometry. Finally, the Karaṇapaddhati was written by Putumana Somayājī in the fifteenth or sixteenth century, detailing the advanced trigonometric series of the Kerala School. This progression shows a clear evolution from ritual geometry to abstract calculus and trigonometry.

122. (A) The desire to encode complex numerical data into easily memorizable poetic verses.
The creation of the Kaṭapayādi system was primarily motivated by the need to encode complex numerical data, such as astronomical tables and sine values, into easily memorizable poetic verses. Since the oral tradition was central to Indian scholarship, having a system where letters mapped to digits allowed mathematicians to create meaningful or rhythmic sentences

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centuries across India. Its success was due to its comprehensive coverage of practical topics such as mixtures, progressions, and plane figures. By presenting these concepts in a poetic and engaging style, Bhāskara II made complex mathematics accessible and interesting to students, ensuring that his rules for arithmetic and geometry were widely studied and preserved.

139. (D) Infinite Series - Śulbasūtras
The pair linking infinite series with the Śulbasūtras is incorrect. While the Śulbasūtras deal with ancient altar geometry and surds, infinite series were developed much later by the Kerala School of mathematics, particularly by Mādhava. The other pairs are correct: Bhāskara II's Līlāvatī provides formulas for the area of a circle and the surface area of a sphere, while Brahmagupta is the definitive source for the area of a cyclic quadrilateral.

140. (B) Brahmagupta
To find the area of a four-sided plot of land inscribed in a circle, also known as a cyclic quadrilateral, a builder would use the formula provided by Brahmagupta. His groundbreaking theorem allows for the calculation of the area using only the lengths of the four sides and the semi-perimeter. This generalization was a major development in Indian geometry, providing a practical tool for land measurement that preceded similar European discoveries by nearly a millennium.

141. (C) I, II, IV, and V
The Līlāvatī is a celebrated part of the Siddhānta Shiromani and details various mathematical methods including inversion, quadratic solutions, and the volume of a sphere. Contrary to statement III, it does not avoid combination problems; it provides rules for them, known as Khandameru. The text's comprehensive nature and clear algorithmic instructions made it a fundamental resource for teaching arithmetic and algebra in traditional Indian schools for many hundreds of years.

142. (D) The inversion method.
Viparīta-karman is the Sanskrit term for the inversion method found in the Līlāvatī. This algebraic technique involves solving a problem by reversing the sequence of mathematical operations. If a quantity has undergone multiple steps like addition and multiplication, the mathematician works backward from the final result using subtraction and division. This logical approach was a staple of classical Indian problem-solving, used to discover unknown initial values in various practical and commercial scenarios.

143. (A) It is an exact formula for finding irrational roots.
The rule of supposition, or Ishta-karman, is an algebraic method used in the Līlāvatī but it is not an exact formula for irrational roots. Instead, it is a technique for solving linear problems by assuming an arbitrary initial value and then adjusting the result proportionally. This method, similar to the modern "false position," simplifies the solution process by avoiding complex algebraic manipulations and relying on the fundamental properties of proportions and ratios.

144. (B) Līlāvatī
The Līlāvatī is the text that specifically addresses "Sūc problems." These are geometric challenges involving the calculation of lengths and heights using the shadows cast by a gnomon or needle. By applying the principles of similar triangles and right-angled geometry, Bhāskara II provides rules for determining distances and heights. These problems were highly relevant for surveyors and astronomers who needed to derive spatial measurements from solar observations in ancient India.

145. (C) Statement I is true but Statement II is false.
The Līlāvatī correctly provides the formula for calculating the area of a circle using a sophisticated approximation for Pi. However, it does not claim that the surface area of a sphere is exactly three times the area of its great circle. Instead, it provides the correct relationship where the surface area is four times the area of the great circle. This accurate understanding of spherical geometry demonstrates the advanced level of Bhāskara II's mathematical work.

146. (A) P-1, Q-2, R-3, S-4
Indian mathematical terminology provides specific names for core concepts. Kuṭṭaka, or "pulverizer," is an algorithm for solving diophantine equations. Śūnya is the term for zero. Jya refers to the half-chord or sine of an arc.

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each named numeral represented a specific power of ten. These large numbers reflect the sophisticated numerical scale of ancient Indian thought.

131. (C) A specific large composite number used to quantify a massive army formation in the Mahabharata.
An Akshauhini is a specific large composite number found in traditional Indian epics like the Mahabharata. It represents the total count of a standard large-scale army formation, comprising a fixed ratio of chariots, elephants, cavalry, and infantry. The use of such precise and massive numbers demonstrates that ancient Indian society had a robust mathematical framework for organizing and describing large-scale social and military entities using its decimal-based numeration system.

132. (D) It is exclusively used for constructing cyclic quadrilaterals.
The Vallyupasaṃhāra method is a technique for evaluating continued fractions, not for constructing cyclic quadrilaterals. The term literally means "contraction of a creeper," describing how a column of quotients is mathematically condensed. It is detailed in the Karaṇapaddhati, where two distinct methods are provided to resolve these structures into simple fractions. This algorithm was vital for astronomers to work with the complex ratios derived from observing planetary cycles and orbital motions.

133. (C) Tantrasaṅgraha
The Tantrasaṅgraha, authored by Nīlakaṇṭha Somayājī, is the text that explicitly presents modifications to Āryabhaṭa's earlier Sine-Table. By incorporating the advanced infinite series and corrections developed by the Kerala School, this work provided much more accurate trigonometric values for astronomical use. This represents a significant refinement in the precision of Indian mathematical astronomy, allowing for more reliable calculations of celestial phenomena compared to the older, simpler jya tables.

134. (C) Statement I is true but Statement II is false.
The Dṛkkaraṇa is a significant text because it provides a method for calculating the nearest-integer continued fraction. Contrary to the second statement, this method actually converges faster than the regular continued fraction. By choosing the closest integer at each step, even if it results in a negative remainder, the algorithm reduces the number of iterations needed to reach a desired level of accuracy for approximating astronomical ratios and values.

135. (D) P-2, Q-3, R-4, S-1
Indian mathematics utilized various systems for representing numbers. The Āryabhaṭan system used consonants and vowels to compactly denote large values. Bhūtasaṅkhyā employed words for objects like 'Rasa' (6) and 'Guna' (3). The Kaṭapayādi system mapped consonants to digits 1-9 and 0 for use in poetry. Finally, Vedic enumeration provided names for massive powers of ten like Koti and Ayuta. Together, these systems reflect the diverse and sophisticated numerical culture of ancient India.

136. (A) I, III, and IV
The Mādhava series for Pi is an infinite series with alternating signs and odd numbers in the denominators. To make it practically useful, the Kerala School mathematicians added end-correction terms, or Antyasaṃskāra, which resulted in much faster convergence. While it was discovered centuries before the work of Leibniz, statement II is historically incorrect. These innovations highlight the advanced nature of Indian calculus and its focus on achieving high-precision numerical results.

137. (C) It involves the use of a cord folded to specific marks.
In the Śulbasūtras, the construction of a perpendicular bisector is achieved through a practical geometric method involving a cord. By marking specific points on the cord and folding it at certain intersections, ancient practitioners could accurately find the center and perpendicular lines required for altar construction. This reliance on physical geometry and the properties of cords ensured that even without complex algebra, they could achieve the high degree of symmetry necessary for Vedic rituals.

138. (A) Both A and R are true and R is the correct explanation of A.
The Līlāvatī was exceptionally popular and served as a standard mathematical textbook for

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was crucial for the rigorous development of the infinite series for pi and trigonometric functions that characterize the advanced calculus of the Saṅgamagrāma tradition.

107. (D) I, II, III, and V
Trigonometry in the Āryabhaṭīya includes a Sine-Table given in intervals of two hundred twenty-five arc-minutes. Āryabhaṭa computed these values using a second-order difference equation and provided methods for extracting square and cube roots. Far from omitting the concept, his work also utilized the cosine, referred to as koti-jya. This text laid the foundational framework for Indian trigonometry, which was later refined by the mathematicians of the Kerala School.

108. (B) To dramatically increase its rate of convergence to the true value.
The primary reason for adding an Antyasaṃskāra, or end-correction, to an infinite series is to dramatically increase the rate at which the sum approaches its true value. Since standard series for pi or trigonometric functions often converge very slowly, many terms are normally required. By adding a mathematically derived correction term after a few terms, mathematicians can achieve high precision with significantly less computational effort, a vital technique for ancient astronomical work.

109. (C) It maps directly to English letters.
The Bhūtasaṅkhyā system is an ancient Indian word-numeral system and does not map to English letters. Instead, it uses Sanskrit terms for objects associated with numbers, such as 'Guna' for three or 'Rasa' for six. Following the rule "ankānām vāmato gatiḥ," these word-numerals are typically read from right to left to determine the final numerical value. This allowed mathematicians to record complex numbers within rhythmic, memorable poetic verses.

110. (D) Līlāvatī
The Līlāvatī, written by Bhāskara II, explicitly mentions and provides methods for the construction of a cyclic quadrilateral. While Brahmagupta had previously provided the formula for its area, Bhāskara II's work included practical geometric instructions and problems related to these circle-inscribed four-sided figures. This demonstrates how advanced geometric concepts were integrated into standard mathematical textbooks in medieval India, making them accessible to students of arithmetic and geometry.

111. (C) Statement I is true but Statement II is false.
Brahmagupta established essential rules for negative numbers, correctly stating that dividing a negative number by another negative number results in a positive quotient. However, his work did not rely on calculus for finding areas; instead, he used algebraic and geometric formulas, such as his famous area formula for cyclic quadrilaterals. The development of calculus-like concepts for area and volume occurred much later, primarily within the mathematicians of the Kerala School.

112. (B) P-3, Q-4, R-1, S-2
Indian mathematics uses specific Sanskrit terms for distinct concepts. Śreḍhī refers to progressions, while Khandameru relates to combinations, similar to Pascal's triangle. Ishta-karman is the rule of supposition used for solving algebraic problems by assuming a value. Viparīta-karman is the inversion method used to find an initial unknown by working backward. These terms reflect a structured and sophisticated approach to arithmetic and algebra that was taught for centuries in traditional Indian schools.

113. (B) I, II, and III
The Līlāvatī is a celebrated treatise on arithmetic and geometry written by Bhāskara II. Legend states he wrote it for his daughter, also named Līlāvatī, to teach her mathematics through engaging problems. The text includes detailed rules for combinations, known as Khandameru, and progressions. While it covers a wide range of topics, it does not outline the heliocentric theory, which is a separate development in the history of astronomy.

114. (A) It involves dividing the number into groups of three digits.
Āryabhaṭa's method for extracting cube roots involves a systematic arithmetic process where the number is partitioned into groups of three digits, starting from the units place. This procedure uses the expansion of the binomial cube $(a+b)^3$ to determine each successive digit of the root. This algorithmic approach is conceptually similar to the long-division method for square roots and

Koti can represent either the number ten million or the perpendicular side of a right-angled triangle. These terms were consistently used across various treatises, forming the specialized vocabulary necessary for the development of Indian algebra, trigonometry, and arithmetic.

147. (C) I, II, and IV
Brahmagupta established a complete algebraic system by defining positive numbers as Dhana and negative numbers as Ṛṇa. He provided the identity for the difference of squares and, crucially, treated zero as a fully functional number with its own set of arithmetic rules. Contrary to statement III, he did not view zero merely as a placeholder, but as a mathematical entity capable of being added, subtracted, and multiplied like any other integer.

148. (D) Mādhava represented it via an infinite alternating series.
In the Kerala School, the value of Pi was represented by Mādhava using a sophisticated infinite alternating series. This series expansion involves terms with alternating signs and odd denominators, allowing for an increasingly precise approximation of the ratio between a circle's circumference and diameter. This discovery was a landmark in the history of mathematics, demonstrating that the Kerala scholars had developed the conceptual tools for working with infinite processes and limits.

149. (A) Both A and R are true and R is the correct explanation of A.
The Āryabhaṭīya Sine-table was crucial because it introduced an algorithmic approach to trigonometry. By providing sine differences rather than just static values, Āryabhaṭa enabled astronomers to calculate trigonometric functions more dynamically. This focus on finite differences and the relationships between successive sine values eventually led the mathematicians of the Kerala School to develop the infinite series expansions that are characteristic of their advanced calculus and high-precision astronomical models.

150. (B) Mādhava - Śulbasūtras
The pair linking Mādhava with the Śulbasūtras is incorrect. The Śulbasūtras are ancient texts from the Vedic period (c. 800–200 BCE) focusing on ritual geometry. In contrast, Mādhava of Saṅgamagrāma was a 14th-century mathematician who founded the Kerala School and discovered infinite series for trigonometric functions. The other authors, including Brahmagupta, Bhāskara II, and Putumana-Somayājī, are correctly associated with their respective seminal mathematical and astronomical treatises.

151. (D) Koti
Using traditional Indian terminology, the number ten million (10,000,000) is referred to as a "Koti." This term is part of a comprehensive decimal place-value system that includes other specific names like Sahasra for one thousand and Ayuta for ten thousand. The widespread use of these large, named powers of ten in literary and mathematical texts reflects the long-standing and highly developed numerical culture that flourished throughout the history of ancient India.

152. (A) I, II, III, and IV
Geometry in the Śulbasūtras is focused on practical ritual applications, including methods for obtaining perpendicular bisectors and constructing squares using cords. These texts also include the Bodhāyana-Pythagorean theorem and expressions for surds like the square root of two. However, they do not contain details on calculus limit theorems, which were developed much later. Thus, the first four statements correctly capture the sophisticated geometric and numerical knowledge of the ancient Vedic period.

153. (C) He utilized the sum of infinite geometric series to mathematically prove astronomical models and incommensurability.
Nīlakaṇṭha Somayājī made a pioneering contribution by using the sum of infinite geometric series in his mathematical work. He provided rigorous geometric proofs to demonstrate how these infinite processes converge to finite limits. This theoretical framework allowed him to mathematically justify advanced astronomical models and argue for the incommensurability of pi, marking a major step toward the formalized calculus and high-precision analysis found in the later Kerala School tradition.

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problems in both pure mathematics and practical astronomical calculations.

91. (A) Both A and R are true and R is the correct explanation of A.
The Śulbasūtras contain expressions for surds because the exact geometric requirements for Vedic altars necessitated them. When priests were tasked with constructing a square altar with exactly twice the area of an existing one, they naturally had to find the length of the diagonal. This practical challenge led to the discovery and approximation of irrational numbers like the square root of two, integrating advanced geometry into ritual practice.

92. (B) Koti - 100
The term 'Koti' in traditional Indian numeration does not represent one hundred. Instead, it represents ten million (10^7). Other terms like Daśa (10), Śata (100), and Sahasra (1000) are correctly mapped to their modern values. The systematic naming of these increasingly large powers of ten demonstrates that ancient Vedic culture had established a robust and extensive decimal place-value system long before similar developments occurred in other regions.

93. (C) Līlāvatī
The Līlāvatī specifically addresses "Mixtures," known as Miśraka-vyavahāra, which covers practical problems like combining different grades of gold or calculating interest and shares in a business. This section of Bhāskara II's work was highly valued by merchants and accountants for its clear rules and poetic examples. It demonstrates how classical Indian mathematics was used to solve real-world problems in commerce and finance through systematic algebraic and arithmetical reasoning.

94. (D) I, II, III, and V
Nīlakaṇṭha Somayājī was a central figure of the Kerala School who authored the Āryabhaṭīya Bhāṣya and discussed the irrationality of Pi based on incommensurability. He also utilized the sum of infinite geometric series in his mathematical proofs. While he was a prolific author, he did not write the Līlāvatī, which was composed by Bhāskara II. Thus, statements I, II, III, and V are correct regarding his significant contributions.

95. (A) An alphabetic system where consonants denote numbers and vowels denote powers of 100.
The Āryabhaṭan system of numeration is a unique alphabetic method where Sanskrit consonants represent base numbers and vowels indicate their respective place values in powers of one hundred. This allowed Āryabhaṭa to express extremely large numbers very compactly within a single syllable or word. It reflects a high degree of mathematical innovation, enabling the recording of complex astronomical data in the rhythmic format of the Āryabhaṭīya.

96. (B) It is based purely on the use of a modern compass and straightedge.
The Bodhāyana method is a traditional geometric technique described in the Śulbasūtras that relies on the use of a cord, or rajju, rather than a modern compass. By marking specific points on the cord and anchoring them to the ground, practitioners could construct accurate perpendiculars and squares. This manual approach applied the geometric properties equivalent to the Pythagorean theorem, ensuring the precise orientation and shape required for ancient fire altars.

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97. (A) II, III, I, IV
In traditional Indian enumeration, numbers follow a decimal sequence. Ayuta represents ten thousand (10^4), followed by Prayuta, which represents one million (10^6). Koti follows these, representing ten million (10^7), and Arbuda represents one hundred million (10^8). This ascending order demonstrates a systematic and extensive naming convention for large powers of ten, allowing ancient scholars to quantify astronomical time cycles and massive populations with great linguistic and numerical precision.

98. (A) The properties of right triangles
To solve problems related to plane figures, the Līlāvatī applies the properties of right-angled triangles. Bhāskara II utilized the Pythagorean relationship between the sides and the hypotenuse to calculate areas, diagonals, and segments of various polygons. This triangular decomposition was a fundamental tool in classical Indian geometry, providing a versatile and accurate method for analyzing complex two-

162. (A) Brahmagupta
An architect seeking to find the lengths of the diagonals of a cyclic quadrilateral would directly apply the formula provided by Brahmagupta. His seventeenth-century work contains the definitive rules for calculating both the area and the diagonals of such figures based on the lengths of their four sides. This formula reflects the high degree of geometric sophistication achieved during the classical period of Indian mathematics, specifically for figures inscribed within a circle.

163. (C) I, II, III, and V
Fast convergent series in the Kerala School were developed to achieve high accuracy for pi and trigonometric values with fewer terms. Antyasaṃskāra, or end-correction, was the primary technique used to accelerate this convergence. Scholars like Putumana-Somayājī and Mādhava made significant contributions to these formulas. However, these series did not prove pi to be a rational integer; on the contrary, they were used to derive increasingly precise irrational values for astronomical computations.

164. (D) A numeral system using objects or concepts associated with numbers (e.g., 'eyes' for 2).
Bhūtasaṅkhyā is a traditional Indian word-numeral system where numbers are represented by names of objects or concepts typically associated with those specific counts. For example, the word for "eyes" or "hands" denotes two, while "Vedas" denotes four. This system allowed complex numerical values to be seamlessly integrated into poetic verses, making them easier to chant, memorize, and transmit accurately within the rhythmic structure of astronomical and mathematical texts.

165. (C) It was developed solely for astronomical purposes.
The statement that the Bodhāyana-Pythagorean theorem was developed solely for astronomical purposes is incorrect. In the Śulbasūtras, this theorem was primarily formulated for the practical and ritualistic construction of fire altars. Ensuring that the dimensions and areas of these altars were perfectly accurate required a geometric understanding of the relationship between diagonals and sides. While later used in astronomy, its origins are firmly rooted in the geometry of sacred Vedic architecture.

166. (B) Dṛkkaraṇa
The Dṛkkaraṇa is the mathematical and astronomical text that features the nearest-integer continued fraction method. This advanced algorithm allows for the rapid approximation of complex ratios by choosing the closest whole number at each step of the division process. This innovation, characteristic of the later Indian mathematical tradition, was particularly useful for astronomers who needed to simplify the massive numbers involved in planetary period and cycle calculations with minimal loss of accuracy.

167. (C) Statement I is true but Statement II is false.
The Karaṇapaddhati correctly details two distinct methods of Vallyupasaṃhāra, which are techniques for evaluating continued fractions. However, the second statement is false because Vallyupasaṃhāra is not used to calculate the volume of a sphere. Instead, it is an algebraic algorithm for resolving a sequence of quotients into a single rational ratio. This was a vital tool for astronomers to handle the sophisticated fractional relationships found in planetary motion and eclipse predictions.

168. (A) I, II, III, IV
Indian mathematics followed a historical progression starting with the enumeration of massive numbers in the Vedas. This was followed by the Śulbasūtras, which provided expressions for surds and altar geometry. The classical period introduced the Kuṭṭaka pulverizer method for solving linear equations. Finally, the Kerala School developed the Mādhava series for sine and cosine functions. This timeline shows a clear shift from large-scale arithmetic and ritual geometry toward advanced algebra and calculus.

169. (C) The need to contract and resolve continued fractions in astronomical calculations.
The development of the Vallyupasaṃhāra method was motivated by the need to resolve continued fractions in astronomical calculations. When astronomers used successive divisions to approximate planetary ratios, they often ended up with a long column of quotients. Vallyupasaṃhāra provided a systematic

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his monumental contributions to algebra and geometry.

200. (A) It is a remainder term added to a truncated infinite series to accelerate its convergence.
Antyasaṃskāra is most appropriately understood as a remainder or correction term used in the Kerala School of mathematics. When an infinite series for Pi or trigonometric functions is cut off at a finite number of terms, it often leaves a significant error. By adding a mathematically derived Antyasaṃskāra term, scholars could drastically reduce this error and achieve high-precision results with very few calculations, an essential technique for practical astronomical work.

201. (C) It rejects the use of zero as a placeholder.
The Āryabhaṭīya is a foundational work that includes methods for extracting cube roots and features an alphabetical system for expressing large numbers. It also contains a table of sine differences that was revolutionary for its time. Contrary to the claim in statement C, it does not reject the use of zero; in fact, its positional numeration system and mathematical algorithms inherently rely on the concept of zero as a essential placeholder in decimal calculations.

202. (A) Inaccuracies in the older Āryabhaṭan tables when applied to more precise astronomical observations.
The modifications of the Sine-Table in the Tantrasaṅgraha were necessitated by the need for greater precision in astronomy. As observations became more detailed, the older Āryabhaṭan sine values, which were calculated using simpler methods and larger intervals, were found to be insufficiently accurate. By applying the advanced infinite series and correction techniques developed within the Kerala School, Nīlakaṇṭha Somayājī could provide more refined trigonometric values to match sophisticated celestial models.

203. (C) Statement I is true but Statement II is false.
The Mādhava series is famous for providing the first infinite series expansions for the sine and cosine functions. Contrary to the second statement, these series were also used to calculate extremely precise values for Pi. In fact, one of the most celebrated achievements of the Kerala School is the Mādhava series for the arctangent, which was directly applied to derive the ratio between a circle's circumference and its diameter with unprecedented accuracy.

204. (B) P-1, Q-2, R-3, S-4
Indian mathematical methods are linked to specific practical and theoretical applications. The Bodhāyana method is a rule for constructing a square using a cord. Kuṭṭaka is an algorithm for solving linear diophantine equations. Ishta-karman is the rule of supposition used in algebra. Vallyupasaṃhāra is the process of evaluating continued fractions. These techniques provided ancient and medieval scholars with a robust toolkit for addressing geometry, number theory, and numerical approximation in their scientific works.

205. (C) I, II, and III
The Kerala School made significant advances by developing fast convergent series for Pi and using infinite series for trigonometric values. Nīlakaṇṭha Somayājī also explicitly discussed the irrationality of Pi based on the idea of incommensurability. However, the school did not abandon trigonometry for pure geometry; on the contrary, they revolutionized trigonometry through the application of power series. Thus, the first three statements accurately describe the school's groundbreaking analytical and numerical contributions.

206. (D) It relies on the application of right triangles.
Līlāvatī's treatment of plane figures is characterized by the extensive application of right-angled triangles to solve geometric problems. Bhāskara II demonstrated how various shapes, including polygons and circular segments, could be broken down into simpler triangular parts. By applying the Pythagorean relationship and other triangle properties, he could accurately determine areas, perimeters, and internal lengths, providing a versatile and systematic methodology that became a standard in classical Indian geometric education.

207. (C) A is true but R is false.
The Śulbasūtras provide a remarkably accurate approximation for the square root of two, which is a historically confirmed fact. However, this was not derived using modern integral calculus.

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Unlike modern trigonometry, which uses unitless ratios, Āryabhaṭa used a radius of three thousand four hundred thirty-eight units. This allowed him to express the sine values in terms of actual arc lengths, which was highly practical for the geometric and astronomical calculations required to model the motion of planets.

178. (A) Āryabhaṭa states that negative numbers have real square roots.
In the Āryabhaṭīya, Āryabhaṭa provides detailed algorithms for extracting square and cube roots that resemble modern manual methods. However, he does not state that negative numbers have real square roots. The formal treatment of negative numbers and the recognition that they lack real square roots became more explicit in later works like those of Brahmagupta. Root extraction was nevertheless a foundational part of his arithmetic, essential for his advanced astronomical calculations.

179. (C) Ekavarṇa-samīkaraṇa
In Brahmagupta's mathematics, the process of solving a linear equation with one unknown is referred to as Ekavarṇa-samīkaraṇa. This term literally translates to "equation with one color," where different "colors" were used to denote different unknown variables in algebraic expressions. This systematic approach to algebra allowed for the formal treatment of various equations, providing a structured methodology for finding unknowns in both pure mathematical puzzles and practical astronomical problems.

180. (C) Statement I is true but Statement II is false.
The Līlāvatī correctly includes rules for calculating the area of a circle, illustrating Bhāskara II's proficiency in geometry. Contrary to the second statement, the text does not ignore the surface area of a sphere. Instead, it provides the definitive formula stating that the surface area is four times the area of its great circle. These geometric contributions ensured that the Līlāvatī remained a comprehensive and practical guide for scholars studying both flat and spherical shapes.

181. (C) P-1, Q-2, R-3, S-4
Major Indian mathematicians are each associated with iconic breakthroughs. Āryabhaṭa provided a sine table divided into twenty-four parts. Brahmagupta established the first operational rules for zero. Mādhava of Saṅgamagrāma discovered infinite series expansions for the sine and cosine functions. Finally, Bhāskara II authored the Līlāvatī, which became a foundational text for arithmetic and geometry. These scholars collectively transformed mathematics through their innovations in trigonometry, algebra, and number theory over several centuries.

182. (B) I, II, and IV
The Vallyupasaṃhāra method is a technique for evaluating continued fractions, detailed with two distinct methods in the Karaṇapaddhati. This algorithm was vital for astronomers as it allowed them to contract a vertical column of quotients into a single, manageable fraction. While it was essential for astronomical work, it is an algebraic and numerical procedure rather than a calculus-based method for orbits, making statement III incorrect while I, II, and IV are correct.

183. (D) It is a fast convergent series for Pi.
Putumana-Somayājī's series, found in his text Karaṇapaddhati, is best known as a fast convergent series for the calculation of Pi. This mathematical development improved upon earlier infinite series by providing a formula that approached the true value of Pi much more quickly. This allowed mathematicians to achieve high-precision results for circular and spherical geometry with fewer calculations, illustrating the advanced state of numerical analysis and early calculus in the Kerala School.

184. (A) Both A and R are true and R is the correct explanation of A.
Nīlakaṇṭha Somayājī's work on the sum of infinite geometric series was pioneering because he provided rigorous geometric proofs for convergence. By demonstrating that a sequence of infinitely many decreasing parts can sum to a single finite limit, he established a solid mathematical foundation for the infinite series used in the Kerala School. This theoretical insight prefigured modern calculus and allowed for the precise derivation of trigonometric and circular values used in astronomy.

185. (C) Decimal place value - Karaṇapaddhati
The pair linking the decimal place-value system with the Karaṇapaddhati is incorrect because the

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"contraction" algorithm to turn this column back into a single, accurate fraction. This process was essential for simplifying complex celestial parameters into practical numbers for their mathematical and observational models.

170. (A) P-1, Q-2, R-3, S-4
Indian mathematical terms are linked to specific domains and texts. Sūc refers to geometry and shadow problems in the Līlāvatī. Vargaprakṛti involves quadratic equations as treated by Brahmagupta. Antyasaṃskāra is the end-correction term for infinite series in the Kerala School. Prācī denotes the East-West line used for orienting altars in the Śulbasūtras. These labels categorize the diverse topics of Indian science, from practical surveying and ritual architecture to advanced algebra and calculus.

171. (D) II, III, and IV
The Līlāvatī is a comprehensive treatise that deals with arithmetic, progressions, and plane figures. It teaches important techniques like the rule of supposition and provides advanced formulas for cyclic quadrilaterals. Although it was authored by Bhāskara II, which is also a correct fact, the grouping of statements II, III, and IV specifically highlights the mathematical content of the text. It served as the primary manual for these topics in India for centuries.

172. (B) He explicitly stated Pi is irrational based on incommensurability.
Nīlakaṇṭha Somayājī made a landmark contribution by explicitly stating that Pi is irrational. He based this conclusion on the concept of incommensurability, arguing that the relationship between a circle's circumference and its diameter cannot be defined by a finite ratio of integers. This understanding arose from his deep analysis of infinite series, where he recognized that the sum would continue indefinitely, a remarkably advanced observation that predates similar European mathematical proofs.

173. (A) Both A and R are true and R is the correct explanation of A.
Brahmagupta's rules for zero were transformative because they established it as a fully functioning number rather than just a placeholder. By defining zero operationally—specifying how it interacts with other numbers in addition, subtraction, multiplication, and even exploring its role in division—he integrated zero into the foundational structure of algebra. This allowed for the development of more complex equations and mathematical models, setting the stage for modern arithmetic and algebraic reasoning.

174. (D) Putumana-Somayājī series - Linear equations
The pair linking the Putumana-Somayājī series with linear equations is incorrect. Putumana-Somayājī, the author of the Karaṇapaddhati, is famous for developing fast convergent infinite series for Pi and other trigonometric values. The other pairs are correct: Antyasaṃskāra refers to the end-correction term, and the Mādhava series encompasses the infinite expansions for sine and cosine. These advancements reflect the Kerala School's focus on high-precision numerical analysis rather than basic linear algebra.

175. (A) Viparīta-karman (Inversion)
To discover an original amount of money after a series of diverse transactions, one would apply the method of Viparīta-karman, or inversion, from the Līlāvatī. This technique requires the mathematician to work backward from the final result, reversing every operation performed. If money was added, it is subtracted; if it was multiplied, it is divided. This logical process was an essential tool for solving complex financial and algebraic problems in classical Indian mathematics.

176. (B) I, II, III, and IV
Traditional Indian numeration is diverse, including the Kaṭapayādi and Āryabhaṭan alphabetic systems and the concept-based Bhūtasaṅkhyā system. The decimal place-value system also evolved within India, featuring zero and positional value. Contrary to statement V, the Vedas contain names for extremely large powers of ten, far exceeding one hundred. Thus, the first four statements correctly capture the sophisticated variety and historical depth of the numeral systems developed by ancient and medieval Indian scholars.

177. (B) It is a table of half-chords for given arcs in a circle of a specific radius.
Āryabhaṭa's Sine-Table is most accurately understood as a list of half-chords, known as jya, for specific arcs within a circle of a fixed radius.

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the fourteenth century, discovering infinite series. This chronological order highlights the continuous development and increasing complexity of Indian mathematical thought over more than two thousand years of scholarly history.

193. (B) P-1, Q-2, R-3, S-4
Indian mathematics utilized several distinct numeral systems. In the Āryabhaṭan system, consonants serve as base numbers while vowels act as multipliers. Bhūtasaṅkhyā uses word-numerals based on cultural or physical objects. The Kaṭapayādi system maps four sets of consonants to the digits one through nine and zero. Finally, the decimal system provides the standard positional notation with zero. Each of these methods provided unique mnemonic and computational advantages to mathematicians across different periods.

194. (A) I, II, and III
Kuṭṭaka, meaning "pulverizer," is a famous algorithm used by Āryabhaṭa to solve linear indeterminate equations of the form ax - by = c. The method involves a sequence of successive divisions, much like the process for finding the greatest common divisor. While it is a cornerstone of Indian algebra, it is not the primary algorithm for finding square roots, which is a separate arithmetic process. Thus, the first three statements accurately describe the Kuṭṭaka method.

195. (C) Līlāvatī gives methods for constructing a cyclic quadrilateral.
The Līlāvatī, authored by Bhāskara II, includes practical methods for constructing cyclic quadrilaterals. This followed the earlier work of Brahmagupta, who had provided the definitive formulas for their area and diagonals. These inscribed four-sided figures were an important part of Indian geometry, and their inclusion in standard textbooks like the Līlāvatī demonstrates that advanced geometric construction was a well-established part of the mathematical curriculum in medieval India for both students and practitioners.

196. (A) Both A and R are true and R is the correct explanation of A.
The Śulbasūtras provide formal geometric rules because they were essential for the exact construction of Vedic fire altars. Ritual traditions mandated that these altars have specific shapes and identical areas, even when the shapes changed for different sacrifices. These strict spatial configurations necessitated the development of precise methods for doubling squares, transforming rectangles, and calculating diagonals, leading to the first systematic formulations of geometry and surds in the Indian subcontinent.

197. (C) End-correction - Brahmagupta
The pair linking end-correction with Brahmagupta is incorrect. The concept of end-correction, or Antyasaṃskāra, was developed much later by the mathematicians of the Kerala School to improve the accuracy of infinite series. Other pairs are correct: the Bodhāyana method is found in the Śulbasūtras, the rule of supposition is a key part of the Līlāvatī, and the Kuṭṭaka pulverizer method was pioneered by Āryabhaṭa in the Āryabhaṭīya for solving diophantine equations.

198. (B) Proportions and interest calculations.
Applying the rule of mixtures, or Miśraka-vyavahāra, from the Līlāvatī involves solving problems related to proportions, interest, and the fair distribution of assets. This branch of arithmetic was highly practical for merchants and trade, as it provided the algebraic tools to calculate the properties of combined substances or the compounding of financial values over time. It shows how Bhāskara II integrated sophisticated numerical reasoning into everyday commercial transactions in medieval Indian society.

199. (D) I, II, III, and IV
Brahmagupta was a towering figure in mathematics who formalized the rules for zero and established a complete system for positive and negative numbers. He provided solutions for both linear and quadratic equations and discovered the fundamental area formula for cyclic quadrilaterals. Contrary to statement V, he did not reject the concept of Pi; he used various approximations for circular calculations. Thus, the first four statements correctly identify

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system had been established centuries earlier in texts like the Vedas and Āryabhaṭīya. The other pairs are correct: the Śulbasūtras deal with surds, Āryabhaṭa provided the first Kuṭṭaka pulverizer method, and the Līlāvatī extensively uses the rule of supposition, or Ishta-karman. This illustrates the long and varied history of mathematical development throughout the different eras of Indian science.

186. (A) Vallyupasaṃhāra
An astronomer resolving a continued fraction to calculate a precise planetary conjunction is most likely using the Vallyupasaṃhāra algorithm. This method, detailed in the Karaṇapaddhati, involves contracting a vertical column of quotients derived from successive divisions into a single rational fraction. By doing so, the astronomer can determine the most accurate simple ratio for complex celestial cycles, enabling the prediction of planetary events with a high degree of mathematical reliability and precision.

187. (D) I, II, III, and IV
The decimal place-value system in India is a comprehensive mathematical framework. It features the essential symbol for zero, positional values that increase by powers of ten, and extensive enumerations of large numbers found in traditional literature. This system was the cornerstone of Indian astronomical computations, allowing scholars to handle the massive values required for planetary cycles and time scales. All four statements accurately describe the key attributes and historical context of this foundational numerical system.

188. (B) A unique alphabetic system representing numbers using Sanskrit consonants and vowels.
The Āryabhaṭan system of numeration is a sophisticated and unique alphabetic method where Sanskrit consonants and vowels are used to represent numbers. Consonants carry base numerical values, while vowels indicate specific place-value multipliers in powers of one hundred. This allowed Āryabhaṭa to encode large astronomical figures into very compact syllables, which could then be easily integrated into the rhythmic and poetic structure of his mathematical and astronomical verses for easier memorization.

189. (C) It strictly adheres to early Vedic altar construction rules.
The Tantrasaṅgraha is a foundational text of the Kerala School of mathematics, authored by Nīlakaṇṭha Somayājī. While it is a masterpiece of astronomy and trigonometry, it does not strictly adhere to early Vedic altar construction rules, which are the domain of the much older Śulbasūtras. Instead, the Tantrasaṅgraha focuses on modifying planetary models and refining sine tables using the advanced infinite series and calculus concepts developed during the medieval period in South India.

190. (D) The desire to easily memorize large astronomical tables by embedding them in standard poetic meters.
The development of the Kaṭapayādi system was primarily driven by the need to memorize and transmit large astronomical tables through oral tradition. By mapping letters to digits, mathematicians could create meaningful or phonetically pleasant words that encoded precise numerical data. These words were then arranged into standard poetic meters, allowing students to chant and remember complex tables of sine values or planetary positions without the risk of numerical transcription errors common in manuscripts.

191. (C) Statement I is true but Statement II is false.
The Dṛkkaraṇa is an important text that explicitly details the nearest-integer continued fraction method, an advancement that allows for faster numerical approximation. However, the second statement is false; Kuṭṭaka is an algorithm for solving linear indeterminate equations, not the Newton-Raphson method for finding roots. These distinct techniques show that Indian mathematicians had developed a variety of specialized algebraic and numerical procedures to address different types of mathematical and astronomical problems.

192. (A) I, II, III, IV
The historical progression of Indian mathematicians begins with Bodhāyana in the ancient Vedic period, followed by Brahmagupta in the seventh century. Bhāskara II contributed his major works, including the Līlāvatī, in the twelfth century. Finally, Mādhava of Saṅgamagrāma founded the Kerala School in

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Instead, ancient mathematicians used geometric insights and successive approximations related to the construction of double-area square altars. This practical approach yielded a numerical value correct to several decimal places, demonstrating sophisticated mathematical reasoning centuries before the development of formal calculus in the West.

208. (B) Akshauhini - An exact measurement of Pi
The pair linking "Akshauhini" with an exact measurement of Pi is incorrect. An Akshauhini is a specific large number used in traditional literature to denote a massive army formation. Other pairs are correct: "Koti" is the term for ten million, "Maha augh" is an extremely large number mentioned in the Vedas, and "Sahasra" is the standard term for one thousand. These names reflect the extensive decimal-based numerical scale used in ancient Indian texts.

209. (B) Viparīta-karman
To find an initial number by reversing a sequence of arithmetic operations, one would use the Viparīta-karman, or inversion method, from the Līlāvatī. This technique is a fundamental algebraic strategy where the mathematician starts with the final result and undoes each step. Additions become subtractions and multiplications become divisions. This method was widely taught as an elegant way to solve complex puzzles and practical problems where the intermediate steps are known but the starting value is hidden.

210. (A) I, II, III, and IV
Nīlakaṇṭha Somayājī was a brilliant medieval scholar of the Kerala School who authored the Tantrasaṅgraha. He made significant contributions by discussing the sum of infinite geometric series and recognizing the incommensurability of Pi. While he was a pivotal figure in astronomy and mathematics, he was not an author of the ancient Śulbasūtras, which belong to the much earlier Vedic period. Thus, the first four statements accurately summarize his distinguished career and mathematical achievements.

211. (B) He provided accurate formulas for their area and the lengths of their diagonals.
Brahmagupta's contribution to the study of cyclic quadrilaterals is highly significant because he provided the definitive formulas for their area and the lengths of their diagonals. His area formula, based on the semi-perimeter and the four sides, generalized earlier work on triangles. These achievements represent a high point in ancient geometry, as they offered precise mathematical solutions for figures inscribed in a circle long before similar results were formally established in Western mathematical traditions.

212. (D) An algorithm strictly used for square roots.
The rule of supposition, or Ishta-karman, is an algebraic method from the Līlāvatī used for solving linear equations, not an algorithm strictly for square roots. It involves assuming an arbitrary value to find a solution through proportional scaling. Other descriptions, such as its name and its similarity to the modern method of false position, are correct. This technique was a versatile tool for mathematicians to solve various practical problems by simplifying the initial algebraic structure.

213. (C) Contracting and resolving continued fractions.
Vallyupasaṃhāra is the mathematical process specifically linked with contracting and resolving continued fractions into simple fractions. The term describes the "contraction" of the sequence of quotients produced during successive divisions. This technique was essential for Indian astronomers to simplify the complex ratios derived from celestial observations into manageable numbers. By resolving these structures from the bottom up, they could maintain high accuracy while making the numerical data practical for planetary models.

214. (C) Statement I is true but Statement II is false.
The Dṛkkaraṇa is a significant text because it provides a method for calculating the nearest-integer continued fraction, illustrating an advanced stage of numerical approximation. Contrary to the second statement, continued fractions were well-known and utilized in ancient and medieval Indian mathematics, particularly under the name Vallyupasaṃhāra. These methods were foundational for resolving the complex ratios of planetary motions into accurate rational numbers for astronomical predictions and calendar calculations.

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230. (B) Kaṭapayādi - Exclusively base-60
The pair linking the Kaṭapayādi system exclusively with base-sixty is incorrect. While base-sixty was used for certain astronomical measures, the Kaṭapayādi system itself is a mapping of letters to the decimal digits zero through nine. It was used to encode various types of numerical data into poetic verses, not restricted to any single base. Other pairs, including the value of Koti, the role of vowels in the Āryabhaṭan system, and the nature of Bhūtasaṅkhyā, are correct.

231. (D) Āryabhaṭan or Kaṭapayādi
Decoding a syllable like "Kha" as a number is characteristic of both the Āryabhaṭan and Kaṭapayādi systems. Both are alphasyllabic numeral systems that assign numerical values to Sanskrit letters to facilitate the memorization and transmission of large numbers in verse. By identifying the specific consonant and its associated value, a scholar can translate mathematical or astronomical verses back into precise digits, a vital mnemonic technique used throughout the history of classical Indian science.

232. (A) I, II, III, and IV
The Mādhava series is a cornerstone of the Kerala School, providing infinite expansions for trigonometric functions and Pi. This discovery represents a high level of mathematical sophistication, utilizing successive approximations centuries before European mathematicians like Gregory and Leibniz developed similar ideas. Far from being derived from foreign sources, these series were an indigenous development aimed at solving high-precision astronomical problems. All four statements accurately describe the importance and historical context of this mathematical breakthrough.

233. (C) An algorithm to solve linear diophantine equations.
Kuṭṭaka is the Sanskrit name for a sophisticated algorithm used to solve linear indeterminate or diophantine equations. The term literally translates to "pulverizer," referring to the method's process of breaking down the coefficients of an equation through a sequence of successive divisions. This technique was a fundamental development in Indian algebra, allowing astronomers to calculate the complex integer cycles required for determining planetary conjunctions and other recurring celestial events with great precision.

234. (A) It explicitly states the formula for the volume of a sphere.
The statement that the Bodhāyana method explicitly states the formula for the volume of a sphere is incorrect. The Bodhāyana method, found in the Śulbasūtras, is focused on the construction of squares and other plane figures using cords. It involves properties equivalent to the Pythagorean theorem and the relationship between diagonals and sides. The formulas for spherical volume were developed much later, appearing in treatises like the Āryabhaṭīya and the Līlāvatī as geometry and arithmetic evolved.

235. (A) I, II, III, IV
Traditional Indian mathematical treatises often follow a logical sequence of topics. They begin with basic arithmetical operations as the foundation. These are followed by specialized methods like the inversion method and the rule of supposition to solve various algebraic problems. Finally, the study of more complex solutions for quadratic equations is addressed. This pedagogical structure ensured that students developed a strong numerical foundation before tackling the more advanced and abstract algebraic techniques used in astronomy.

236. (C) Statement I is true but Statement II is false.
The Tantrasaṅgraha correctly introduced significant modifications to Āryabhaṭa's earlier Sine-Table, enhancing the accuracy of trigonometric values for astronomical use. Contrary to the second statement, the Karaṇapaddhati does not provide only one rigid method. Instead, it details several sophisticated techniques for obtaining sine values, including the use of fast convergent series and the Vallyupasaṃhāra method for evaluating continued fractions, reflecting the dynamic and analytical nature of the Kerala School of mathematics.

237. (C) P-1, Q-2, R-3, S-4
Indian mathematical techniques are identified by their specific procedural names and traditions. Viparīta-karman is the inversion method, where problems are solved backward. Ishta-karman is

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term at the point where the series is truncated, scholars could achieve high numerical precision with far fewer terms. This innovation was a sophisticated precursor to modern methods of error estimation and numerical analysis.

223. (B) It ignores the concept of fractions.
The statement that the Līlāvatī ignores the concept of fractions is incorrect. On the contrary, Bhāskara II's treatise provides comprehensive rules for arithmetic operations involving both whole numbers and fractions. The text also includes advanced topics like the volume of a sphere, mathematical progressions, and the application of right-angled triangles to plane geometry. Its detailed and systematic coverage of these diverse mathematical areas made it a standard textbook for students across medieval India.

224. (C) Nīlakaṇṭha Somayājī
Nīlakaṇṭha Somayājī is the Indian mathematician famously noted for arguing for the irrationality of Pi based on the concept of incommensurability. He understood that the ratio between a circle's circumference and its diameter cannot be expressed as a finite ratio of integers. He also utilized the sum of infinite geometric series in his mathematical proofs, representing the advanced analytical and calculus-based tradition of the Kerala School that flourished during the medieval period in South India.

225. (C) Statement I is false but Statement II is true.
The Śulbasūtras do not contain a proof of Fermat's Last Theorem, which is a modern mathematical development. However, they do contain sophisticated geometric methods, such as obtaining a perpendicular bisector using a cord. These manual techniques were essential for the precise construction of Vedic fire altars. The texts reflect the advanced practical geometry of the ancient period, providing the necessary rules for spatial alignment and area calculations required for ritualistic traditions.

226. (A) P-3, Q-4, R-1, S-2
Different Indian mathematical works introduced key innovations. The Āryabhaṭīya provided a Sine-Table measured in arc-minutes. The Līlāvatī became a standard for topics like mixtures and combinations. The Dṛkkaraṇa introduced the nearest-integer continued fraction method for more efficient numerical approximation. Finally, the Karaṇapaddhati detailed the Vallyupasaṃhāra methods for evaluating continued fractions. This distribution of knowledge across various treatises demonstrates the specialized and evolving nature of mathematical scholarship throughout the history of ancient India.

227. (C) I, II, and IV
Brahmagupta made monumental contributions by formulating rules for positive, negative, and zero, and providing solutions for quadratic equations. He also discovered the definitive formula for the area of a cyclic quadrilateral. However, the rule of supposition, or Ishta-karman, is specifically associated with the later work of Bhāskara II in the Līlāvatī. Therefore, statements I, II, and IV accurately reflect the major algebraic and geometric breakthroughs attributed to Brahmagupta's seventeenth-century treatise.

228. (D) The Āryabhaṭan system utilizes the letters of the Sanskrit alphabet to compactly represent numbers.
The Āryabhaṭan system of numeration is a unique method where the letters of the Sanskrit alphabet are used to represent numbers. Consonants carry base values, while vowels indicate the power of one hundred associated with those values. This allowed Āryabhaṭa to express extremely large numerical figures using very short syllables, which was ideal for the rhythmic and concise verse format of his astronomical treatise, facilitating the memorization of complex data in an oral tradition.

229. (A) Both A and R are true and R is the correct explanation of A.
The cord-folding method in the Śulbasūtras was a highly practical geometric technique because it provided a reliable way to construct accurate figures. Without modern tools, priests relied on the physical properties of cords and specific markings to find perpendicular bisectors and ensure perfect symmetry in fire altars. These methods allowed them to translate complex geometric requirements into physical structures, ensuring that the ritual sites were built according to the precise dimensions required by sacred tradition.

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215. (D) P-1, Q-2, R-3, S-4
Major geometric and trigonometric concepts in India are associated with specific scholars. Brahmagupta provided the formula for the area of a cyclic quadrilateral. Āryabhaṭa created a sine table divided into twenty-four parts. Bhāskara II authored the Līlāvatī, covering practical arithmetic and plane figures. Finally, Nīlakaṇṭha Somayājī is noted for his modifications to earlier sine tables in the Tantrasaṅgraha. This mapping reflects the collaborative and evolutionary nature of Indian mathematical development over several centuries.

216. (A) I, II, and IV
Trigonometry in the Āryabhaṭīya introduced the concept of the half-chord, or jya, and calculated sine values by taking differences between successive points. This foundational Sine-Table became a standard resource for later astronomers. However, the text did not utilize the Mādhava infinite series, which was a later development of the Kerala School. Thus, statements I, II, and IV correctly summarize the significant trigonometric contributions of Āryabhaṭa's seminal work in the fifth century.

217. (C) He established that the product of two negative numbers is positive.
Brahmagupta made a profound contribution to algebra by establishing formal rules for negative numbers, which he referred to as "debts" (ṛṇa). He correctly stated that the product of two negative numbers is a positive number, ensuring consistency within his algebraic equations. By treating negative quantities as fully functional mathematical entities, he was able to solve a wider range of linear and quadratic equations, significantly advancing the numerical capabilities of seventh-century Indian mathematics.

218. (A) Both A and R are true and R is the correct explanation of A.
The Bhūtasaṅkhyā system was widely used in Indian astronomy because it allowed for the concise and poetic representation of large numbers. By using culturally significant words for numbers, such as 'Rasa' for six or 'Netra' for two, scholars could embed complex data into rhythmic verses. This mnemonic technique facilitated the accurate oral transmission of astronomical tables, as the poetic structure helped prevent errors in recording and memorizing long sequences of numerical values.

219. (D) Vallyupasaṃhāra - Infinite geometric progression
The pair linking Vallyupasaṃhāra with infinite geometric progressions is incorrect. Vallyupasaṃhāra is an algebraic method for evaluating continued fractions, specifically the process of contracting a column of quotients. The other terms are correctly identified: the Mādhava series refers to infinite expansions for sine and cosine, Putumana-Somayājī developed fast convergent series for Pi, and Antyasaṃskāra is the end-correction term. This highlights the specialized numerical vocabulary used by the Kerala School of mathematics.

220. (B) Surface Area $= 4 \times$ Area of a great circle
In the Līlāvatī, the surface area of a sphere is calculated using the formula that it is equal to four times the area of its great circle. This correct geometric relationship was utilized by Bhāskara II to solve problems involving spherical shapes. By understanding this proportional link, mathematicians could derive the surface area directly from the circle's radius or diameter, representing a sophisticated grasp of three-dimensional geometry within the classical Indian mathematical tradition.

221. (C) I, II, III, and IV
Kuṭṭaka, literally meaning "pulverizer," is an algorithm used to solve linear equations of the form $ax - by = c$. Both Āryabhaṭa and Brahmagupta made significant contributions to this method, which involves a sequence of successive divisions similar to the Euclidean algorithm. While it is a cornerstone of Indian algebra, it was used for a wide range of problems, especially in astronomy, rather than being solely restricted to geometrical altars. Therefore, statements I through IV are correct.

222. (D) The end-correction applied to an infinite series.
As applied by the Kerala School, Antyasaṃskāra is most appropriately translated as the "end-correction" term. Because infinite series for Pi or trigonometric functions converge slowly, summing only a few terms leads to inaccuracies. By adding a mathematically derived correction

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the rule of supposition, assuming an initial value to reach a proportional solution. Vallyupasaṃhāra is the method for contracting continued fractions into simple ratios. Antyasaṃskāra is the end-correction term used to accelerate the convergence of infinite series. Each of these methods represents a specialized logical tool for solving distinct types of mathematical problems.

238. (D) I, II, and III
The decimal place-value system is an indigenous Indian development that includes the conceptual and operational use of zero. Its roots are evident in the vast powers of ten enumerated in ancient Vedic texts. This system was essential for facilitating the complex and precise calculations required in Indian astronomy. It was not derived from Babylonian cuneiform, which used a different sexagesimal positional system. Thus, the first three statements correctly identify the origins and impact of this system.

239. (A) It mathematically corresponds to Pascal's triangle and permutations.
Khandameru is the term used in the Līlāvatī for combinations, and it mathematically corresponds to the structure of Pascal's triangle. This method allows for the calculation of the total number of ways to choose or arrange a set of items. In ancient India, these combinatorial rules were applied to analyze variations in poetic meters, musical rhythms, and architectural designs. This highlights the broad cultural application of combinatorial theory within classical Indian mathematical scholarship.

240. (A) Both A and R are true and R is the correct explanation of A.
The Kuṭṭaka method was extremely important in Indian astronomy because it provided the mathematical solution for determining planetary conjunctions. To find when multiple planets would coincide at the same longitude, astronomers had to solve integer equations involving their orbital cycles. The pulverizer algorithm allowed them to find these specific time intervals with high precision, making it an indispensable tool for calculating the periodic cycles and long-term motions of celestial bodies.

241. (B) Sphere Volume - Śulbasūtras
The pair linking the volume of a sphere with the Śulbasūtras is incorrect. The Śulbasūtras were primarily concerned with the geometry of flat figures and squares required for altar construction. Formulas for the volume of a sphere were developed much later in treatises like the Līlāvatī. The other pairs are correct: the area of a circle is found in Līlāvatī, the formula for a cyclic quadrilateral is by Brahmagupta, and the Bodhāyana method for square construction is in the Śulbasūtras.

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242. (A) Nīlakaṇṭha Somayājī
Nīlakaṇṭha Somayājī, a renowned scholar of the Kerala School, famously utilized the concept of the sum of an infinite geometric progression in his mathematical proofs. He provided geometric derivations to demonstrate how an infinite sum of decreasing terms could result in a finite value. This theoretical breakthrough was essential for proving the validity of the infinite series for Pi and other trigonometric functions, representing an early and sophisticated form of mathematical analysis and calculus.

243. (C) I, II, III, and IV
The Śulbasūtras are ancient Vedic texts that provide instructions for altar construction using geometry. They include expressions for surds, the Bodhāyana-Pythagorean theorem, and practical cord-folding methods for perpendicular bisectors. However, they do not define the modern trigonometric tangent function, which was a later development in mathematics. Thus, the first four statements accurately summarize the geometric and numerical knowledge found in these early ritual manuals, marking the beginnings of Indian mathematical thought.

244. (D) A highly enormous number mentioned in traditional Vedic literature.
The term "Maha augh" refers to an astronomically large number mentioned in traditional Vedic and mathematical literature, often associated with magnitudes as high as ten to the power of fifty-two. The naming of such massive quantities demonstrates that ancient Indian scholars had developed a highly sophisticated decimal place-value system capable of handling scales far beyond everyday human experience, primarily

mathematicians to achieve more accurate results by iteratively breaking down numerical components. This technique is central to the evolution of continued fractions, providing a systematic way to manage and simplify intricate mathematical and astronomical data.

295. (C) Dṛkkaraṇa
The nearest-integer continued fraction was developed in the text Dṛkkaraṇa to achieve superior convergence rates compared to standard expansions. This mathematical innovation allowed for faster and more accurate rational approximations of complex values. By utilizing this advanced technique, scholars could optimize their computational processes, reflecting a continuous evolution in the study and application of continued fractions.

296. (D) The Mādhava series for π
The Mādhava series for π is at the core of the Kerala School's geometric analysis for calculating the circumference of a circle. This infinite polynomial expansion provided a sophisticated method for determining circular dimensions. By moving beyond finite calculations, this series allowed mathematicians to explore infinite processes, fundamentally redefining their understanding of circular geometry and the mathematical properties of π.

297. (A) Adjustments for truncated series
The term Antyasaṃskāra refers to end-correction, a sophisticated algebraic adjustment applied to truncated mathematical series. This technique was introduced to improve the accuracy of calculations involving infinite processes that converge slowly. By correcting the errors inherent in stopping a series at a finite point, mathematicians drastically enhanced the precision of their results, particularly in astronomical observations.

298. (B) Improved accuracy and efficiency
The primary benefit of introducing end-correction to mathematical series was the drastic improvement in accuracy and computational efficiency. This innovation allowed mathematicians to use truncated series without sacrificing precision, facilitating the development of fast convergent series for π. Such adjustments were critical for optimizing the complex calculations required for accurate astronomical observations and the study of infinite sequences.

299. (B) Putumana-Somayājī series
The Putumana-Somayājī series is cited as an example of the Kerala School's ability to manipulate infinite sequences into rapidly converging forms. This advanced formulation optimized computational efficiency by providing a faster way to calculate precise mathematical values. Such series demonstrate the school's high level of expertise in infinite mathematics and their success in transforming theoretical concepts into practical tools.

300. (A) They could never be finitely resolved due to the irrationality of π
Nīlakaṇṭha acknowledged the profound conceptual realization that exact circular measurements could never be finitely resolved due to the irrationality of π. This insight marked a significant shift in mathematical thought, recognizing the inherent limits of finite calculations. This realization was intricately linked to the study of infinite geometric series, consolidating a legacy of sophisticated understanding in infinite processes.

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252. (A) Accurate calculation of various irrational values
Sophisticated expressions for surds enabled ancient practitioners to calculate various irrational values with remarkable precision during altar construction. These mathematical formulas were crucial for determining the lengths of diagonals and sides that could not be expressed as simple integers. This accuracy was essential for maintaining the exact geometric proportions required for traditional ritual structures.

253. (C) Ensuring structural symmetry
Obtaining a perpendicular bisector serves as a fundamental geometric procedure for ensuring structural symmetry in traditional architectural designs. By accurately dividing lines and angles, practitioners could maintain the necessary balance and alignment required for complex altar constructions. This method allowed for the precise spatial organization of components, reflecting a deep understanding of planar geometry principles.

254. (D) Cord-folding and the Bodhāyana method of constructing a square
Geometric constructions in ancient texts specifically highlight the cord-folding method and the Bodhāyana method of constructing a square. These techniques provided reliable procedures for establishing precise shapes and alignments during the creation of sacred structures. Such methods demonstrate a practical integration of physical tools and theoretical mathematical concepts to achieve high levels of spatial accuracy.

255. (C) Side and diagonal relations
The Bodhāyana-Pythagorean theorem defines the fundamental mathematical relationship between the sides and the diagonal of rectangles and squares. This principle allowed practitioners to calculate precise lengths across geometric figures, ensuring structural integrity and harmony in architectural projects. By understanding these spatial connections, builders could execute complex designs with the exactitude required for traditional ritual practices.

256. (B) The decimal place value system
The sophisticated conceptualization of the decimal place value system provided the foundational basis for extensive numerical enumeration in ancient mathematics. This system allowed for the structured organization of numbers, facilitating the manipulation of extraordinarily large quantities across various scientific contexts. By assigning specific values based on position, mathematicians could effectively manage complex data sets and astronomical calculations.

257. (D) Practical daily requirements
Traditional literature details a structured progression of magnitudes that significantly exceeded the practical requirements of daily life. This expansion suggests a deep theoretical interest in large-scale numerical systems rather than just functional counting. By exploring quantities far beyond ordinary needs, ancient scholars demonstrated an advanced capacity to conceive and mathematically manipulate immense values within a decimal framework.

258. (A) Koti
In the hierarchical system of numerical scaling, specific terms were designated for vast astronomical figures, with koti representing a significant magnitude. This term allowed for the concise representation of large quantities that were essential for astronomical and theoretical calculations. Such terminology reflects the sophisticated ability of ancient mathematicians to name and categorize increasingly large decimal places.

259. (C) Fascination with infinite or near-infinite concepts
The enumeration of immense magnitudes such as maha augh showcases a deep theoretical fascination with infinite or near-infinite concepts. By naming and classifying these vast numbers, ancient scholars explored the limits of numerical representation within their mathematical systems. This intellectual pursuit indicates that their interest in mathematics extended beyond mere utility into the realm of abstract, large-scale quantification.

260. (A) Precise values and markers for immense aggregations
Terms like akshauhini and other named numerals served dual functions in traditional texts as precise mathematical values and descriptive

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277. (D) Distinct quantity with operational rules
In his mathematical framework, Brahmagupta conceptualized zero as a distinct quantity subject to specific operational rules, rather than merely an empty placeholder. By defining the arithmetic behavior of zero alongside positive and negative numbers, he expanded the scope of abstract numerical operations. This theoretical shift was essential for the systematic development of advanced algebraic and geometric theories.

278. (B) Solution of linear and quadratic equations
Brahmagupta's treatment of positive, negative, and zero facilitated advanced algebraic methodologies, specifically the systematic solution of linear and quadratic equations. He provided generalized algorithmic procedures to resolve these equations, even when handling multiple variables. This operational clarity allowed for the resolution of complex numerical relationships, demonstrating a highly sophisticated understanding of algebraic structures and their applications.

279. (C) Cyclic quadrilateral
In the realm of geometry, Brahmagupta formulated exact rules for determining the area and the lengths of diagonals of a cyclic quadrilateral. His analytical approach integrated algebraic solutions with geometric configurations to provide precise properties for this specific figure. This work highlights the profound interconnectedness of his theories, where algebraic principles were seamlessly applied to solve complex geometric problems.

280. (D) Algebraic and geometric theories
Brahmagupta's work underscores the profound interconnectedness between algebraic and geometric theories. By applying the mathematics of positive, negative, and zero to the solution of equations and the properties of cyclic quadrilaterals, he demonstrated how these fields inform each other. This integrated perspective allowed for a more comprehensive and robust approach to solving diverse mathematical challenges in classical science.

281. (A) Līlāvatī
The Līlāvatī is cited as a text that brilliantly exemplifies the pedagogical structure of classical algebraic procedures. It systematically outlines diverse mathematical methods for both practical and theoretical applications. By offering a highly structured curriculum, the text provides practitioners with a comprehensive framework for solving problems, ranging from basic arithmetical operations to complex algebraic and combinatorial challenges.

282. (B) Solve via working backward from a known result
The inversion method enables practitioners to determine unknown quantities by working backward from a known result. This problem-solving framework is a foundational aspect of the arithmetical operations detailed in the Līlāvatī. By reversing the steps of a calculation, mathematicians could isolate variables and find solutions to equations, demonstrating a sophisticated approach to managing diverse mathematical problems.

283. (B) Assuming an initial hypothetical value
The rule of supposition involves solving mathematical problems by assuming an initial hypothetical value to determine an unknown quantity. This method allows practitioners to test assumptions and adjust them to arrive at the correct result. Prominently featured in classical algebraic texts, this approach provides a flexible and intuitive framework for resolving various types of numerical and theoretical equations.

284. (A) Proportional content determination
The Līlāvatī offers comprehensive methodologies regarding mixtures to allow for the precise determination of proportional contents. These calculations are categorized into specialized thematic sections to address practical mathematical problems. By providing structured steps for analyzing mixtures, the text demonstrates its versatility in applying algebraic and arithmetical principles to real-world scenarios requiring exact ratio and proportion analysis.

285. (C) Mathematical progressions
In addition to the study of combinations, the Līlāvatī provides a detailed mathematical treatment of mathematical progressions. These topics are integrated into the text's systematic curriculum, showcasing a broad expertise in combinatorics and sequence analysis. This

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in the Āryabhaṭīya, this later treatise provided the precision necessary for more sophisticated astronomical and trigonometric calculations.

269. (C) A theoretical baseline for later modifications
Earlier arithmetic and trigonometry in the Āryabhaṭīya served as a vital theoretical baseline for later modifications and developments in mathematics. These foundational principles provided the necessary framework upon which subsequent scholars built more accurate and sophisticated systems. This relationship highlights the systematic progression of classical mathematics, where initial theories were continuously refined through improved algorithmic techniques.

270. (D) Sophisticated systems defining astronomical accuracy
Integrating improved algebraic techniques with advanced geometric models ultimately resulted in highly sophisticated trigonometric systems that defined later astronomical accuracy. These developments allowed for more precise measurements of celestial phenomena and planetary positions. This culmination of mathematical progress demonstrates how foundational arithmetic and trigonometry evolved into complex tools essential for the high-level precision required in ancient science.

271. (C) Formulation of infinite series expansions
The formulation of infinite series expansions fundamentally transformed the calculation of planetary positions by providing a more precise mathematical framework. This advancement allowed for a level of sophistication in trigonometric computation that was previously unattainable. By moving beyond rigid tabular data, mathematicians could achieve more continuous and accurate results, which were critical for the detailed observation of celestial movements.

272. (B) Precision without reliance on geometric approximations
The primary advantage of the Mādhava series for Sine and Cosine functions was the ability to determine precise trigonometric values without relying on geometric approximations. These series enabled scholars to achieve highly accurate calculations for any given angle, bypassing the limitations of rigid tables. This theoretical breakthrough provided a robust foundation for more efficient and continuous computations in advanced astronomy.

273. (D) Karaṇapaddhati
Karaṇapaddhati is identified as an instrumental text that systematized complex trigonometric computations into functional algorithms for astronomers. By providing structured procedural applications, the manual helped bridge the gap between abstract infinite series and practical observational needs. This systematization optimized the use of mathematical theories, allowing for more efficient evaluations of angles and planetary positions in astronomical work.

274. (A) Use of series based on precision
The different methods to obtain sine values from Karaṇapaddhati optimized the use of infinite series based on the level of precision required for specific calculations. These varied algorithmic pathways allowed astronomers to choose the most efficient computational strategy for their needs. This integration of theory and practice ensured that trigonometric evaluations remained both highly accurate and practically manageable.

275. (C) Applied computational mathematics
The transition from the theoretical Mādhava series to the applied techniques found in the Karaṇapaddhati represents a significant milestone in the field of applied computational mathematics. This shift demonstrates how abstract infinite series were successfully integrated into pragmatic manuals for astronomer use. Such advancements highlight the continuous evolution and practical utility of trigonometric theories in resolving complex numerical challenges.

276. (A) Brahmagupta
Brahmagupta is credited with driving the paradigm shift in the systematization of algebraic operations through his rigorous mathematical formulations. His work transformed classical computational frameworks by providing a comprehensive treatment of numerical properties and operational rules. By establishing a robust foundation for abstract mathematics, he enabled the development of advanced methodologies for solving complex linear and quadratic equations.

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7. Which of the following statements is incorrect regarding the Sāṅkhya-Pātañjala view on elements and compounds?
(A) Elements undergo chemical analysis to reveal their infra-atomic constituents.
(B) Compounds are formed through a specific collocation of the original constituents.
(C) The properties of a compound depend on the distribution of energy within its structure.
(D) Chemical synthesis involves the absolute creation of entirely new matter.

8. Consider the following statements about the 'Principle of Collocation' in ancient Indian chemistry:
I. It explains the specific grouping of primary matter.
II. It dictates the physical properties of the resultant compound.
III. It involves the spontaneous generation of energy.
IV. It determines the release and storage of potential energy.
V. It is dependent on the interactions of the three Gunas.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) I, II, III, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

9. Identify the correct pair representing the Sāṅkhya concept and its modern equivalent:
(A) Satkāryavāda – The law of definite proportions in chemistry
(B) Avyakta Prakṛti – Manifested kinetic energy in physical mass
(C) Pariṇāmavāda – Theory of Evolutionary Transformation
(D) Tanmātra – Complex chemical compounds found in the nature

10. Arrange the following stages of the evolution of matter in the Sāṅkhya system in their correct chronological order of manifestation:
I. Mahābhūtas (Gross elements)
II. Prakṛti (Unmanifest matter)
III. Tanmātras (Subtle elements)
IV. Ahaṃkāra (Ego-principle)
(A) II, IV, III, I
(B) II, III, IV, I
(C) IV, II, III, I
(D) II, IV, I, III

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11. In the medical schools of ancient India, which text is most prominently associated with detailing the physical characteristics of the Bhūtas?
(A) Arthaśāstra
(B) Rasārṇava
(C) Brhatsaṃhitā
(D) Suśruta Saṃhitā

12. Consider the following statements about Mahābhūtās in ancient medical chemistry:
I. They represent the five fundamental gross elements.
II. Their mechanical mixtures form the basis of biological tissues.
III. They are completely devoid of any specific physical qualities.
IV. The proportion of each Mahābhūta determines the specific nature of a compound.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

13. Read the following case: A physician preparing an Ayurvedic formulation observes that mixing specific herbs produces a new medicinal quality not present in the individual ingredients. Which ancient chemical concept best explains this phenomenon?
(A) Complete annihilation of the total reactant mass
(B) Spontaneous dissipation of specific infra-atomic units
(C) Formation of unique molecular properties within compounds
(D) Simple mechanical separation of the constituent Bhūtas

14. Match List-I (Ancient Measures) with List-II (Modern Interpretations):
List I: (Ancient Measures)
P. Trasareṇu
Q. Guñjā
R. Prastha
S. Drona

structured approach to various mathematical themes reflects the text's role as a comprehensive educational guide for mastering complex computational and theoretical procedures.

286. (D) Right triangles
To resolve complex mensuration challenges, the Līlāvatī applies the properties of right triangles across various geometric problems. This analytical approach allows for the precise calculation of distances and proportions within plane figures. By utilizing these foundational geometric elements, the text provides a rigorous framework for addressing spatial measurement issues, including specialized problems involving intersecting lines and shadow lengths.

287. (C) Intersecting lines and shadows
Sūc problems are primarily concerned with the geometry of intersecting lines and shadows. These specialized mensuration challenges are resolved in the Līlāvatī using principles derived from right triangles. By focusing on the relationships between objects and their projections, the text demonstrates a sophisticated understanding of spatial geometry and its practical applications in determining heights, lengths, and alignments.

288. (B) Cyclic quadrilaterals
When outlining protocols for quadrilateral construction, the Līlāvatī places particular theoretical emphasis on the properties of cyclic quadrilaterals. This focus allows for a deeper analysis of figures that can be inscribed within a circle. By systematically detailing these properties, the text integrates curvilinear geometry with polygonal construction, ensuring high precision in the measurement of complex geometric shapes.

289. (D) A refined value of π
The Līlāvatī establishes a refined value of π to facilitate accurate computations in curvilinear geometry. This precise mathematical constant is essential for calculating the area and dimensions of circular figures. By using this refined value, the text provides reliable algorithmic formulas that ensure exactitude in geometric analysis, bridging the gap between theoretical principles and practical spatial measurement.

290. (A) Surface area and volume
The mathematical treatise provides methodical procedures to calculate both the surface area and the volume of a sphere. This extension into three-dimensional geometry demonstrates a profound synthesis of mathematical principles. By applying formulas derived from right triangles and refined values of π, the text ensures high precision in determining the spatial properties of spherical objects.

291. (C) Pulverization of equations
The primary function of the Kuṭṭaka method is the pulverization of equations, a systematic process used to solve first-degree indeterminate problems. This method works by successively reducing the coefficients of an equation through recursive steps. By formalizing this iterative procedure, mathematicians created a robust framework for handling complex numerical relationships and approximating fractional values with high accuracy.

292. (A) Āryabhaṭa and Brahmagupta
Āryabhaṭa and Brahmagupta are explicitly associated with the development of the foundational Kuṭṭaka method. Their work established the recursive algorithmic techniques necessary for solving indeterminate equations through pulverization. This cornerstone of classical algebra provided the basis for later studies in continued fractions and influenced the computational strategies found in numerous subsequent mathematical treatises and manuals.

293. (D) Karaṇapaddhati
The Karaṇapaddhati is identified as the text that presents Vallyupasaṃhāra Method I and II. These dual methods provide refined algorithmic approaches for evaluating complex fractional values through continuous subdivision. By documenting these iterative procedures, the manual offers astronomers and mathematicians practical tools for achieving high-precision results within the theoretical framework of continued fractions and pulverization.

294. (B) Approximating complex fractional values
The Vallyupasaṃhāra methods aim to evaluate and approximate complex fractional values through the process of continuous subdivision. These refined algorithmic approaches allow

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markers for immense aggregations. These labels provided a systematic way to identify specific magnitudes within a large-scale hierarchy. This methodical naming convention confirms that the decimal place value system was theoretically expansive and capable of managing extreme numerical data.

261. (D) Encoding mathematical, astronomical, and chronological data
Classical scholars developed distinct alphabetic and symbolic mechanisms primarily to encode mathematical, astronomical, and chronological data within traditional literature. These systems allowed for the representation of complex numerical values in formats that were both concise and easy to memorize. This innovative approach bridged the gap between linguistics and mathematics, facilitating the efficient storage and transmission of scientific information.

262. (B) Mapping specific values to consonants and vowels
The Āryabhaṭan system assigns specific numerical values to consonants and vowels, enabling the concise formulation of astronomical constants in metrical verses. This unique mapping allows mathematicians to express complex data within a poetic structure, making technical information more accessible for study and recitation. Such a method illustrates the high degree of linguistic adaptability present in ancient mathematical traditions.

263. (C) The Bhūtasaṅkhyā system
The Bhūtasaṅkhyā system employs a deeply contextual approach by utilizing well-known objects or concepts to denote specific numbers. For example, the eyes are used to represent the number two based on their natural associations. This symbolic method created a memorable way to represent numerical data, relying on shared cultural and physical knowledge to convey mathematical information effectively.

264. (D) Alphabet-to-digit mapping for phonetically pleasing tables
A key characteristic of the Kaṭapayādi system is its flexible alphabet-to-digit mapping, which facilitates the creation of phonetically pleasing mathematical tables and chronograms. By corresponding specific letters to single digits, this scheme allowed scholars to memorize and communicate data through language. This integration of linguistics and mathematics highlights the diverse intellectual strategies used to manage complex numerical information.

265. (A) Linguistic adaptability
The Āryabhaṭan, Bhūtasaṅkhyā, and Kaṭapayādi systems collectively highlight the remarkable linguistic adaptability of ancient mathematics. These diverse numeration methods demonstrate how scholars utilized language, symbolism, and cultural associations to represent complex data sets. By integrating numerical information into various linguistic formats, they created sophisticated strategies for the storage, transmission, and memorization of mathematical and astronomical knowledge.

266. (B) Extraction of square roots and cube-roots
The Āryabhaṭīya introduces rigorous algorithmic procedures for the extraction of square roots and cube-roots, establishing foundational techniques for subsequent algebraic computations. These methods provided a structured approach to solving complex equations and manipulating numerical values. By formalizing these processes, the text laid the groundwork for more advanced mathematical developments in later treatises, ensuring greater computational accuracy.

267. (B) Methodology for calculating half-chord values
Āryabhaṭa's Sine-Table provided a structured methodology for calculating half-chord values at specific angular intervals, marking a pivotal moment in trigonometric history. This tabular representation allowed mathematicians to work with discrete trigonometric values more efficiently than through purely geometric methods. The table served as a critical reference point that later scholars analyzed and refined to achieve higher precision.

268. (A) Tantrasaṅgraha
The Tantrasaṅgraha is noted for significantly enhancing the computational accuracy of sine values through refined modifications of earlier tabular models. This advancement illustrates a continuous evolution of algorithmic strategies within the mathematical tradition. By improving upon the discrete values found

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CHAPTER 07
Chemistry and Metallurgy

1. Which of the following constitutes the original unmanifested state of matter in the Sāṅkhya-Pātañjala system?
(A) Puruṣa
(B) Prakṛti
(C) Mahat
(D) Ahaṃkāra

2. Consider the following statements regarding the Sāṅkhya doctrine of energy:
I. Energy can neither be created nor destroyed.
II. Energy transformation involves the manifestation of latent potential into kinetic form.
III. Dissipation of energy leads to complete annihilation of mass.
IV. Formless Prakṛti represents a state of perfect equilibrium of energy.
Which of the statements given above are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

3. Consider the following scenario: If a practitioner applies the Sāṅkhya principle of the 'doctrine of causation' (Satkāryavāda) to a chemical reaction, which of the following conclusions must they draw?
(A) The product is entirely distinct and independent from the reactants.
(B) Chemical synthesis creates new energy from nothing.
(C) The effect pre-exists in a latent state within the material cause.
(D) The cause is destroyed completely to allow the effect to emerge.

4. Match List-I (Concepts in Sāṅkhya-Pātañjala) with List-II (Descriptions):
List I: (Concepts in Sāṅkhya-Pātañjala)
P. Principle of Collocation
Q. Dissipation of energy
R. Conservation of energy
S. Formless Prakṛti
List II: (Descriptions)
1. Total quantity of energy remains constant
2. Specific arrangement of structural units
3. Return to the state of equilibrium
4. Tendency of kinetic energy to become latent
(A) P-1, Q-3, R-2, S-4
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-2, Q-4, R-1, S-3

5. Given below are two statements regarding the Sāṅkhya-Pātañjala theory of matter:
Statement I: The evolution of the infra-atomic unit is characterized by the transformation of discrete energy quanta into mass.
Statement II: Storing and liberation of energy are seen as mere mechanical processes independent of the Gunas.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

6. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): According to the Sāṅkhya system, mass and energy are ultimately dissolved into formless Prakṛti.
Reason (R): The dissolution represents the restoration of the absolute equilibrium of the three Gunas (Sattva, Rajas, and Tamas).
In the context of the above statements, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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for quantifying cosmic time cycles and the vast distances described in their cosmological models.

245. (C) It deals exclusively with arithmetic progressions.
The statement that the Karaṇapaddhati deals exclusively with arithmetic progressions is incorrect. While it does cover progressions, it is far more famous for its advanced trigonometric content, including various methods for obtaining sine values and evaluating continued fractions through the Vallyupasaṃhāra method. As a key text of the Kerala School, it preserves sophisticated infinite series for Pi and trigonometric functions, demonstrating a wide range of analytical and numerical techniques that go far beyond simple arithmetic.

246. (B) The Mādhava series for Pi converged too slowly for practical high-precision astronomy.
The development of fast convergent series by Putumana-Somayājī was motivated by a practical limitation of the earlier Mādhava series for Pi. Although theoretically brilliant, the standard alternating series converged very slowly, requiring thousands of terms for high precision. For practical use in astronomy, faster results were needed. By deriving series with more complex denominators and adding end-correction terms, mathematicians could achieve extremely accurate values for Pi with significantly fewer calculations, enhancing their astronomical modeling.

247. (C) Statement I is true but Statement II is false.
The Līlāvatī correctly includes "Sūc problems," which are geometric challenges involving the calculation of heights and distances using gnomon shadows. Contrary to the second statement, the text does not claim the volume of a sphere is equal to its surface area. Instead, Bhāskara II provides the correct mathematical relationship for the volume as one-sixth the product of the surface area and the diameter, representing an accurate understanding of the relationship between these spherical measurements.

248. (A) P-1, Q-2, R-3, S-4
Key mathematical developments in India are associated with specific scholars and texts. Brahmagupta provided foundational rules and solutions for quadratic equations. The Līlāvatī is the definitive source for the rule of supposition in algebra. The Tantrasaṅgraha contains important modifications to earlier sine tables. Finally, Nīlakaṇṭha Somayājī is noted for his analytical discussions on the irrationality of Pi. This mapping illustrates the continuous progression of mathematical knowledge from seventh-century algebra to medieval Kerala calculus.

249. (C) I, II, and IV
Āryabhaṭa's arithmetic includes foundational algorithms for extracting square and cube roots, which were essential for astronomical calculations. He also introduced a unique alphabetic system for compactly representing large numbers. While he provided a highly accurate approximation of Pi as three point one four one six, he did not claim to have computed it exactly. Therefore, statements I, II, and IV correctly summarize the arithmetical and numerical innovations found in the Gaṇitapāda section of the Āryabhaṭīya.

250. (A) It is a comprehensive mathematical treatise covering arithmetic, algebra, geometry, and permutations.
The Līlāvatī is a comprehensive mathematical treatise that offers a wide-ranging exploration of quantitative science in medieval India. It covers fundamental arithmetic, practical geometry, algebraic techniques like the inversion method, and combinatorial rules for permutations. Authored by Bhāskara II, its clear instructions and engaging problems made it the standard textbook for generations of students. Its broad scope reflects the deep integration of various mathematical disciplines into a single, cohesive educational and scientific tradition.

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251. (B) Precise architectural requirements of ancient ritual practices
Ancient ritual practices demanded high architectural precision, which led to the development of rigorous geometric formulations within the Śulbasūtra texts. These manuals provided systematic instructions for constructing altars and sacred spaces, ensuring that every structure met specific religious requirements. Consequently, geometry became a practical tool for achieving structural exactitude in these ancient traditions.

List II: (Modern Interpretations)
1. Measure of capacity
2. Size of the minimum visible
3. Large measure of grain/capacity
4. Basic unit of weight (seed)

(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-4, R-2, S-3
(D) P-2, Q-4, R-1, S-3

15. Given below are two statements regarding ancient medical chemistry:
Statement I: The qualities of compounds are solely determined by the mechanical mixture of elements without any internal chemical transformation.
Statement II: The chemistry of colors was actively studied to determine the maturity and medicinal potency of compounds.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

16. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Ancient medical schools defined a specific "size of the minimum visible" (Trasareṇu).
Reason (R): This concept was necessary to establish a standardized baseline for measures of weight and pharmacological dosages.
In the context of the above statements, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

17. Which of the following statements is incorrect regarding the Vedantic view of the evolution of matter (Pañcīkaraṇa)?
(A) It involves the combination of five subtle elements to form gross elements.
(B) It strictly denies the existence of a supreme consciousness (Brahman).
(C) Each gross element contains a fraction of all five subtle elements.
(D) Half of a gross element consists of its corresponding subtle element.

18. Consider the following statements regarding the Vedantic Pañcīkaraṇa process:
I. It is the process of quintuplication of the elements.
II. Space (Ākāśa) does not participate in this process.
III. The resulting gross element is termed a Mahābhūta.
IV. It explains how diverse material forms arise from fundamental subtle entities.
V. Fire (Tejas) contains one-eighth part of the other four subtle elements.
Which of the above statement(s) is/are correct?
(A) I, III, IV, and V only
(B) I, II, III, and V only
(C) II, III, IV, and V only
(D) I, II, IV, and V only

19. Identify the correct pair representing the fundamental atomic theory attributes:
(A) Buddhist Atomic Theory – Atoms are permanent and eternally motionless units.
(B) Nyāya Atomic Theory – Atoms lack spatial dimensions and physical extension.
(C) Jain Atomic Theory – Atoms (Pudgala) possess taste, color, smell, and touch.
(D) Vedantic Theory – Atoms act as secondary instruments of the divine will.

20. According to the ancient Buddhist atomic theory, the continuous illusion of a static macroscopic object is caused by which of the following phenomena?
(A) The absolute permanence of the constituent atoms
(B) The divine binding of static atoms
(C) The mechanical locking of irreducible geometric shapes to form mass
(D) The rapid, continuous origination and destruction of atomic moments

21. Which school of ancient Indian philosophy proposed that material reality consists of discrete, indivisible units called 'Pudgala'?
(A) Sāṅkhya
(B) Nyāya
(C) Jaina
(D) Buddhism

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(D) The calculation of atomic motion

68. By analyzing the text of the Arthaśāstra, one can infer that the state had a monopoly over which critical scientific process?
(A) The creation of atomic theory
(B) Mining and metallurgy of precious metals
(C) The synthesis of mineral acids
(D) The philosophical debate on Pañcīkaraṇa

69. A case study of a medieval Indian laboratory reveals the use of a 'Koshthi' furnace. What was its primary function?
(A) Producing Vajrā lepa
(B) Creating plant-based Kshara
(C) Distilling zinc or purifying mercury
(D) Crushing quartz for architecture

70. What is the cause of chemical action in the Nyāya-Vaiśeṣika system?
(A) Divine intervention
(B) The Pañcīkaraṇa process
(C) Dissolution of Tamas
(D) Application of heat (Pāka)

71. According to the ancient Buddhist atomic theory, the continuous illusion of a static macroscopic object is caused by which of the following phenomena?
(A) The rapid, continuous origination and destruction of atomic moments
(B) The absolute permanence of the constituent atoms
(C) The divine binding of static atoms
(D) The mechanical locking of irreducible geometric shapes

72. Which text provides the most appropriate and detailed description of flame tests for identifying metals?
(A) Arthaśāstra
(B) Rasārṇava
(C) Bṛhatsaṃhitā
(D) Suśruta Saṃhitā

73. A student is attempting to extract zinc using the traditional Indian method. If they fail to place the collection vessel below the retort, what will most likely occur based on the Tiryakpatana principle?
(A) The zinc will safely solidify in the upper retort.
(B) The zinc will instantly transmute into copper.
(C) The zinc vapor will escape or oxidize upon contact with air.
(D) The furnace will collapse due to lack of pressure.

74. Identify the incorrect pair regarding the evolution of matter in ancient India:
(A) Prakṛti – Original unmanifested constituent
(B) Mahat – Cosmic intelligence
(C) Ahaṃkāra – Principle of individuation
(D) Tanmātra – Gross physical element

75. Given below are two statements regarding atomic theory:
Statement I: The atomic theory of the Jains states that atoms can combine to form molecules of varying sizes and densities.
Statement II: Unlike the Nyāya-Vaiśeṣika, the Jains believe atoms differ intrinsically in their primary nature (i.e., there are different basic elements like earth-atoms, water-atoms).
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

76. Which of the following is not considered a characteristic of the Mahābhūtās in ancient medical schools?
(A) They are combinations of subtle elements.
(B) They possess specific physical qualities like sound, touch, color, taste, and smell.
(C) They combine mechanically to form bodily tissues.
(D) They are purely theoretical concepts with no application in pharmacology.

77. Which of the following correctly describes the 'Three axes of Vācaspati'?
(A) The three primary Gunas (Sattva, Rajas, Tamas)
(B) X, Y, and Z coordinates used to describe the spatial arrangement of atoms in a molecule
(C) The three biological humors (Vata, Pitta, Kapha)
(D) The three stages of metallurgical extraction

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(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, IV, and V only

29. Identify the correct pair regarding topics in the Bṛhatsaṃhitā:
(A) Gaṁdhayukti – Mathematical study of planetary and celestial motions
(B) Vajrasamghāta – Industrial techniques for massive metal ore smelting
(C) Gaṁdhayukti – Art and chemistry of making perfumes
(D) Vajrā lepa – Chemical purification and refining of raw zinc

30. Arrange the following ancient texts in their general chronological order of origin regarding the development of chemical and metallurgical knowledge:
I. Arthaśāstra
II. Rasaratnasamuccaya
III. Bṛhatsaṃhitā
IV. Rasārṇava
(A) I, III, IV, II
(B) I, IV, III, II
(C) III, I, IV, II
(D) I, III, II, IV

31. Which ancient text is recognized as the earliest to describe the processing of gold, silver, and other metals in detail?
(A) Arthaśāstra
(B) Bṛhatsaṃhitā
(C) Rasārṇava
(D) Atharvaveda

32. Consider the following statements regarding the metallurgy of zinc in ancient India:
I. India was the first to develop the downward distillation technique for zinc extraction.
II. The process is heavily detailed in the Arthaśāstra.
III. Zawar in Rajasthan is a known ancient site for zinc smelting.
IV. Rasaratnasamuccaya describes the 'Tiryakpatana yantra' for distillation.
Which of the statements given above are correct?
(A) I, III, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, II, and IV only

33. Read the following case: If an archaeo-metallurgist is recreating an ancient Indian method to extract a highly volatile metal from its ore without letting it oxidize, which medieval process are they most likely replicating?
(A) The Pañcīkaraṇa process
(B) The synthesis of Vajrā lepa
(C) The downward distillation of zinc
(D) The generation of Gaṁdhayukti

34. Match List-I (Texts) with List-II (Metallurgical/ Chemical Contributions):
List I: (Texts)
P. Arthaśāstra
Q. Rasārṇava
R. Bṛhatsaṃhitā
S. Rasaratnasamuccaya
List II: (Metallurgical/Chemical Contributions)
1. Description of Vajrā lepa
2. Testing and mining of noble metals
3. Comprehensive treatise on iatrochemistry and zinc
4. Early medieval text on alchemy and flame tests
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-2, Q-1, R-4, S-3
(D) P-2, Q-4, R-1, S-3

35. Given below are two statements regarding early Indian chemistry:
Statement I: The early concepts of acids in Indian chemistry were primarily based on mineral acids like sulfuric and nitric acid.
Statement II: Plant-ash based bases (Kshara) were commonly utilized in ancient Indian medicine and chemistry before the widespread use of mineral acids.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

36. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The transition to producing mineral acids occurred significantly during the medieval period in Indian chemistry.
Reason (R): This shift was driven by the necessity of stronger reagents for complex

alchemical processes and the processing of tough minerals in Rasashastra.
In the context of the above statements, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

37. Which of the following is incorrect regarding the concept of acids and bases in ancient Indian chemistry?
(A) Ancient texts refer to organic fruit-based substances for acidic properties.
(B) The concept of 'Kshara' refers to alkaline substances.
(C) Plant ashes were a major source for creating bases in ancient times.
(D) Mineral acids were the primary solvents used during the early Vedic period.

38. Consider the following statements about 'Kshara' (alkali) preparation in ancient India:
I. It involved burning specific plants to ash.
II. The ash was dissolved in water and filtered.
III. The solution was boiled to concentrate the alkali.
IV. Limestone or shells were often added to increase causticity.
V. The primary purpose was solely for manufacturing gunpowder.
Which of the combinations given above are correct?
(A) I, II, III, and IV only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, IV, and V only

39. Identify the correct pair regarding the processing of metals in medieval Indian texts:
(A) Shodhana – Purificatory processing to remove toxicities from metals
(B) Marana – Increasing the melting point of zinc
(C) Bhasma – Raw, unprocessed metallic ore
(D) Tiryakpatana – Making metal resistant to rust

40. The development of sophisticated distillation apparatuses (Yantras) in the medieval Rasashastra period directly resulted in which of the following?
(A) The loss of knowledge regarding plant-based medicines
(B) The decline of the Nyāya-Vaiśeṣika atomic theory
(C) The abandonment of gold and silver metallurgy
(D) The mass extraction of pure metallic zinc from calamine

41. Which philosophical framework is most explicitly concerned with the concept of "storing and liberation of energy" in the context of material evolution?
(A) Nyāya
(B) Mīmāṃsā
(C) Sāṅkhya-Pātañjala
(D) Vedānta

42. Consider the following statements regarding the 'Evolution of the infra-atomic unit' in Sāṅkhya:
I. It refers to the formation of Tanmātras.
II. It marks the transition from purely potential energy to physical mass.
III. It proves that energy cannot be stored, only liberated.
IV. The infra-atomic units represent the subtle precursors to the gross elements.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

43. A student is analyzing the dissolution of an element into a completely formless, balanced state devoid of physical qualities. Which concept is being applied here?
(A) Viśṭambha
(B) Gaṁdhayukti
(C) Pañcīkaraṇa
(D) Dissolution into formless Prakṛti

44. Match List-I (Concepts of Causation/Motion) with List-II (Corresponding Systems):
List I: (Concepts of Causation/Motion)
P. Satkāryavāda
Q. Parispanda

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R. Kṣaṇikavāda (Momentariness)
S. Pañcīkaraṇa
List II: (Corresponding Systems)
1. Buddhism
2. Vedānta
3. Sāṅkhya
4. Nyāya-Vaiśeṣika
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

45. Given below are two statements regarding the Sāṅkhya system:
Statement I: Chemical analysis ultimately reduces compounds to gross elements, which cannot be further subdivided.
Statement II: The evolution of matter in Sāṅkhya dictates a continuous process from the subtle to the gross.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

46. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): According to Sāṅkhya, energy and mass are inter-convertible expressions of the same ultimate reality.
Reason (R): Both mass and energy are products of the continuous interaction and transformation of the three Gunas within Prakṛti.
In the context of the above statements, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

47. Which of the following is incorrect about the Jaina atomic theory?
(A) Atoms (Pudgala) have qualities of touch, taste, smell, and color.
(B) Atoms are considered the ultimate, indivisible units of matter.
(C) Combinations of atoms form aggregates called Skandhas.
(D) Atoms are purely theoretical and completely lack physical mass.

48. Consider the following statements about 'Hetero-bhautika compounds' in Nyāya-Vaiśeṣika:
I. They are formed by the combination of atoms of different gross elements.
II. Viśṭambha (dynamic contact) plays a critical role in their formation.
III. They are considered structurally impossible in the Vaiseśika system.
IV. Heat (Pāka) is essential for chemical action in their synthesis.
V. The human body is cited as an example of complex hetero-bhautika combinations.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) I, II, III, and V only
(C) I, III, IV, and V only
(D) II, III, IV, and V only

49. Identify the correct pair concerning ancient chemical processing:
(A) Gaṁdhayukti – Preparation of strong mineral acids
(B) Vajrā lepa – Distillation of mercury
(C) Pariṇāmavāda – Theory of Evolutionary Transformation
(D) Arthaśāstra – Techniques for testing the purity of gold

50. Arrange the following steps of traditional zinc distillation as described in medieval texts in chronological order:
I. Heating the crucible in a downward distillation furnace (Koshthi)
II. Collection of zinc vapor as liquid in a lower receptacle
III. Processing calamine ore with organic materials into small balls
IV. Placing the prepared balls into a specialized retort (Mush)
(A) III, IV, I, II
(B) IV, III, I, II
(C) III, I, IV, II
(D) IV, I, III, II

51. Which term in the medical schools of ancient India denotes the qualitative physical properties intrinsic to chemical compounds?

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22. Consider the following statements regarding the Nyāya-Vaiśeṣika chemical theory:
I. Chemical combinations are triggered by the application of heat (Pāka).
II. Mono-bhautika compounds consist of atoms of the same element.
III. Hetero-bhautika compounds are strictly forbidden in their theoretical framework.
IV. Dynamic contact (Viṣṭambha) plays a role in keeping different types of atoms together.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

23. Imagine the following scenario: In a laboratory, analyzing the spatial arrangement of a bi-bhautika compound reveals an ordered structure. Which ancient concept best parallels this graphical representation?
(A) The Pañcīkaraṇa model
(B) The dissolution into Prakṛti
(C) The liberation of pure Puruṣa
(D) The three axes of Vācaspati

24. Match List-I (Nyāya-Vaiśeṣika Concepts) with List-II (Meanings):
List I: (Nyāya-Vaiśeṣika Concepts)
P. Parispanda
Q. Viṣṭambha
R. Pākaja
S. Dvyaṇuka
List II: (Meanings)
1. Dyad formed by two atoms
2. Molecular motion or vibration
3. Chemical action induced by heat
4. Theory of dynamic contact
(A) P-2, Q-4, R-3, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

25. Given below are two statements concerning Nyāya-Vaiśeṣika chemistry:
Statement I: The theory of Pīlupāka asserts that heat transforms the qualities of the whole compound without breaking it down into atoms.
Statement II: The theory of Pitharapāka asserts that heat causes the compound to break down into individual atoms before new qualities are produced.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

26. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Vācaspati Miśra developed a graphical representation of a bi-bhautika compound using three axes.
Reason (R): It was necessary to map the tri-dimensional spatial arrangement and structural constitution of atoms in space.
In the context of the above statements, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

27. Which of the following statements is incorrect regarding the concept of molecular motion (parispanda) in ancient Indian thought?
(A) Parispanda refers to the inherent vibratory motion within matter.
(B) It is considered responsible for the continuous transformation of physical objects.
(C) The concept highlights a dynamic view of atomic combinations.
(D) It implies that atoms are absolutely stationary and devoid of any kinetic energy.

28. Consider the following statements regarding 'Vajrā lepa' as described in the Bṛhatsaṃhitā:
I. It was an ancient highly durable cementing material.
II. It was exclusively made of metallic alloys.
III. It was used in temple architecture for joining stones.
IV. Its preparation involved boiling various plant and animal extracts.
V. It is a prime example of applied ancient Indian chemistry.
Which of the combinations given above are correct?
(A) I, II, III, and IV only

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nitric acid.
V. It was celebrated for its extraordinary durability over centuries.
Which of the combinations given above are correct?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

59. Identify the correct pair concerning Nyāya-Vaiśeṣika compound formation:
(A) Eka-bhautika – Formed from atoms of different elements
(B) Pitharapāka – Transformation occurs at the molecular level without atomic disintegration
(C) Pīlupāka – Transformation occurs after the whole breaks down into individual atoms
(D) Viśṭambha – Total dissolution of chemical bonds

60. How did the transition from organic acids to mineral acids impact medieval Indian chemistry?
(A) It led to the decline of metallurgy due to excessive corrosion.
(B) It marked the end of the Rasashastra tradition.
(C) It forced alchemists to abandon mercury-based processes entirely.
(D) It enabled the dissolution and processing of previously intractable metals and minerals.

61. In the Sāṅkhya system, what dictates the 'storing' of energy in matter?
(A) The elimination of Sattva
(B) The absolute cessation of Parispanda
(C) The predominance of Tamas over Rajas
(D) The conversion of physical mass into vacuum

62. Which of the following represents the most appropriate description of 'mechanical mixtures' in ancient medical chemistry?
(A) A blend where elements lose their individual fundamental physical characteristics entirely.
(B) A combination where ingredients retain their subtle qualities without forming a new indivisible infra-atomic unit.
(C) A process involving the complete distillation of zinc.
(D) An absolute fusion achieved only through Pañcīkaraṇa.

63. Read the following case: You are studying an ancient manuscript that describes the structural layout of a compound molecule using an early three-dimensional coordinate system. Which scholar's work are you most likely analyzing?
(A) Kaṇāda
(B) Suśruta
(C) Nāgārjuna
(D) Vācaspati Miśra

64. Identify the incorrect pair regarding ancient weights and measures:
(A) Guñjā – A type of heavy mineral anvil
(B) Trasareṇu – Minimum visible particle
(C) Prastha – A measure of capacity
(D) Ratti – A seed used as a unit of weight

65. Given below are two statements regarding medieval texts:
Statement I: The Rasaratnasamuccaya heavily details the processing of mercury and its combinations with other metals.
Statement II: Rasaratnasamuccaya completely dismisses the earlier alchemical texts and relies purely on modern chemical equations.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

66. Which phenomenon best serves as an exception to the Sāṅkhya rule that mass and energy are perfectly conserved in the observable universe?
(A) The formation of Tanmātras
(B) The total dissolution (Pralaya) into unmanifest Prakṛti
(C) The chemical synthesis of compounds
(D) There is no exception; conservation holds even in unmanifest Prakṛti

67. Which of the following correctly defines 'Gaṁdhayukti'?
(A) The metallurgical extraction of gold
(B) The downward distillation of zinc
(C) The science of cosmetics and perfumery

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88. A student observes a demonstration of ancient Indian perfumery. They are witnessing the application of which of the following sciences?
(A) Pañcīkaraṇa
(B) Viśṭambha
(C) Gaṁdhayukti
(D) Marana

89. Based on a case study of zinc distillation at Zawar, what was the function of the 'brinjal-shaped' retorts?
(A) To store pure water for cooling
(B) To measure the minimum visible capacity
(C) To synthesize mineral acids
(D) To contain the zinc ore and organic reducing agents during high-temperature heating

90. The intensive focus on alchemy and the pursuit of an elixir of life in medieval India caused which of the following effects?
(A) The stagnation of metallurgical techniques
(B) The rapid development and documentation of processing methods for mercury and zinc
(C) The abandonment of all plant-based medicines
(D) The rejection of the Bṛhatsaṃhitā

91. In Sāṅkhya-Pātañjala, what dictates the 'specific properties of a newly synthesized chemical compound?
(A) The complete annihilation of old mass
(B) The random collision of permanent atoms
(C) The specific collocation and arrangement of the original constituents
(D) The application of cold water

92. Which of the following is the most appropriate definition of 'Viśṭambha' in the Nyāya-Vaiśeṣika chemical theory?
(A) The total destruction of a compound
(B) The unmanifested state of matter
(C) The measure of capacity used for medicinal liquids
(D) The dynamic contact or supportive force that allows atoms of different elements to combine

93. A metallurgist seeks to extract lead from its ore using traditional medieval Indian methods. To which text should they refer to understand the necessary Yantras?
(A) Rasaratnasamuccaya
(B) Bṛhatsaṃhitā
(C) Mīmāṃsā Sūtras
(D) Pañcīkaraṇa Vartika

94. Identify the incorrect pair regarding elements and their ancient classifications:
(A) Fire – Tejas
(B) Earth – Vāyu
(C) Water – Ap
(D) Space – Ākāśa

95. Given below are two statements regarding ancient units:
Statement I: The 'size of the minimum visible' (Trasareṇu) in ancient Indian texts is analogous to the concept of a dust particle seen in a sunbeam.
Statement II: The Trasareṇu was considered absolutely indivisible and the ultimate fundamental particle of the universe in all schools of thought.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

96. Which ancient philosophical school explicitly rejected the concept of permanent, unchanging atoms, arguing instead for momentary flashes of energy?
(A) Nyāya
(B) Vaiśeṣika
(C) Jaina
(D) Buddhism

97. Which of the following statements correctly identifies the role of 'Plant-ash based bases' in early Indian chemistry?
(A) They were used to create highly acidic solutions.
(B) They were used as alkaline agents (Kshara) for medical and chemical preparations.
(C) They were primarily used as pigments in painting.
(D) They were discarded as waste products of metallurgy.

98. When Vācaspati Miśra developed a graphical representation of a bi-bhautika compound, he

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78. Read the following case: If an ancient metallurgist wanted to test a gold coin for adulteration, which text would provide the best practical chemical guidelines?
(A) Bṛhatsaṃhitā
(B) Rasaratnasamuccaya
(C) Arthaśāstra
(D) Atharvaveda

79. In a case where a medieval chemist shifts from using citrus fruits to using concentrated mineral acids, what specific advantage are they gaining?
(A) A sweeter taste in medicinal compounds
(B) The reduction of toxic mercury vapors
(C) The elimination of heat in chemical reactions
(D) The ability to dissolve highly resistant metals like gold and platinum

80. The transition from pure philosophical atomic theory (like Nyāya) to applied Iatrochemistry (Rasashastra) caused a major shift in Indian chemistry. What was the primary effect?
(A) A decrease in practical laboratory apparatus
(B) The widespread development of complex chemical laboratory instruments (Yantras)
(C) The prioritization of philosophical debate over metallurgical experimentation
(D) The complete abandonment of botanical medicines

81. In the context of ancient Indian chemistry, what does 'Dravaka' refer to?
(A) A strong solvent or mineral acid
(B) A solidifier used in cement
(C) The minimum visible particle
(D) A type of ancient zinc ore

82. Which of the following options represents the best modern analogy for the Sāṅkhya concept of 'Prakṛti'?
(A) The central nucleus of a stable atom
(B) A highly volatile organic chemical solvent
(C) The primordial, undifferentiated quantum field
(D) A rigid, macroscopic crystal lattice structure

83. An academic wishes to verify the structural integrity of ancient Indian temple construction. Which specific chemical concept should they investigate?
(A) Gaṁdhayukti
(B) Tiryakpatana
(C) Viśṭambha
(D) Vajrā lepa

84. Identify the incorrect pair regarding ancient systems and their core concepts:
(A) Sāṅkhya – Conservation of energy
(B) Vedānta – Pañcīkaraṇa
(C) Buddhism – Eternal, unchanging atoms
(D) Jaina – Pudgala

85. Given below are two statements regarding ancient weights:
Statement I: The ancient Indian measure of 'Guñjā' is derived from the seed of the Abrus precatorius plant.
Statement II: Medical schools relied entirely on arbitrary guesses for dosages, lacking any standardized measures of weight and capacity.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

86. Which of the following serves as the primary exception to the rule that all substances are formed by combinations of atoms in the Nyāya-Vaiśeṣika system?
(A) Earth (Pṛthvī)
(B) Water (Jala)
(C) Fire (Tejas)
(D) Ākāśa (Ether/Space)

87. Which statement correctly identifies a key difference between organic acids and mineral acids in the history of Indian chemistry?
(A) Organic acids were derived from fruits and plants, whereas mineral acids were synthesized from sulfate and nitrate minerals.
(B) Organic acids were highly corrosive to noble metals, whereas mineral acids were mild.
(C) Organic acids were used exclusively in metallurgy, while mineral acids were used only in medicine.
(D) There is no distinction; both terms refer to the same substances.

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(A) Yantras
(B) Koshthis
(C) Pramāṇas
(D) Gunas

52. Consider the following statements regarding the chemistry of colors in ancient India:
I. Color was used as a primary indicator of chemical change during metallurgical processes.
II. Medical schools analyzed colors to determine the dominant Mahābhūta in a substance.
III. Changing colors of flames were described in Rasārṇava for identifying metals.
IV. Color changes were believed to be purely illusory and chemically irrelevant.
Which of the above statement(s) is/are correct?
(A) II, III, and IV only
(B) I, II, and III only
(C) I, II, and IV only
(D) I, III, and IV only

53. Read the following case: An ancient alchemist notices a distinctive color emitting from a flame when heating a specific ore. They use this to identify the metal present. Which medieval text extensively formalized this method?
(A) Arthaśāstra
(B) Suśruta Saṃhitā
(C) Rasārṇava
(D) Bṛhatsaṃhitā

54. Match List-I (Elements/Acids) with List-II (Ancient/Medieval Equivalents):
List I: (Elements/Acids)
P. Zinc
Q. Mercury
R. Plant-based Alkali
S. Mineral Acid
List II: (Ancient/Medieval Equivalents)
1. Kshara
2. Dravaka
3. Yashada
4. Parada
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-1, R-4, S-2
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-4, R-1, S-2

55. Given below are two statements regarding early Indian texts:
Statement I: The Arthaśāstra contains detailed instructions on the adulteration of gold and methods to detect it.
Statement II: The Arthaśāstra completely ignores the processing of lesser metals like lead and tin, focusing only on noble metals.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

56. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The process of 'Pañcīkaraṇa' results in the formation of macroscopic matter that can be perceived by the senses.
Reason (R): Through Pañcīkaraṇa, each subtle element combines with fractions of the other four, generating gross elements with perceptible qualities.
In the context of the above statements, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

57. Which of the following statements is incorrect regarding the Buddhist atomic theory?
(A) Atoms are not considered eternal, static particles.
(B) Macroscopic forms are permanent structures of solid atoms.
(C) Atoms possess an inherent tendency to combine.
(D) The theory is based on a doctrine of momentariness (Kṣaṇikavāda).

58. Consider the following statements about 'Vajrasamghāta' (adamantine glue):
I. It is detailed in the Bṛhatsaṃhitā.
II. It was used to strengthen and join stones in temples.
III. Its composition included resins, plant extracts, and animal products.
IV. It required the use of highly concentrated

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was demonstrating an advanced understanding of:
(A) The spiritual nature of atoms
(B) The calculation of lunar eclipses
(C) The three-dimensional stereochemistry of molecules
(D) The economic value of mixed metals

99. An ancient Indian physician creates a compound medicine. Despite using ingredients that are individually cold in potency, the resulting mixture exhibits a hot potency. Which concept explains this phenomenon?
(A) The complete conservation of individual elemental traits without any molecular interaction
(B) The illusion of the material world
(C) The mechanical separation of Bhūtas
(D) The formation of new molecular properties in chemical compounds due to specific atomic arrangements and heat

100. The detailed documentation of metal testing in the Arthaśāstra was an effect of which primary cause?
(A) The spiritual necessity of using pure gold in sacred temples
(B) The state's need to control the economy and prevent fiscal fraud
(C) The accidental discovery of concentrated mineral acid solvents
(D) The spread of Buddhist atomic theory

101. Which term describes the 'tendency of energy to return to a state of equilibrium' in Sāṅkhya?
(A) Satkāryavāda
(B) Viśṭambha
(C) Dissipation of energy
(D) Parispanda

102. Which is the most appropriate reason for the significance of 'zinc distillation' in the history of Indian chemistry?
(A) It was the most accessible metal to extract, facilitating early widespread use.
(B) It served as empirical proof for the Nyāya theory of atomic destruction.
(C) It was used as the primary binding agent for creating durable Vajrā lepa.
(D) It required advanced downward distillation due to its low boiling point and oxidation.

103. An archaeologist finds a medieval Indian text detailing the use of 'Shankha Dravaka'. What is the researcher analyzing?
(A) A solvent capable of dissolving shells, likely a mineral acid
(B) An organic perfume
(C) A wooden metallurgical furnace
(D) A theoretical model of Pañcīkaraṇa

104. Identify the incorrect pair regarding the evolution of forms of matter:
(A) Sāṅkhya – Evolution from formless Prakṛti
(B) Vedānta – Pañcīkaraṇa
(C) Jaina – Aggregation of Pudgala
(D) Buddhism – Permanent molecular bonds

105. Given below are two statements regarding the Arthaśāstra:
Statement I: The Arthaśāstra explicitly details the qualities of gold obtained from different geographical regions.
Statement II: The Arthaśāstra mentions the use of a touchstone (Nikash) for testing the purity of gold.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

106. In the context of ancient medical chemistry, which of the following is an exception to the rule that all visible matter is composed of combinations of Mahābhūtās?
(A) Flesh
(B) Bone
(C) Blood
(D) Pure consciousness (Puruṣa / Ātman)

107. Which of the following correctly describes the Nyāya-Vaiśeṣika concept of a 'Dvyaṇuka'?
(A) A dyad formed by the combination of two atoms
(B) A single, indivisible atom
(C) A large macroscopic object
(D) The minimum visible particle

108. Read the following case: You are tasked with analyzing the properties of an unknown metal according to the Rasārṇava. What technique would you most likely apply?

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156. An exception to the use of mineral acids in medieval times was the continuous use of:
(A) Synthetic polymers
(B) Organic plant-based juices (Bhavana dravyas)
(C) Liquid nitrogen
(D) Radioactive isotopes

157. Which statement correctly identifies 'Mechanical mixtures' in Ayurveda?
(A) Ingredients undergo total atomic breakdown.
(B) Ingredients are completely annihilated.
(C) Ingredients are blended without losing their individual subtle properties.
(D) Ingredients transmute into gold.

158. An application of 'Parispanda' in modern terms would be equivalent to:
(A) Absolute zero
(B) Gravitational lensing
(C) The speed of light
(D) Kinetic theory of gases / molecular vibration

159. In a medieval text, an alchemist describes making a 'Dravaka' that dissolves copper. The substance is most likely:
(A) A mineral acid like nitric or sulfuric acid
(B) Lemon juice
(C) Plant ash (Kshara)
(D) Pure water

160. The success of Vajrā lepa in Indian architecture was the direct effect of:
(A) The use of modern Portland cement.
(B) The use of advanced organic-inorganic cross-linking and natural polymers.
(C) The use of zinc distillation.
(D) The use of Pañcīkaraṇa formulas.

161. In Sāṅkhya, 'transformation of energy' means:
(A) Energy turning into an entirely new substance.
(B) Energy being permanently destroyed.
(C) Energy shifting between unmanifest and manifest states.
(D) Energy being generated from absolute void.

162. The concept of 'storing of energy' in Sāṅkhya is most appropriately linked to:
(A) The dominance of Rajas (activity).
(B) The dominance of Sattva (illumination).
(C) The complete absence of all Gunas.
(D) The dominance of Tamas (mass/inertia).

163. A botanist analyzing ancient Indian texts for perfumery recipes should consult:
(A) The section on Gaṁdhayukti in Bṛhatsaṃhitā.
(B) The section on Vajrasamghāta in Bṛhatsaṃhitā.
(C) The chapters on Pīlupāka in Nyāya Sūtras.
(D) The Arthaśāstra's mining chapters.

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164. Identify the incorrect pair regarding the evolution of elements:
(A) Ākāśa – Evolved from Śabda (sound) Tanmātra
(B) Vāyu – Evolved from Sparśa (touch) Tanmātra
(C) Tejas – Evolved from Rūpa (color/form) Tanmātra
(D) Pṛthvī – Evolved from Rasa (taste) Tanmātra

165. Given below are two statements:
Statement I: The Rasaratnasamuccaya represents a highly systematic documentation of medieval laboratory practices.
Statement II: It strictly avoided the use of mercury in its formulations.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

166. Which is an exception to the Sāṅkhya rule of continuous evolution?
(A) The formation of Mahābhūtas
(B) The generation of Tanmātras
(C) The interaction of the Gunas
(D) The state of Pralaya (absolute dissolution) where evolution ceases

167. Which correctly describes the 'size of the minimum visible'?
(A) The smallest particle perceivable by the naked eye, often compared to a sunbeam mote.
(B) A subatomic particle like an electron.
(C) A large macroscopic measure for grain.
(D) The size of a specific fruit.

119. An Ayurvedic practitioner prepares an ash-based remedy (Bhasma) using a specific heating schedule in a closed crucible (Puta). This ensures the toxicity of the heavy metal is destroyed while its therapeutic value is enhanced. This process is a classic example of:
(A) Gaṁdhayukti
(B) Vajrā lepa
(C) Pañcīkaraṇa
(D) Marana

120. The need for standardized dosages in ancient Indian medical schools caused the development of which concept?
(A) The theory of momentariness
(B) The three axes of Vācaspati
(C) Systems of weights, capacities, and the "size of the minimum visible"
(D) Downward zinc distillation

121. What does the term 'Tanmātra' refer to in the evolution of matter?
(A) Gross matter
(B) Subtle infra-atomic unit
(C) Chemical acid
(D) Plant ash

122. Which of the following is the best description of 'Pitharapāka'?
(A) Heating causes breakdown into atoms.
(B) Freezing of water.
(C) Dissolution of mass into Prakṛti.
(D) Heating transforms qualities of the whole without atomic breakdown.

123. Read the following case: A student notes that an ancient text describes the extraction of copper and iron. This text is most likely:
(A) Arthaśāstra
(B) Sāṅkhya Karika
(C) Vedānta Sūtra
(D) Nyāya Sūtra

124. Identify the incorrect pair regarding Mahābhūtās:
(A) Ākāśa – Sound
(B) Vāyu – Touch
(C) Tejas – Taste
(D) Pṛthvī – Smell

125. Given below are two statements:
Statement I: Organic fruit acids were used for purifying metals in early alchemy.
Statement II: Mineral acids replaced organic acids completely in all Ayurvedic medicines.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

126. Which of the following is an exception to the Jain view of atomic qualities?
(A) Taste
(B) Formlessness
(C) Smell
(D) Color

127. Which statement correctly describes 'Collocation' in Sāṅkhya?
(A) Random destruction of atoms.
(B) The distillation of zinc.
(C) The specific arrangement of structural energy units forming a compound.
(D) The mixing of perfumes.

128. Read the following case: Analyzing the concept of Pīlupāka requires an understanding of:
(A) Vedantic non-dualism.
(B) Buddhist momentary flashes.
(C) Zinc smelting.
(D) Nyāya-Vaiśeṣika atomic breakdown and recombination under heat.

129. A medieval chemist uses a 'Tiryakpatana yantra'. They are most likely performing:
(A) Sublimation or distillation of volatile metals like mercury.
(B) Making a mechanical mixture of mud and water.
(C) Creating plant-ash.
(D) Measuring a Guñjā.

130. The application of heat (Pāka) in Vaiśeṣika causes:
(A) The spontaneous generation of Puruṣa.
(B) Chemical action and transformation of molecular properties.
(C) The disappearance of Prakṛti.
(D) The end of time.

131. The original constituents of Prakṛti are:

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204. Identify the incorrect pair regarding texts and their metallurgical descriptions:
(A) Arthaśāstra – Gold and silver assaying
(B) Rasaratnasamuccaya – Zinc distillation techniques
(C) Bṛhatsaṃhitā – Iron smelting exclusively
(D) Rasārṇava – Flame tests for metals

205. Given below are two statements:
Statement I: The Jaina atomic theory posits that all atoms (Pudgala) are identical in their primary nature.
Statement II: The qualitative differences in matter arise only from the differing modes of combination of these identical atoms.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

206. Which of the following is an exception to the Sāṅkhya view that matter is active?
(A) Kinetic energy (Rajas)
(B) Latent mass (Tamas)
(C) The Tanmātras
(D) Pure Consciousness (Puruṣa)

207. Which statement correctly defines the 'doctrine of causation' in Sāṅkhya?
(A) The effect is identical to the cause in a different state of manifestation.
(B) The effect is a new creation.
(C) There is no cause for any effect.
(D) Causes strictly follow random probability.

208. To understand the transition from organic to mineral acids, a historian should focus on:
(A) The Vedic hymns.
(B) The early Buddhist suttas.
(C) The medieval Rasashastra literature.
(D) The original Sāṅkhya Karika.

209. An ancient architect tests a batch of Vajrasamghāta and finds it lacks binding strength. According to Bṛhatsaṃhitā, they likely forgot to include:
(A) Concentrated nitric acid
(B) Purified mercury
(C) Zinc vapor
(D) Specific organic resins and animal glues

210. The state requirement for a stable and pure currency in ancient India caused:
(A) The invention of the zero.
(B) The formalization of metal assaying methods in the Arthaśāstra.
(C) The decline of alchemy.
(D) The promotion of Pañcīkaraṇa.

211. Which text provides detailed methodologies for the 'processing of mercury, lead, and zinc'?
(A) Bṛhatsaṃhitā
(B) Sāṅkhya Sūtras
(C) Rasaratnasamuccaya
(D) Mīmāṃsā Sūtras

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212. The most appropriate explanation for 'molecular motion' (Parispanda) in ancient texts is:
(A) Atoms are perfectly static unless acted upon by a god.
(B) An inherent kinetic energy exists within all material structures.
(C) Motion only occurs in liquids.
(D) Molecules move only when heated to boiling point.

213. If you are applying the concept of 'Bhūtas' to analyze a substance's physical characteristics, you are utilizing principles from:
(A) Ancient Indian medical schools
(B) Medieval alchemy
(C) Modern quantum physics
(D) Architectural engineering

214. Identify the incorrect pair regarding Nyāya-Vaiśeṣika terms:
(A) Pīlupāka – Transformation by atomic decomposition
(B) Pitharapāka – Transformation of the intact molecule
(C) Parispanda – Molecular vibration
(D) Viśṭambha – Complete atomic annihilation

215. Given below are two statements:
Statement I: The concept of the 'size of the minimum visible' was vital for standardizing weights in ancient Indian pharmacology.
Statement II: The Trasareṇu was considered the absolute smallest unit of weight, equivalent to one kilogram.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.

(D) Pitharapāka

144. Identify the incorrect pair:
(A) Parada – Mercury
(B) Yashada – Zinc
(C) Suvarna – Iron
(D) Rajata – Silver

145. Given below are two statements:
Statement I: Zinc distillation requires a reducing atmosphere to prevent oxidation.
Statement II: The downward distillation method in ancient India effectively maintained this reducing atmosphere.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

146. Which of the following elements is generally considered an exception in the Nyāya-Vaiśeṣika theory of atomic combination (as it does not form chemical bonds)?
(A) Earth
(B) Space (Ākāśa)
(C) Water
(D) Fire

147. Which correctly defines a 'mono-bhautika' compound?
(A) A compound composed of atoms from only one specific element.
(B) A compound of mixed elements.
(C) A compound with no physical mass.
(D) A mechanical mixture of earth and water.

148. A researcher mapping the stereochemistry of a bi-bhautika compound using ancient texts would utilize:
(A) The Pañcīkaraṇa fractions.
(B) The Buddhist momentariness.
(C) The axes of Vācaspati.
(D) The Jaina Pudgala.

149. A king tasks his superintendent of mines with establishing a new copper mine. The protocols for this are found in:
(A) Rasaratnasamuccaya
(B) Bṛhatsaṃhitā
(C) Suśruta Saṃhitā
(D) Arthaśāstra

150. The need to hold architectural components firmly together for millennia caused Varāhamihira to document the formulation of:
(A) Vajrā lepa
(B) Gaṁdhayukti
(C) Kshara
(D) Dravaka

151. Which principle governs the interactions of original constituents in Sāṅkhya?
(A) The divine will of atoms
(B) The Guna dynamics (Sattva, Rajas, Tamas)
(C) The axes of Vācaspati
(D) The Jain Pudgala

152. The best evidence for advanced metallurgical processing of iron in ancient India is:
(A) The iron clamps of Puri
(B) The Delhi Iron Pillar
(C) The Wootz steel swords
(D) All of the above

153. Using plant ashes to neutralize acidity demonstrates an early understanding of:
(A) Atomic breakdown
(B) Downward distillation
(C) Acid-Base chemistry
(D) Pañcīkaraṇa

154. Identify the incorrect pair regarding texts and their major focus:
(A) Arthaśāstra – Metallurgy and economy
(B) Rasārṇava – Iatrochemistry and metal purification
(C) Suśruta Saṃhitā – Medical chemistry
(D) Bṛhatsaṃhitā – Alchemy and zinc distillation

155. Given below are two statements:
Statement I: The Buddhist atomic theory views macroscopic objects as static and unchanging.
Statement II: The Buddhist theory suggests atomic particles are in a constant state of flux.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

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180. The need to extract a highly volatile metal without it catching fire caused the invention of:
(A) The Pañcīkaraṇa process
(B) The concept of Puruṣa
(C) The downward distillation retort for zinc
(D) The Jain Pudgala

181. In the Sāṅkhya-Pātañjala system, dissolution (Pralaya) involves:
(A) Mass turning into permanent solid blocks.
(B) The un-collocation and return of matter to formless Prakṛti.
(C) The creation of new Tanmātras.
(D) Atoms freezing in place.

182. The most appropriate ancient text for studying the early chemical arts of cosmetics is:
(A) Arthaśāstra
(B) Rasārṇava
(C) Nyāya Sūtras
(D) Bṛhatsaṃhitā

183. If a student applies the theory of Pitharapāka, they believe that heating a clay pot results in:
(A) The pot retaining its structural integrity while its internal qualities change.
(B) The pot breaking down into individual atoms before baking.
(C) The pot turning into water.
(D) The pot losing all physical mass.

184. Identify the incorrect pair regarding metallurgical terms:
(A) Musha – Crucible
(B) Koshthi – Furnace
(C) Puta – Heating arrangement
(D) Yantra – Magical incantation

185. Given below are two statements:
Statement I: The Arthaśāstra describes the testing of silver using heat and color observation.
Statement II: Silver extraction was completely unknown in ancient India.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

186. Which element is an exception to possessing the quality of 'touch' in ancient medical chemistry?
(A) Earth
(B) Space (Ākāśa)
(C) Water
(D) Air

187. Which correctly states the purpose of 'Marana' in Rasashastra?
(A) To reduce metals into ultra-fine absorbable ash (Bhasma).
(B) To increase the toxicity of a metal.
(C) To extract raw ore from the earth.
(D) To create building cement.

188. Evaluating the 'Chemistry of colors' in ancient texts implies understanding that:
(A) Color is independent of chemical composition.
(B) Colors are purely subjective illusions.
(C) Specific metal compounds yield distinct, diagnostic colors when heated.
(D) All metals burn with a white flame.

189. During a metallurgical dig at Zawar, intact, unbroken retorts are found pointing downwards. This indicates:
(A) A successful extraction of gold.
(B) A successful extraction of silver.
(C) The manufacturing of plant-ash bases.
(D) A failed process of zinc extraction where the metal solidified too early.

190. The intensive focus on alchemy and the pursuit of an elixir of life in medieval India caused which of the following effects?
(A) A decline in surgical practices as chemical medicines took precedence.
(B) The stagnation of metallurgical techniques.
(C) The abandonment of all plant-based medicines.
(D) The rejection of the Bṛhatsaṃhitā.

191. The ultimate 'infra-atomic unit' in Sāṅkhya is represented by the:
(A) Mahābhūta
(B) Tanmātra
(C) Prakṛti
(D) Guna

192. Which is the most appropriate description of a 'hetero-bhautika compound' in Nyāya?
(A) A mixture of atoms from the same element.

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168. To apply the 'doctrine of causation' (Satkāryavāda) to the extraction of metals, one must assume:
(A) The metal did not exist in the ore before heating.
(B) The furnace creates the metal from nothing.
(C) The metal exists latently within the ore, and heating merely manifests it.
(D) The ore is purely an illusion.

169. An artisan mixes lime, plant resins, and metallic oxides to seal a stone joint. They are preparing:
(A) Gaṁdhayukti
(B) Kshara
(C) Parada
(D) Vajrā lepa

170. The demand for gold standard enforcement in ancient trade caused Kautilya to:
(A) Ban all gold mining.
(B) Institutionalize standard testing and purification methods in the Arthaśāstra.
(C) Invent mineral acids.
(D) Write the Rasārṇava.

171. Chemical analysis in Sāṅkhya reveals that all compounds are ultimately made of:
(A) Water and Earth only
(B) Indivisible static atoms
(C) The three Gunas
(D) Pure vacuum

172. The most appropriate reason for considering 'Parispanda' a profound ancient chemical theory is:
(A) It accurately predicted the precise atomic mass of all known elements.
(B) It proved that matter is motionless.
(C) It enabled the distillation of mercury.
(D) It conceptualized molecular vibration and kinetic energy within solid matter.

173. Applying the Vedantic 'Pañcīkaraṇa' fraction to the element 'Water', how much of the subtle 'Fire' element does it contain?
(A) One-eighth
(B) One-fourth
(C) One-half
(D) None

174. Identify the incorrect pair:
(A) Pāka – Heat/Chemical action
(B) Bhasma – Metallic ash
(C) Kshara – Mineral acid
(D) Viśṭambha – Dynamic chemical contact

175. Given below are two statements:
Statement I: Ancient Indian chemistry primarily utilized organic fruit and vegetable bases for acidic preparations.
Statement II: Medieval Indian chemistry shifted towards synthesizing stronger mineral acids.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

176. Which philosophy serves as an exception by claiming that atoms lack secondary qualities entirely and only acquire them through combinations?
(A) Jaina
(B) Nyāya
(C) Sāṅkhya
(D) Cārvāka

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177. Which statement correctly defines a 'Mahābhūta'?
(A) A gross physical element formed by combinations of subtle elements.
(B) An indivisible, subatomic particle.
(C) A highly reactive mineral acid.
(D) A type of ancient furnace.

178. Studying the 'formation of molecular properties in chemical compounds' in Ayurveda requires observing:
(A) How the stars align during mixing.
(B) How to build a downward distillation unit.
(C) How heat (Agni) alters the pharmacological properties of a mixture.
(D) How pure metals resist rust.

179. A medieval metallurgist needs to calcine a hard mineral. To dissolve it prior to calcination, they would most likely use a:
(A) Mild fruit juice
(B) Plant ash (Kshara)
(C) Perfume (Gaṁdhayukti)
(D) Strong Dravaka (mineral acid)

(A) Testing its solubility in fruit juice
(B) Measuring its vibration using the three axes of Vācaspati
(C) Observing the color of the flame it produces when heated
(D) Checking its adherence to stone like Vajrā lepa

109. An architect studying ancient Indian temples notices that the massive stone blocks are held together without modern cement, yet have survived for millennia. What ancient chemical preparation was used here?
(A) Gaṁdhayukti
(B) Pañcīkaraṇa
(C) Dravaka
(D) Vajrasamghāta (Vajrā lepa)

110. What was the primary effect of the realization that plant-based acids were insufficient for processing certain tough minerals?
(A) The complete halt of all metallurgical practices
(B) The invention and popularization of mineral acids (Dravakas) in the medieval period
(C) The reliance solely on physical crushing (grinding) of minerals
(D) The shift towards using only gold and silver

111. In the Sāṅkhya system, what is the ultimate fate of all dissipated energy and mass?
(A) Transformation into permanent light
(B) Absorption into the Nyāya atoms
(C) Dissolution into formless Prakṛti
(D) Eternal chaotic vibration

112. Which of the following represents the most appropriate description of 'Parispanda'?
(A) The absolute stillness of atoms
(B) The gravitational pull of the earth
(C) The chemical composition of perfumery
(D) The inherent vibratory motion of molecules/atoms

113. An engineer is reviewing the historical metallurgy of iron in ancient India. Which famous monument serves as a prime testament to this metallurgical heritage?
(A) The Iron Pillar of Delhi
(B) The Taj Mahal
(C) The Sanchi Stupa
(D) The Ajanta Caves

114. Identify the incorrect pair regarding the Sāṅkhya-Pātañjala interactions of Gunas:
(A) Sattva – Principle of illumination/essence
(B) Rajas – Principle of energy/activity
(C) Tamas – Principle of inertia/mass
(D) Mahat – Principle of physical weight

115. Given below are two statements regarding ancient science:
Statement I: The chemical analysis in ancient India was predominantly qualitative rather than strictly quantitative.
Statement II: Ancient medical schools completely lacked any systems for measuring weight and capacity.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

116. Which substance represents the ultimate exception to the presence of mass and kinetic energy in the Sāṅkhya-Pātañjala system?
(A) Ahaṃkāra
(B) Puruṣa
(C) Tanmātra
(D) Mahābhūta

117. Which statement correctly identifies the principle of 'Satkāryavāda'?
(A) The effect exists latently in the cause before its manifestation.
(B) The effect is a new creation, unrelated to the cause.
(C) Causes and effects are entirely illusory.
(D) Matter can be created out of absolute nothingness.

118. A historian of science is analyzing the evolution of matter from the Vedantic view. Which mathematical fraction correctly represents the dominant subtle element in a gross Mahābhūta according to Pañcīkaraṇa?
(A) One-eighth
(B) One-fourth
(C) One-half
(D) One-third

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(B) A compound that has dissolved into Prakṛti.
(C) A chemical combination of atoms from different elements with dynamic support.
(D) A theoretical vacuum state.

193. To calculate the proportion of subtle elements in a physical object according to Vedānta, one applies:
(A) The doctrine of causation.
(B) The axes of Vācaspati.
(C) The Pīlupāka theory.
(D) The Pañcīkaraṇa formula.

194. Identify the incorrect pair regarding historical chemistry:
(A) Kshara – Highly acidic botanical extract
(B) Organic acids – Citrus fruits and sour gruel
(C) Plant-ash base – Burned specific wood dissolved in water
(D) Mineral acids – Sulfuric and nitric acid derivatives

195. Given below are two statements:
Statement I: The chemistry of colors was utilized strictly for aesthetic purposes in ancient India.
Statement II: Flame colors and metal colors upon heating were crucial analytical tools in texts like Rasārṇava.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

196. An exception to the rule that all substances are formed by atomic combinations in Jainism is:
(A) Skandhas
(B) Pudgala
(C) Macroscopic matter
(D) Jīva (Consciousness/Soul)

197. Which correctly identifies the use of 'Gaṁdhayukti'?
(A) Creating adhesives for architecture.
(B) Synthesizing fragrances and incense for royal and religious use.
(C) Extracting pure zinc.
(D) Defining atomic motion.

198. Evaluating the 'axes of Vācaspati' demonstrates that ancient Indian chemists:
(A) Had no concept of spatial geometry.
(B) Rejected the existence of atoms.
(C) Attempted to model the spatial arrangement and directional bonds of molecules.
(D) Believed all molecules were perfectly spherical.

199. An ancient Indian sword made of Wootz steel represents:
(A) Cold hammering pure iron.
(B) Downward distillation.
(C) Applying Vajrā lepa.
(D) High-carbon crucible steel processing.

200. The philosophical shift recognizing the impermanence of physical forms in Buddhism caused:
(A) The total abandonment of the concept of atoms.
(B) The development of an atomic theory based on momentary energetic events.
(C) The widespread adoption of Sāṅkhya equilibrium.
(D) The ban on all metallurgical practices.

201. In Sāṅkhya, 'chemical synthesis' is viewed fundamentally as:
(A) The creation of new energy.
(B) The destruction of Prakṛti.
(C) A specific collocation (arrangement) of existing energetic principles.
(D) A purely illusionary event.

202. The most appropriate term for the 'measure of capacity' in ancient Indian chemistry is:
(A) Guñjā
(B) Trasareṇu
(C) Yantra
(D) Prastha

203. Applying the knowledge of 'Kshara' in an ancient medical preparation implies adding:
(A) An alkaline substance derived from plant ash.
(B) A strong mineral acid.
(C) Pure distilled water.
(D) Raw mercury.

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(A) Earth, Water, Fire
(B) Protons, Neutrons, Electrons
(C) Sattva, Rajas, Tamas
(D) Mind, Body, Spirit

132. The 'doctrine of causation' in Sāṅkhya is best applied to:
(A) Denying the existence of matter.
(B) Proving atoms are motionless.
(C) Justifying the creation of matter from nothing.
(D) Explaining how chemical synthesis unveils properties latent in reactants.

133. If a student measures out medicine using 'Prastha', they are evaluating:
(A) Capacity/Volume
(B) Weight
(C) Length
(D) Temperature

134. Identify the incorrect pair:
(A) Sāṅkhya – Collocation
(B) Nyāya – Pañcīkaraṇa
(C) Medical schools – Trasareṇu
(D) Jaina – Pudgala

135. Given below are two statements:
Statement I: Gaṁdhayukti involves detailed chemical knowledge of extraction and blending of aromatic compounds.
Statement II: It was primarily used for metallurgical smelting.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

136. Which metal's processing is NOT prominently featured in the Arthaśāstra?
(A) Gold
(B) Uranium
(C) Silver
(D) Copper

137. Which correctly describes the Sāṅkhya view of mass?
(A) Mass is essentially crystallized or stored energy.
(B) Mass is independent of energy.
(C) Mass is completely illusory.
(D) Mass cannot be dissolved.

138. Studying the evolution of the infra-atomic unit involves understanding:
(A) How gross matter breaks into nothingness instantly.
(B) How zinc is distilled.
(C) How subtle Tanmātras combine to form gross Mahābhūtas.
(D) How to build a Koshthi furnace.

139. An alchemist tests silver by cutting, heating, and rubbing it on a touchstone. This procedure is heavily standardized in:
(A) Bṛhatsaṃhitā
(B) Sāṅkhya Karika
(C) Vedānta Sūtra
(D) Arthaśāstra

140. The discovery that certain rocks yielded metals only at extreme temperatures caused ancient Indians to develop:
(A) The theory of momentariness.
(B) The concept of Puruṣa.
(C) Advanced pyrotechnology and specialized furnaces (Yantras/Koshthis).
(D) Plant-ash bases.

141. What is the fundamental nature of Prakṛti before evolution?
(A) Manifested and active
(B) Unmanifested and in perfect equilibrium
(C) Purely kinetic
(D) A mechanical mixture

142. The concept of 'Dissipation of energy' in Sāṅkhya most appropriately matches which modern concept?
(A) Nuclear fission
(B) Photosynthesis
(C) Gravity
(D) Entropy and the return to equilibrium

143. If a chemical reaction requires a catalyst to bring molecules into dynamic contact without fully bonding them, which ancient concept is demonstrated?
(A) Viśṭambha
(B) Pañcīkaraṇa
(C) Pīlupāka

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(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

216. Which material serves as a major exception to standard ancient Indian metal processing, requiring unique downward distillation?
(A) Gold
(B) Zinc
(C) Silver
(D) Iron

217. Which correctly describes the 'storing of energy' in Sāṅkhya?
(A) The conversion of kinetic energy into latent potential energy (mass).
(B) The conversion of mass into light.
(C) The complete destruction of energy.
(D) The mechanical trapping of heat in a pot.

218. Analyzing the 'qualities of compounds' in Ayurvedic chemistry involves understanding that:
(A) A compound is merely a visual illusion.
(B) Compounds always retain the exact independent properties of their ingredients without change.
(C) New therapeutic properties emerge from specific combinations and processing of ingredients.
(D) Only mineral acids have therapeutic qualities.

219. A medieval text describes creating a strong liquid capable of dissolving metals by distilling various sulfate and nitrate salts. This liquid is a:
(A) Kshara (Plant ash base)
(B) Bhavana (Organic juice)
(C) Vajrā (Glue)
(D) Dravaka (Mineral acid)

220. The need for highly durable architecture in ancient India caused the development of:
(A) Mineral acids
(B) Atomic momentariness
(C) Vajrā lepa
(D) Zinc distillation

221. According to the Sāṅkhya-Pātañjala system, elements and compounds are ultimately forms of:
(A) Puruṣa
(B) Transformed Prakṛti
(C) Divine illusion (Maya)
(D) Void (Śūnyatā)

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222. The most appropriate definition of 'Pañcīkaraṇa' is:
(A) The high-temperature distillation of five base metals.
(B) The five standardized steps for testing purity of gold.
(C) The five organic components of structural Vajrā lepa.
(D) The Vedantic process of elements combining to form gross matter.

223. Applying the knowledge of 'Gaṁdhayukti', an ancient chemist would most likely be engaged in:
(A) Blending aromatic powders and essential oils.
(B) Smelting iron ore.
(C) Distilling zinc.
(D) Calculating the size of an atom.

224. Identify the incorrect pair regarding Indian chemistry:
(A) Zinc extraction – Tiryakpatana
(B) Iron metallurgy – Delhi Iron Pillar
(C) Plant ashes – Dravaka (Mineral acids)
(D) Gold testing – Nikash (Touchstone)

225. Given below are two statements:
Statement I: The Sāṅkhya system asserts that energy can be created and destroyed.
Statement II: The Sāṅkhya system relies heavily on the principle of the conservation of energy.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

226. Which element is an exception to the Pañcīkaraṇa process because it is not considered a product of physical combination in standard atomic theories, though included in Vedānta?
(A) Earth
(B) Space (Ākāśa)
(C) Fire

(D) Water

227. Which statement correctly states a characteristic of the Mahābhūtās?
(A) They form the basis of all physical objects and biological structures in medical chemistry.
(B) They have no physical properties.
(C) They are identical to the Tanmātras.
(D) They cannot form mechanical mixtures.

228. Evaluating the Nyāya concept of 'Chemical action and heat' requires acknowledging that:
(A) Heat has no effect on atomic structures.
(B) Chemical action occurs spontaneously in absolute cold.
(C) Heat (Pāka) is responsible for breaking old bonds and forming new properties.
(D) Heat only changes color, never chemical structure.

229. A historian compares a Vedic text mentioning sour gruel (Kanjika) for metal washing with a medieval text detailing nitric acid (Shankha Dravaka) for metal dissolution. This represents a transition from:
(A) Mineral acids to organic bases.
(B) Alchemy to theoretical physics.
(C) Poly-bhautika to mono-bhautika compounds.
(D) Organic acids to stronger mineral acids.

230. The realization that zinc vapor oxidizes immediately upon contact with air at high temperatures caused ancient Indian metallurgists to:
(A) Abandon zinc metallurgy entirely.
(B) Develop the downward distillation technique using a specialized retort.
(C) Use water to cool the furnace from the inside.
(D) Substitute zinc with lead in all alloys.

231. In the context of Sāṅkhya, 'chemical analysis' fundamentally means:
(A) Synthesizing new elements.
(B) Tracing a gross compound back to its constituent Tanmātras and ultimately the Gunas.
(C) Burning a substance to ash.
(D) Dissolving a metal in acid.

232. The most appropriate ancient system for explaining the continuous flux and momentary nature of chemical states is:
(A) Vedānta
(B) Nyāya
(C) Sāṅkhya
(D) Buddhist Atomic Theory

233. Applying the principle of 'Viśṭambha', one understands that hetero-bhautika compounds are stable because:
(A) One type of atom acts as a dynamic support or matrix for the other types.
(B) They are glued together with Vajrā lepa.
(C) They are frozen in time.
(D) They consist of only one element.

234. Identify the incorrect pair regarding the Sāṅkhya 'evolution of matter':
(A) Prakṛti – The ultimate material cause
(B) Ahaṃkāra – The principle of pure unmanifest equilibrium
(C) Mahat – The first evolute
(D) Mahābhūta – The final gross evolute

235. Given below are two statements:
Statement I: The Bṛhatsaṃhitā contains chapters dedicated to the preparation of perfumes (Gaṁdhayukti).
Statement II: The Bṛhatsaṃhitā is strictly a text on political economy and statecraft.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

236. Which metal's detailed processing is an exception in early Vedic texts but becomes highly prominent in medieval texts like Rasārṇava?
(A) Gold
(B) Zinc
(C) Silver
(D) Copper

237. Which statement correctly identifies 'Collocation' (Vyūha)?
(A) The specific structural arrangement and grouping of energetic units that determines a compound's properties.
(B) The random dispersal of atoms in a void.

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(C) The extraction of metals using heat.
(D) The mixing of plant ashes.

238. Analyzing ancient texts for the concept of 'conservation of mass and energy' leads prominently to which philosophical system?
(A) Cārvāka
(B) Mīmāṃsā
(C) Sāṅkhya-Pātañjala
(D) Buddhism

239. A traditional doctor relies on the weight of a 'Guñjā' seed to measure out a highly potent toxic medicine. Why was this seed chosen as a standard?
(A) Because it is exceptionally heavy.
(B) Because it dissolves in mineral acid.
(C) Because it has magical properties.
(D) Because its weight is remarkably uniform and consistent in nature.

240. The necessity of removing toxic impurities from heavy metals before internal medicinal use caused the development of:
(A) Shodhana (Purification) processes in Rasashastra.
(B) The architectural Vajrā lepa.
(C) The Pañcīkaraṇa theory.
(D) Buddhist momentariness.

241. What is the final stage of matter in the Sāṅkhya doctrine of dissolution?
(A) Pure light
(B) Formless Prakṛti
(C) The Tanmātras
(D) Solid Mahābhūtas

242. The most appropriate modern equivalent for 'Kshara' in ancient Indian chemistry is:
(A) Acid
(B) Catalyst
(C) Alkali/Base
(D) Polymer

243. Applying the Nyāya-Vaiśeṣika theory, a complex chemical action triggered by heat that transforms an entire un-broken molecule is called:
(A) Pīlupāka
(B) Pañcīkaraṇa
(C) Viṣṭambha
(D) Pitharapāka

244. Identify the incorrect pair regarding the properties of compounds:
(A) Mono-bhautika – Composed of varied elemental atoms
(B) Mechanical mixture – Properties are a simple blend of components
(C) Chemical compound – New properties emerge through atomic combination
(D) Hetero-bhautika – Atoms of different elements combined through dynamic contact

245. Given below are two statements:
Statement I: The Jaina system considers atoms (Pudgala) to have mass and physical dimensions.
Statement II: The Jaina system believes that matter cannot be created or destroyed, only transformed.
Which of the following options is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

246. Which concept is an exception to the idea that physical matter is eternal and unchanging?
(A) Nyāya eternal atoms
(B) Vaiśeṣika ultimate particles
(C) Vedantic absolute Brahman
(D) Buddhist Kṣaṇikavāda (Momentariness)

247. Which statement correctly links an ancient text to its metallurgical contribution?
(A) Rasārṇava – Provides detailed descriptions of flame colors for metal identification.
(B) Arthaśāstra – First text to detail downward zinc distillation.
(C) Rasaratnasamuccaya – Earliest text describing the mining of gold.
(D) Bṛhatsaṃhitā – Focuses entirely on organic plant medicines.

248. Evaluating the 'Chemistry of colors' in ancient India shows it was applied practically in:
(A) Calculating the distance to the sun.
(B) Determining the weight of a Guñjā seed.
(C) Testing the purity of gold on a touchstone and flame testing metals.
(D) Building structural stone walls.

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283. The three axes of Vācaspati allowed ancient theorists to visualize what specific aspect of matter?
(A) Weight of a mono bhautika mechanical mixture
(B) 3D geometric architecture of complex matter
(C) Macroscopic coloring of unrelated substances
(D) Absolute absence of heat during compound formation

284. How is the conception of molecular motion (parispanda) defined in the passage?
(A) Vibrational and kinetic activity of particles
(B) Stabilization of particles independent of energy
(C) Elimination of all atoms in bi bhautika compounds
(D) Synthesis of plant-ash bases through observation

285. The vibrational and kinetic activity described by parispanda is fundamentally influenced by what?
(A) The immediate absence of dynamic contact
(B) The random aggregation of mono bhautika atoms
(C) The application of heat
(D) The total dissolution of the bi bhautika compound

Direction : Please read the following source carefully.

The application of practical chemistry in ancient Indian texts highlights highly specialized techniques, as vividly demonstrated by the ideas of chemistry as in Bṛhatsaṁhitā. This seminal text details pragmatic industrial and cosmetic processes, focusing significantly on the making of vajrā lepa, also referred to as vajrasamghāta. The making of vajrā lepa/vajrasamghāta involved the preparation of exceptionally strong, durable binding agents and cements used extensively in temple architecture and masonry. These complex adhesive mixtures required a precise understanding of material properties to ensure the structural longevity of stone edifices. In addition to structural cements, the ideas of chemistry as in Bṛhatsaṁhitā thoroughly document the practice of gaṁdhayukti. Gaṁdhayukti encompasses the sophisticated science and art of formulating cosmetics and perfumes. This discipline required a systematic approach to extracting, blending, and stabilizing aromatic compounds from various botanical sources. The simultaneous documentation of the making of vajrā lepa/ vajrasamghāta for monumental architecture and gaṁdhayukti for personal and ritualistic perfumery underscores the diverse scope of the ideas of chemistry as in Bṛhatsaṁhitā. It reveals a highly functional academic tradition where chemical principles were rigorously applied to solve both engineering challenges and refine olfactory aesthetics in ancient society.

Based on the above source, attempt the following five questions.

286. What was the primary structural application of the making of vajrā lepa/vajrasamghāta?
(A) Mineral acids for various metallurgical processing
(B) Aesthetic plant-ash bases for ancient medical use
(C) Volatile vapors for alchemical distillation study
(D) Durable binding agents and cements for masonry

287. The making of vajrā lepa required a precise understanding of material properties for what main purpose?
(A) To randomly test the effects of heat on unmanifested particles
(B) To permanently dissolve foundational stone structures
(C) To ensure the structural longevity of stone edifices
(D) To evaluate the limits of visual observation in architecture

288. According to the text, the practice of gaṁdhayukti is defined as what?
(A) Thermal regulation required for distilling metals
(B) Science/art of formulating cosmetics and perfumes
(C) Use of mono bhautika compounds in structural masonry
(D) Atomic representation on the three structural axes

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Continuing the discourse within the Sāṅkhya-Pātañjala system, the framework meticulously details the evolution of matter from its primordial state. The evolution of the infra-atomic unit forms the foundational basis for understanding how complex structures arise from simpler, unmanifested origins. This systematic progression allows for rigorous chemical analysis and synthesis, explaining how discrete particles aggregate to form observable matter. The system clearly distinguishes between elements and compounds, illustrating that compounds are the result of specific interactions and combinations of foundational elements. Chemical analysis within this paradigm involves deconstructing compounds into their constituent infra-atomic units, whereas chemical synthesis focuses on the structured binding of these units to create new materials. The evolution of matter is not a random occurrence but a deeply regulated transformation of energy and mass. As elements combine to form intricate compounds, the interactions of the original constituents determine the physical and chemical properties of the resulting matter. This theoretical model provides a comprehensive explanation of how the physical universe is constructed from the evolution of the infra-atomic unit upward. The clear conceptual boundary between elements and their synthesized compounds demonstrates an organized methodology for investigating the material world, deeply grounded in the fundamental tenets of the Sāṅkhya-Pātañjala philosophical and scientific tradition.

Based on the above source, attempt the following five questions.

256. What serves as the foundational basis for understanding how complex structures arise from simpler origins in this system?
(A) The dissolution of matter into an unmanifested void
(B) The evolution of the infra-atomic unit
(C) The macroscopic synthesis of random elements
(D) The absolute stability of primordial mass

257. How does the system primarily differentiate elements from compounds?
(A) Visible elements with unmanifested compounds
(B) Compounds are fundamentally indestructible
(C) Elements are derived from deconstructing matter
(D) Specific element interactions and combinations

258. In the context of the passage, what does chemical analysis specifically entail?
(A) Deconstructing compounds into their constituent infra-atomic units
(B) Randomly combining elements to form new macroscopic structures
(C) Synthesizing raw energy from formless prakṛti without structural change
(D) Observing the unmanifested state without altering its physical form

259. What is the primary focus of chemical synthesis within this Sāṅkhya-Pātañjala framework?
(A) Complete and permanent dissipation of infra-atomic units
(B) The unstructured isolation of original foundational elements
(C) Binding infra-atomic units into materials
(D) The continuous breaking down of complex materials

260. The physical and chemical properties of resulting matter are determined by which factor?
(A) The interactions of the original constituents
(B) The chaotic fluctuation of cosmic energy
(C) The destruction of foundational elements
(D) The complete absence of original constituents

Direction : Please read the following source carefully.

The study of chemistry in the medical schools of ancient India provides a profound theoretical basis for understanding material composition, particularly focusing on the physical characteristics of the Bhūtas. The Mahābhūtās serve as the primary conceptual building blocks for all physical entities. In this academic context, scholars distinguished between mere mechanical mixtures and true chemical compounds. A mechanical mixture involves the physical blending of substances without fundamentally altering the inherent physical characteristics of the individual Bhūtas. In contrast, the formation of chemical compounds involves a deeper

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249. A historical document shows a graphical sketch of three intersecting lines representing the structural bonds of a complex molecule. This corresponds to the ancient concept of:
(A) The three stages of zinc distillation
(B) The three types of Kshara
(C) The three Gunas of Sāṅkhya
(D) The three axes of Vācaspati

250. The ultimate drive to achieve immortality and transmutation of base metals into gold in medieval India caused the flourishing of:
(A) Vedic rituals
(B) Rasashastra (Iatrochemistry and Alchemy)
(C) Nyāya philosophical debates
(D) The cultivation of new fruits

Direction : Please read the following source carefully.

The Sāṅkhya-Pātañjala system presents a rigorous framework for understanding Prakṛti, which represents the original constituents and their intricate interactions in the physical universe. According to this academic doctrine, Prakṛti operates under fundamental principles that govern the physical world, emphasizing the conservation of energy and the continuous transformation of energy across different states. A critical component of this system is the doctrine of causation, which systematically explains how effects are inherently contained within their material causes. Within this theoretical structure, the principle of collocation dictates how specific arrangements of original constituents determine the physical manifestations observed in nature. Furthermore, the system elaborates on the mechanisms involved in the storing and liberation of energy, proposing that energy transitions from latent to active forms based on precise structural interactions. Over time, the framework accounts for the dissipation of energy and mass, ultimately leading to their complete dissolution into formless prakṛti. This cyclical process ensures that nothing is permanently destroyed but rather returns to its primordial, unmanifested state. The systematic approach to the conservation and transformation of energy highlights an advanced ancient understanding of how original constituents interact dynamically without violating the fundamental law that total energy remains constant, despite undergoing continuous phenomenal changes.

Based on the above source, attempt the following five questions.

251. According to the Sāṅkhya-Pātañjala system, what directly determines the physical manifestations observed in nature?
(A) The spontaneous generation of formless prakṛti
(B) Collocation and specific arrangements
(C) Permanent destruction of all physical constituents
(D) The uncontrolled dissipation of mass into vacuums

252. How does the doctrine of causation explain the relationship between effects and causes within this framework?
(A) Effects are inherently contained within their material causes
(B) Effects are entirely independent of their material causes
(C) Effects exist parallel to causes without any direct interaction
(D) Effects generate their own distinct and unrelated material causes

253. What is the ultimate fate of energy and mass according to the system's cyclical process?
(A) Permanent structural crystallization
(B) Infinite accumulation of active energy
(C) Complete dissolution into formless prakṛti
(D) Total eradication from the physical universe

254. The transition of energy from latent to active forms is described by which theoretical mechanism?
(A) The doctrine of isolated manifestation
(B) The complete dissolution of causal mass
(C) The permanent destruction of matter
(D) The storing and liberation of energy

255. What fundamental law remains unviolated despite continuous phenomenal changes in the Sāṅkhya-Pātañjala framework?
(A) The principle of continuous destruction
(B) The chaotic accumulation of mass
(C) The conservation of total energy
(D) The irregular fluctuation of prakṛti

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a highly structured approach to pharmacology. Exploring the size of the minimum visible also demonstrated an advanced epistemological framework, linking the macroscopic visual properties of chemical substances to their smallest observable physical constituents within the medical chemistry tradition.

Based on the above source, attempt the following five questions.

266. What was the primary purpose of developing the chemistry of colors in medical formulations?
(A) Effectively masking the taste of medicinal compounds in formulas
(B) Analyzing formulations for specific visual properties
(C) Determining the absolute age of medicinal ingredients
(D) Eliminating the need for establishing precise weight

267. Why were standardized measures of weight and capacity indispensable for ancient medical schools?
(A) They were strictly utilized to separate mechanical mixtures into primary elements
(B) They ensured the systematic administration of therapies and reliable synthesis
(C) They replaced the necessity of understanding the chemistry of colors
(D) They allowed physicians to determine the exact origin of the unobservable particles

268. Which theoretical debate focused on the transition from unobservable particles to macroscopically observable matter?
(A) The determination of the size of the minimum visible
(B) The debate over the complete elimination of physical capacity
(C) The discourse on randomly blending ingredients without measurement
(D) The analysis of completely unmanifested spiritual forms

269. The determination of the size of the minimum visible is crucial for linking which two concepts?
(A) The chemistry of colors and random physical blending
(B) Standardized capacity and the elimination of mass
(C) Visual properties and the smallest constituents
(D) Primordial energy and unrelated biological systems

270. How did medical schools ensure a highly structured approach to pharmacology according to the passage?
(A) Separating observable matter from medicinal synthesis
(B) Disregarding visual properties for small particles
(C) Relying on theoretical models without measurement
(D) Integrating color chemistry with precise measures

Direction : Please read the following source carefully.

Theoretical models explaining the fundamental structure of the material world varied significantly across ancient Indian philosophical traditions. From the Vedantic view, the physical universe is explained through the process of Pañcīkaraṇa, which details the evolution of different forms of matter. Pañcīkaraṇa postulates a systematic proportional combination of the subtle elements to generate gross, observable matter, providing a unique framework for the evolution of different forms of matter. In contrast to the continuous and proportional evolutionary model of the Vedantic view, the atomic theory of the Buddhists and Jains presents a discrete particulate model of the universe. The atomic theory of the Buddhists and Jains suggests that matter is composed of indivisible, ultimate particles that combine to form the macroscopic world. While the Vedantic view emphasizes the interconnected evolution of different forms of matter through Pañcīkaraṇa, the atomic theory of the Buddhists and Jains focuses on the fundamental autonomy and aggregation of microscopic atoms. Despite their differing conceptual foundations, both the Vedantic Pañcīkaraṇa and the atomic models of the Buddhists and Jains attempt to systematically resolve the problem of how complex material structures arise from basic, unobservable entities, reflecting a rich diversity in ancient ontological and chemical thought.

Based on the above source, attempt the following five questions.

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integration, leading to the emergence of specific qualities of compounds that differ from their constituent parts. The medical schools analyzed the formation of molecular properties in chemical compounds, asserting that these properties are not merely the sum of the ingredients but the result of transformative interactions among the Mahābhūtās. Understanding these qualities of compounds was crucial for medical formulations, as therapeutic efficacy depended on precise combinations that generated specific molecular properties. This rigorous approach to distinguishing between mechanical mixtures and chemical compounds highlights a sophisticated methodology in ancient Indian medical chemistry, aimed at systematically observing how physical characteristics of the Bhūtas are modified during the creation of complex medicinal preparations.
Based on the above source, attempt the following five questions.

261. What function do the Mahābhūtās serve in the theoretical framework of ancient Indian medical schools?
(A) They act as superficial catalysts for mechanical separation
(B) Unchangeable spiritual entities lacking physical form
(C) Functions exclusively to reverse compound formation
(D) Primary conceptual building blocks for entities

262. How does a mechanical mixture differ fundamentally from a chemical compound in this context?
(A) Altering inherent characteristics of individual Bhūtas
(B) Physical blending without altering characteristics
(C) Generating specific qualities in the mixture
(D) Complete destruction of original Mahābhūtās

263. The emergence of specific qualities in compounds is a direct result of what process?
(A) Physical blending observed in mixtures
(B) Isolation of individual Bhūtas from any external influence
(C) Integration and interactions of Mahābhūtās
(D) Strict avoidance of change in ingredients

264. Why was understanding the qualities of compounds deemed crucial for ancient medical formulations?
(A) Requirements that ingredients remain strictly independent
(B) Allowance for physicians to ignore Mahābhūtās
(C) Superiority of mixtures over chemical compounds
(D) Efficacy from combinations with specific properties

265. What does the formation of molecular properties in chemical compounds represent according to the passage?
(A) Properties that result from transformative interactions among the constituents
(B) Properties that are exactly the same as the isolated original ingredients
(C) Properties that are merely the simple arithmetic sum of the ingredients
(D) Properties that revert to their unmanifested state immediately upon blending

Direction : Please read the following source carefully.

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Beyond the fundamental composition of matter, chemistry in the medical schools of ancient India also developed standardized systems for practical application and observation. A critical aspect of this development was the chemistry of colors, which systematically analyzed how different formulations and the interactions of elements produced specific visual properties in medicinal compounds. To ensure accuracy and reproducibility in creating these compounds, scholars established precise measures of weight and capacity. These standardized measures of weight and capacity were indispensable for the systematic administration of therapies and the reliable synthesis of medical mixtures. Furthermore, ancient Indian medical chemistry engaged in rigorous theoretical debates regarding the physical limits of observation, specifically conceptualizing the size of the minimum visible. The determination of the size of the minimum visible was essential for understanding the transition from unobservable particles to macroscopically observable matter. By integrating the chemistry of colors with exacting measures of weight and capacity, the medical schools ensured

contact

277. How do hetero bhautika compounds acquire their distinct material characteristics?
(A) By isolating themselves entirely from dynamic contact
(B) Through the physical aggregation of only one type of elemental atom
(C) By strictly avoiding the process of atomic collision
(D) Through the complex chemical combinations of diverse elemental atoms

278. What does the theory of dynamic contact (Viśṭambha) primarily explain?
(A) Absolute separation of diverse elemental atoms in space
(B) Forceful interaction of atoms colliding and binding
(C) Continuous reduction of observable compounds into voids
(D) Mechanism by which mono bhautika compounds dissolve

279. According to the passage, Viśṭambha is essential for understanding which structural phenomenon?
(A) How stable structures completely dissolve into unobservable particles
(B) How mechanical mixtures revert to mono bhautika elements
(C) How stable structures emerge from previously independent particles
(D) How identical atoms repel each other to maintain cosmic balance

280. The Nyāya Vaiseśika system models the physical universe by systematically analyzing what?
(A) The random, unstructured isolation of completely unobservable entities
(B) The visual properties of plants without regard to atomic structures
(C) The destruction of all dynamic contact within complex molecules
(D) The formation of both mono and hetero bhautika compounds

Direction : Please read the following source carefully.

Within the broader scope of the Nyāya Vaiseśika chemical theory, scholars meticulously investigated the transformative relationship between chemical action and heat. Heat was identified as the primary catalytic agent responsible for structural changes, driving the chemical action that breaks down and synthesizes material substances. To conceptually model these complex interactions, the tradition developed advanced spatial frameworks, notably the three axes of Vācaspati. The three axes of Vācaspati serve as a precise graphical representation of the constitution of a bi bhautika compound, illustrating how atoms from two distinct elemental sources arrange themselves in three-dimensional space. This graphical representation of the constitution of a bi bhautika compound allowed ancient theorists to visualize the geometric architecture of complex matter. Furthermore, the system introduced the conception of molecular motion, termed parispanda. The conception of molecular motion (parispanda) describes the inherent vibrational and kinetic activity of particles within a substance, which is fundamentally influenced by the application of heat. Together, the structural mapping provided by the three axes of Vācaspati and the kinetic understanding derived from the conception of molecular motion (parispanda) offer a highly sophisticated, multi-dimensional explanation of how chemical action and heat transform the fundamental architecture of matter.
Based on the above source, attempt the following five questions.

281. In the Nyāya Vaiseśika chemical theory, what functions as the primary catalytic agent driving chemical action?
(A) Heat
(B) Complete structural stagnation
(C) Unmanifested organic matter
(D) The three axes

282. What is the main purpose of the three axes of Vācaspati in this theoretical framework?
(A) Physical limits of macroscopic visual observation in matter
(B) Graphical layout of bi bhautika compound structure
(C) Permanent halt of molecular motion in a substance
(D) Evolution of purely organic fruit-based acids

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271. How does the Vedantic view primarily explain the evolution of different forms of matter?
(A) Through the complete separation of macroscopic and microscopic particles
(B) Random aggregation of independent, indivisible atoms
(C) Proportional combination of subtle elements
(D) Through the spontaneous generation of matter from an absolute void

272. What fundamental structural model is proposed by the atomic theory of the Buddhists and Jains?
(A) Matter is an unbroken continuum lacking any discrete components
(B) Matter is composed of indivisible, ultimate particles that combine discretely
(C) Matter is strictly an illusion without any unobservable underlying entities
(D) Matter evolves exclusively through the continuous proportional combination of Pañcīkaraṇa

273. Which concept specifically characterizes the Vedantic approach to material evolution?
(A) A strictly discrete and particulate model
(B) The fundamental autonomy of completely unobservable microscopic atoms
(C) The permanent division of all gross matter into isolated elements
(D) A continuous and proportional evolutionary model

274. The atomic theory of the Buddhists and Jains places primary emphasis on what mechanism?
(A) The fundamental autonomy and aggregation of microscopic atoms
(B) The interconnected, continuous evolution of proportional elements
(C) The blending of macroscopic forms without particulate components
(D) The exclusive reliance on Vedantic ontological principles

275. Despite their differences, what common problem do both the Vedantic and Buddhist/ Jain models attempt to resolve?
(A) Separation of mechanical mixtures without heat
(B) Synthesis of acids from fundamental elements
(C) Formation of matter from unobservable entities
(D) Standardization of practical medicinal chemical capacities

Direction : Please read the following source carefully.

The Nyāya Vaiseśika chemical theory provides an elaborate structural framework for understanding material interactions through its theory of atomic combinations. Central to this framework is the precise classification of chemical combinations, which fundamentally distinguishes between mono and hetero bhautika compounds. Mono bhautika compounds are formed by atoms of a single elemental type, maintaining consistent internal properties, whereas hetero bhautika compounds arise from the complex chemical combinations of diverse elemental atoms, resulting in new, distinct material characteristics. A critical mechanism in the Nyāya Vaiseśika chemical theory is the theory of dynamic contact, conceptually known as Viśṭambha. The theory of dynamic contact (Viśṭambha) explains the active, forceful interaction that occurs when constituent atoms collide and bind to form observable compounds. Viśṭambha is essential for understanding how stable structures emerge from previously independent particles. By systematically analyzing the formation of both mono and hetero bhautika compounds, the Nyāya Vaiseśika system effectively models the physical universe. The integration of the theory of atomic combinations with the concept of dynamic contact (Viśṭambha) demonstrates a highly rigorous, mechanistic approach to chemical combinations, focusing on the structural relationships and interactive forces that govern the formation of all elemental compounds in the ancient chemical tradition.

Based on the above source, attempt the following five questions.

276. What distinguishes mono bhautika compounds within the Nyāya Vaiseśika chemical theory?
(A) Single elemental atoms with consistent properties
(B) Continuous evolution through the Pañcīkaraṇa model
(C) Complex combinations of diverse elemental atoms
(D) Elements that strictly avoid any dynamic

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289. Gaṁdhayukti required a systematic approach to manipulating which specific type of compounds?
(A) Metallic ores derived from foundational mining
(B) Bi bhautika compounds subjected strictly to severe heat
(C) Indivisible atoms completely devoid of any physical properties
(D) Aromatic compounds extracted from various botanical sources

290. What dual functionality does the Bṛhatsaṁhitā demonstrate through its documented ideas of chemistry?
(A) Solving engineering challenges and refining olfactory aesthetics
(B) Establishing atomic autonomy while destroying complex matter
(C) Segregating purely theoretical models from physical observations
(D) Disproving the need for precision in both masonry and perfumery

Direction : Please read the following source carefully.

India's metallurgical heritage presents a continuous evolution of extractive and processing techniques, grounded in foundational historical texts. The Arthaśāstra holds a prominent position in this legacy as the earliest text describing gold, silver, and other metals, outlining systematic methods for their identification and initial refinement. Building upon these early foundations, later Indian texts in the ancient and medieval period documented the intricate processing of gold, silver, copper, iron, tin, mercury, lead, and zinc. The comprehensive processing of these metals involved sophisticated smelting, alloying, and purification techniques that expanded the industrial and alchemical capabilities of the era. A pinnacle achievement of this metallurgical heritage was the development of zinc distillation. Detailed methodologies for zinc distillation are explicitly mentioned in specialized medieval treatises, particularly in the Rasārṇava and the Rasaratnasamuccaya. Zinc distillation required advanced thermal regulation and specialized retorts to extract the volatile metal without it oxidizing immediately upon vaporizing. The documentation of this complex technique in the Rasārṇava and Rasaratnasamuccaya demonstrates an exceptional level of empirical metallurgical knowledge. From the early classifications in the Arthaśāstra to the complex processing of zinc and mercury, this continuous metallurgical heritage reflects a deeply structured and progressive industrial science in ancient and medieval India.

Based on the above source, attempt the following five questions.

291. What makes the Arthaśāstra a prominent text in India's metallurgical heritage?
(A) Providing the specific methodology for zinc distillation
(B) Replaced the need for smelting copper and iron
(C) Earliest text describing metals and refinement
(D) Outlining elimination of metals via oxidation

292. Indian texts in the ancient and medieval period expanded industrial capabilities through which processes?
(A) Sophisticated smelting, alloying, and purification techniques
(B) Exclusively relying on cold mechanical separation of native ores
(C) Synthesizing botanical aromatics to purify base metals
(D) Deconstructing masonry compounds to extract isolated elements

293. In which medieval treatises are detailed methodologies for zinc distillation explicitly mentioned?
(A) Only the foundational chapters of the Arthaśāstra
(B) The Bṛhatsaṁhitā and philosophical texts on gaṁdhayukti
(C) Exclusively within Vedantic texts detailing Pañcīkaraṇa
(D) The Rasārṇava and the Rasaratnasamuccaya

294. Why did zinc distillation specifically require advanced thermal regulation and specialized retorts?
(A) Ensuring that zinc combines instantly with copper
(B) Prevent oxidation during vapor extraction

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could explain the structural constitution of bi-bhautika compounds, demonstrating an early conceptual understanding of what is now known as molecular geometry.

27. (D) It implies that atoms are absolutely stationary and devoid of any kinetic energy.
Parispanda is the concept of inherent vibratory or molecular motion within matter. It highlights a dynamic view where atoms are not stationary but possess kinetic energy, which is responsible for the continuous transformation of physical objects. This concept is fundamental to understanding how atomic combinations remain active and how material reality undergoes constant change at the microscopic level in ancient thought.

28. (B) I, III, IV, and V only
Vajrā lepa was a highly durable cementing material described in the Bṛhatsaṃhitā, used for joining stones in temple architecture. Its preparation involved boiling plant and animal extracts rather than being exclusively metallic. It serves as a prime example of applied ancient Indian chemistry, demonstrating sophisticated knowledge of organic and inorganic polymers to create materials that could withstand environmental wear for centuries.

29. (C) Gaṁdhayukti – Art and chemistry of making perfumes
Gaṁdhayukti is a specialized branch of knowledge detailed in texts like the Bṛhatsaṃhitā, focusing on the art and chemistry of making perfumes and cosmetics. It involves complex processes of extraction, blending, and stabilization of aromatic substances. This science reflects an advanced understanding of botanical chemistry and the practical application of chemical principles for aesthetic and religious purposes in ancient India.

30. (A) I, III, IV, II
The general chronological order begins with the Arthaśāstra, which provides early accounts of mining and metallurgy. The Bṛhatsaṃhitā followed, detailing chemical glues and perfumes. The medieval period saw the rise of Rasashastra, with Rasārṇava focusing on alchemy and flame tests, and Rasaratnasamuccaya later providing a comprehensive treatise on iatrochemistry and zinc. This sequence shows the evolution from basic metallurgy to sophisticated chemistry.

31. (A) Arthaśāstra
The Arthaśāstra, attributed to Kautilya, is recognized as the earliest text to describe the systematic processing of gold, silver, and other metals. it provides detailed instructions on mining, smelting, and testing the purity of noble metals. This work reflects the state's deep involvement in regulating the metallurgical industry to maintain the economy and ensure the quality of coinage and jewelry.

32. (A) I, III, and IV only
India pioneered the downward distillation technique for zinc extraction, a process necessitated by the metal's low boiling point and high reactivity. Zawar in Rajasthan is a major historical site for this smelting. The Rasaratnasamuccaya describes the specialized Tiryakpatana yantra and the Koshthi furnace required for this distillation. The Arthaśāstra, while detailing many metals, does not describe this specific advanced distillation.

33. (C) The downward distillation of zinc
Zinc is a highly volatile metal that oxidizes immediately upon contact with air when heated. To successfully extract it, ancient Indian metallurgists developed the downward distillation method. This process involves heating the ore in a closed retort and collecting the vapor in a lower vessel to maintain a reducing atmosphere. This medieval technique represents a significant milestone in the history of pyrotechnology and chemistry.

34. (D) P-2, Q-4, R-1, S-3
The Arthaśāstra details the testing and mining of noble metals like gold and silver. Rasārṇava is an early medieval text famous for its flame tests and alchemical processes. The Bṛhatsaṃhitā provides the description of Vajrā lepa and other industrial chemical arts. Rasaratnasamuccaya is a comprehensive later treatise on iatrochemistry, featuring advanced zinc distillation and the use of mercury in medicine.

35. (D) Statement I is false but Statement II is true.
Early Indian chemistry primarily relied on organic acids derived from fruits and fermented substances rather than mineral acids. However, the use of plant-ash based bases, known as Kshara, was widespread in ancient medicine

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ANSWERS

1. (B) Prakṛti
In the Sāṅkhya-Pātañjala system, Prakṛti represents the primordial, unmanifested state of matter. It is the ultimate material cause where the three Gunas—Sattva, Rajas, and Tamas—exist in perfect equilibrium. Before evolution begins, all material reality remains latent within this formless state, characterizing the absolute conservation of energy and mass before their manifestation into the diverse physical universe.

2. (A) I, II, and IV only
The Sāṅkhya doctrine of energy posits that energy and mass are eternal, neither created nor destroyed, but only transformed. Transformation involves the transition from latent potentiality to kinetic manifestation. Formless Prakṛti serves as the state of perfect energetic equilibrium. The dissipation of energy leads to a return to the unmanifested state rather than the complete annihilation of mass.

3. (C) The effect pre-exists in a latent state within the material cause.
Satkāryavāda is the fundamental doctrine of causation in Sāṅkhya philosophy. It asserts that the effect is not a new creation but exists latently within its material cause before manifestation. In a chemical context, this implies that the properties of the product are inherent in the reactants. The reaction merely provides the conditions necessary for these latent qualities to appear.

4. (D) P-2, Q-4, R-1, S-3
The principle of collocation refers to the specific arrangement of structural units in matter. Dissipation of energy involves kinetic energy becoming latent or potential. Conservation of energy maintains that the total quantity remains constant through transformations. Formless Prakṛti is the ultimate state where matter returns to perfect equilibrium. These concepts collectively form the foundation of Sāṅkhya-Pātañjala physical and chemical theories.

5. (C) Statement I is true but Statement II is false.
Evolution in Sāṅkhya involves the transformation of discrete energy quanta into mass, specifically through the manifestation of infra-atomic units or Tanmātras. This process is inherently governed by the interactions of the three Gunas. Therefore, storing and liberating energy are not mechanical processes independent of the Gunas but are directly dictated by the interplay of Sattva, Rajas, and Tamas.

6. (A) Both A and R are true and R is the correct explanation of A.
According to the Sāṅkhya system, all manifest mass and energy eventually dissolve back into formless Prakṛti during the process of Pralaya. This dissolution is characterized by the restoration of the absolute equilibrium of the three Gunas. Because the manifest world arises from the disturbance of this balance, its return signifies the cessation of activity and individual form.

7. (D) Chemical synthesis involves the absolute creation of entirely new matter.
Sāṅkhya-Pātañjala philosophy views elements as complex structures that can be analyzed to reveal infra-atomic constituents. Compounds are formed through specific collocations of these constituents, where properties depend on internal energy distribution. Crucially, this system adheres to the principle of conservation, denying the possibility of creating entirely new matter from nothingness during any chemical synthesis or transformation.

8. (A) I, II, IV, and V only
The principle of collocation explains the specific grouping of primary matter that dictates the physical properties of compounds. It determines how potential energy is released or stored during formation and is fundamentally dependent on the interactions of the Gunas. It does not involve the spontaneous generation of energy, as the system maintains that energy is conserved and only transformed.

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Guna over the Rajas Guna. While Rajas represents active, kinetic energy, Tamas represents inertia, resistance, and mass. When Tamas prevails, the activity of Rajas is arrested and becomes latent, resulting in the manifestation of physical matter where energy is stored in a potential state.

62. (B) A combination where ingredients retain their subtle qualities without forming a new indivisible infra-atomic unit.
In ancient medical chemistry, a mechanical mixture refers to a blend of substances where the individual ingredients do not undergo a complete chemical transformation. Each component retains its own fundamental qualities and subtle properties within the mixture. This differs from a chemical compound, where the constituents lose their independent identities to form a new, unified entity with distinct emergent properties and pharmacological effects.

63. (D) Vācaspati Miśra
Vācaspati Miśra is the scholar associated with developing a conceptual model for the structural layout of compounds using three axes. His work in the Nyāya-Vaiśeṣika tradition attempted to map the spatial and directional arrangement of atoms within a molecule. This indicates an early philosophical interest in what modern science calls stereochemistry, providing a geometric basis for understanding how different atomic configurations result in different substances.

64. (A) Guñjā – A type of heavy mineral anvil
Guñjā is not a mineral anvil but the seed of the Abrus precatorius plant, used as a standard unit of weight in ancient India due to its remarkable uniformity. Other units include Trasareṇu for the minimum visible particle and Prastha for capacity. These standardized measures were critical for pharmacological precision, ensuring that the dosage of medicines was consistent across different preparations and medical practitioners.

65. (C) Statement I is true but Statement II is false.
The Rasaratnasamuccaya is a pinnacle text of the Rasashastra tradition, providing exhaustive details on mercury processing and its metallic combinations. Far from dismissing earlier works, it synthesizes and organizes the knowledge from numerous preceding alchemical and iatrochemical texts into a systematic laboratory guide. It relies on traditional principles while documenting the advanced chemical apparatus and procedures used by medieval Indian scholars.

66. (D) There is no exception; conservation holds even in unmanifest Prakṛti
The Sāṅkhya-Pātañjala system is built on the principle that the total amount of energy and mass in the universe is constant. Even during Pralaya, when everything dissolves into unmanifest Prakṛti, the potential for all matter remains latent. Therefore, conservation is an absolute law that holds through all states of manifest and unmanifest reality, with transformation being the only change that occurs.

67. (C) The science of cosmetics and perfumery
Gaṁdhayukti refers to the comprehensive ancient science of cosmetics and perfumery. It involves the study of aromatic plants, extraction of essential oils, and the chemical blending of ingredients to create stable fragrances and beauty products. This discipline demonstrates a sophisticated practical application of botanical and chemical knowledge, catering to the aesthetic, medicinal, and ritual needs of society as documented in texts like the Bṛhatsaṃhitā.

68. (B) Mining and metallurgy of precious metals
The Arthaśāstra reveals that the ancient Indian state maintained a strict monopoly over the mining and metallurgy of precious metals like gold and silver. This control was essential for managing the economy, producing coinage, and preventing private fraud. The text outlines the duties of the superintendent of mines, highlighting the strategic importance of chemical and metallurgical expertise for the state's financial stability.

69. (C) Distilling zinc or purifying mercury
In a medieval Indian laboratory, a Koshthi furnace was a specialized apparatus used primarily for high-temperature processes like the distillation of zinc or the purification of mercury. It was often designed to facilitate downward distillation, where vapors were condensed in a lower vessel to prevent oxidation or escape. This furnace represents the advanced pyrotechnical infrastructure developed during the Rasashastra period to handle volatile and reactive materials.

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which identifies Brahman as the ultimate reality and supreme consciousness behind evolution.

18. (A) I, III, IV, and V only
Pañcīkaraṇa is the Vedantic process of quintuplication explaining how gross Mahābhūtas arise from subtle elements. Space participates in this process along with the other four elements. In the resulting mixture, each gross element, such as Fire, consists of one-half of its primary subtle essence and one-eighth of each of the remaining four elements. This model accounts for the multifaceted nature of matter.

19. (C) Jain Atomic Theory – Atoms (Pudgala) possess taste, color, smell, and touch.
Jain atomic theory posits that Pudgala or atoms are the ultimate units of matter and possess four primary qualities: taste, color, smell, and touch. This contrasts with the Nyāya-Vaiśeṣika view where atoms are dimensionless. Buddhist theory views atoms as momentary events rather than permanent units, while Vedānta focuses on the Pañcīkaraṇa process rather than atoms being secondary instruments of divine will.

20. (D) The rapid, continuous origination and destruction of atomic moments
Buddhist atomic theory is based on the doctrine of momentariness, known as Kṣaṇikavāda. It suggests that atoms are not permanent particles but momentary flashes of energy. The illusion of a static macroscopic object is caused by the incredibly rapid and continuous sequence of these atomic events. This dynamic view rejects the existence of enduring, static matter in the physical universe.

21. (C) Jaina
The Jaina school of philosophy proposed that all material reality is composed of discrete, indivisible, and eternal units called Pudgala. These atoms are considered the fundamental building blocks of the universe, capable of combining to form larger aggregates or molecules known as Skandhas. Unlike other systems, the Jaina theory emphasizes that atoms possess inherent physical qualities like color and touch.

22. (B) I, II, and IV only
Nyāya-Vaiśeṣika chemical theory states that heat is the primary trigger for chemical transformations. Mono-bhautika compounds consist of atoms of a single element, whereas hetero-bhautika compounds involve different elements held together by dynamic contact or Viṣṭambha. Hetero-bhautika combinations are explicitly discussed, with the human body often cited as a prime example of such complex atomic arrangements of multiple gross elements.

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23. (D) The three axes of Vācaspati
Vācaspati Miśra developed a conceptual model utilizing three axes to represent the spatial arrangement of atoms within a compound. This framework allowed for the mapping of the tri-dimensional structure of molecules in space. Such a graphical representation parallels modern stereochemical models, showing an advanced ancient effort to describe the structural constitution and geometric orientation of atoms in complex bi-bhautika compounds.

24. (A) P-2, Q-4, R-3, S-1
Parispanda refers to the inherent vibratory or molecular motion within matter. Viṣṭambha is the theory of dynamic contact that allows different types of atoms to stay together. Pākaja denotes chemical actions and changes induced by the application of heat. Dvyaṇuka is the dyad formed by the combination of two individual atoms. These terms define the mechanical and chemical processes in Nyāya-Vaiśeṣika.

25. (B) Both Statement I and Statement II are false.
The Pīlupāka theory actually asserts that heat causes the compound to break down into individual atoms before new qualities are formed. Conversely, the Pitharapāka theory suggests that the transformation of qualities occurs within the whole molecule without its disintegration into constituent atoms. Since the descriptions in the statements are swapped, both statements are considered technically incorrect within the philosophical framework.

26. (A) Both A and R are true and R is the correct explanation of A.
Vācaspati Miśra provided a significant advancement in atomic theory by proposing a graphical representation of molecules using three axes. This was necessary to describe the spatial arrangement of atoms in a three-dimensional field. By mapping these positions, the theory

44. (P-3, Q-4, R-1, S-2)
Satkāryavāda is the Sāṅkhya doctrine of pre-existent effects. Parispanda refers to molecular motion in the Nyāya-Vaiśeṣika system. Kṣaṇikavāda is the Buddhist theory of momentariness. Pañcīkaraṇa is the Vedantic process of quintuplication of elements. Each of these concepts provides a distinct philosophical and chemical explanation for the nature of change, motion, and the evolution of the material world in Indian thought.

45. (D) Statement I is false but Statement II is true.
In the Sāṅkhya system, gross elements are not the ultimate limit of subdivision; they can be analyzed back into their subtle infra-atomic units called Tanmātras. The system maintains that the evolution of matter is a continuous process from the subtle to the gross. Therefore, while chemical analysis reduces compounds to elements, these elements themselves are viewed as transformations of more fundamental subtle entities.

46. (A) Both A and R are true and R is the correct explanation of A.
In Sāṅkhya philosophy, energy and mass are considered inter-convertible expressions of a single underlying reality, Prakṛti. This is because both are products of the continuous interaction and transformation of the three Gunas. Mass represents the predominance of Tamas, while energy or activity represents the predominance of Rajas. Their constant interplay ensures that the total content of the universe remains conserved through all transformations.

47. (D) Atoms are purely theoretical and completely lack physical mass.
Jaina atomic theory considers Pudgala or atoms as the ultimate, indivisible, and real units of matter that possess physical mass. These atoms are characterized by qualities like touch, taste, smell, and color. They combine to form aggregates called Skandhas, which make up the perceptible universe. Therefore, the Jaina view is decidedly materialist and realistic, rather than treating atoms as purely abstract or theoretical entities.

48. (A) I, II, IV, and V only
Hetero-bhautika compounds in Nyāya-Vaiśeṣika are formed by the combination of atoms from different gross elements. This process is facilitated by dynamic contact or Viṣṭambha and requires the application of heat to trigger chemical action. Far from being forbidden, these compounds are central to the system's explanation of complex structures like the human body, where atoms of different elements coexist in a stable arrangement.

49. (D) Arthaśāstra – Techniques for testing the purity of gold
The Arthaśāstra provides detailed practical techniques for mining, smelting, and assaying noble metals. This includes the use of the touchstone and heat-based tests to ensure the purity of gold. While Gaṁdhayukti relates to perfumes and Pariṇāmavāda to transformation, the Arthaśāstra is a primary historical source for the state-regulated chemical and metallurgical practices used to maintain economic standards in ancient India.

50. (A) III, IV, I, II
The traditional zinc distillation process begins with processing calamine ore with organic materials into small balls. These are then placed into a specialized retort called a Mush. The retort is heated in a downward distillation furnace known as a Koshthi. Finally, the zinc vapor is condensed and collected as liquid in a lower receptacle. This sequence ensures a reducing atmosphere and prevents the metal's oxidation.

51. (D) Gunas
In ancient Indian medical schools, the term Gunas refers to the qualitative physical and pharmacological properties inherent in substances and compounds. These include attributes like heavy, light, hot, cold, dry, and oily. These properties are used to classify medicinal ingredients and understand their effects on the biological humors. In the context of chemical compounds, Gunas represent the emergent characteristics resulting from the specific combination of elements.

52. (B) I, II, and III only
The chemistry of colors was a crucial analytical tool in ancient India. It was used to identify metals during flame tests and as an indicator of chemical change in metallurgy. Medical schools analyzed colors to determine the dominant Mahābhūta and the potency of formulations. Far from

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and chemistry. These alkaline substances were prepared by burning specific plants and were utilized as effective reagents long before the systematic synthesis and widespread use of mineral acids began.

36. (A) Both A and R are true and R is the correct explanation of A.
The transition to producing mineral acids, such as sulfuric and nitric acid, was a defining characteristic of medieval Indian chemistry. This shift was necessitated by the development of Rasashastra, which required stronger reagents to process tough minerals and perform complex alchemical transformations. These acids, or Dravakas, allowed for the dissolution of substances that were previously intractable using only organic plant-based acids.

37. (D) Mineral acids were the primary solvents used during the early Vedic period.
In ancient Indian chemistry, the primary sources for acidic properties were organic substances like citrus fruits and sour gruels. The concept of 'Kshara' represented alkaline substances derived from plant ashes. Mineral acids were not the primary solvents in the early Vedic period; their synthesis and widespread application only became prominent during the medieval era with the advancement of iatrochemical and alchemical practices.

38. (A) I, II, III, and IV only
The preparation of Kshara involved burning specific plants to ash, dissolving the ash in water, and filtering the solution. This liquid was then boiled to concentrate the alkali. Adding limestone or shells increased the causticity for medical and surgical use. While useful in many areas, its primary purpose was pharmacological and chemical processing rather than the manufacture of gunpowder in ancient times.

39. (A) Shodhana – Purificatory processing to remove toxicities from metals
In medieval Indian iatrochemistry, Shodhana refers to the purificatory processes used to remove physical and chemical toxicities from metals and minerals. This was essential before these substances could be used in medicine. Marana involves the calcination of metals to form Bhasma or ash, while Tiryakpatana is a distillation technique. Shodhana ensured that heavy metals were rendered safe and therapeutically effective for human consumption.

40. (D) The mass extraction of pure metallic zinc from calamine
The development of sophisticated distillation apparatuses, particularly the Tiryakpatana yantra and Koshthi furnace, was a major achievement of the medieval Rasashastra period. These technological advancements directly enabled the mass extraction of pure metallic zinc through downward distillation. This process overcame the technical challenge of zinc's high volatility and oxidation, marking a peak in the application of metallurgical and chemical knowledge in pre-modern India.

41. (C) Sāṅkhya-Pātañjala
The Sāṅkhya-Pātañjala framework is uniquely concerned with the storing and liberation of energy during material evolution. It posits that mass is essentially stored potential energy, while activity represents its liberation. This dynamic interplay between the Gunas—Sattva, Rajas, and Tamas—explains how the unmanifest Prakṛti transforms into the diverse physical universe, reflecting a sophisticated early conceptualization of the relationship between mass and energy.

42. (B) I, II, and IV only
The evolution of the infra-atomic unit in Sāṅkhya refers to the formation of Tanmātras from the individuation principle. These units represent the subtle precursors to the gross elements and mark the transition from purely potential energy in Prakṛti to the beginnings of physical mass. This theory supports the conservation of energy, showing that energy can be stored as mass and subsequently liberated through transformation.

43. (D) Dissolution into formless Prakṛti
The dissolution of an element into a formless, balanced state devoid of physical qualities is the definition of the return to Prakṛti. In Sāṅkhya, this process, known as Pralaya, occurs when the three Gunas reach a state of perfect equilibrium. This signifies the end of manifest existence for that substance, where all its specific attributes become latent and its physical form is completely resorbed.

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(C) Prevent the zinc from turning formless
(D) Burn off organic plant-ash in the ore

295. The continuous evolution from the Arthaśāstra to medieval treatises reflects what about ancient Indian science?
(A) A strict reliance on random, unstructured experimentation
(B) A complete stagnation of alchemical techniques over centuries
(C) A deeply structured and progressive industrial metallurgical science
(D) An absolute abandonment of empirical knowledge for theoretical philosophy

Direction : Please read the following source carefully.

The development of the concepts of acid and bases in Indian chemistry illustrates a clear transition from organic, natural sources to complex inorganic syntheses. Initially, the formulation of acids relied heavily on organic fruit and vegetable-based sources. These organic fruit and vegetable-based acids, derived from citrus, tamarind, and other natural products, were fundamental in early medical and metallurgical treatments. Correspondingly, early concepts of bases were predominantly plant-ash based bases. By carefully burning specific botanical specimens and extracting the alkaline residues in water, ancient chemists produced functional plant-ash based bases used for neutralizing organic acids and in various industrial processes. As the discipline evolved towards the medieval period, there was a paradigm shift in the concepts of acid and bases in Indian chemistry. The transition moved from exclusively organic fruit and vegetable-based extracts to the aggressive synthesis of mineral acids of the medieval period. The introduction of mineral acids of the medieval period allowed for more rigorous chemical reactions, significantly advancing alchemical operations and the processing of tough metals. This systematic progression from plant-ash based bases and organic acids to potent mineral acids highlights the expanding analytical and synthetic capabilities within the historical Indian chemical tradition.

Based on the above source, attempt the following five questions.

296. What were the primary foundational sources for early acid formulations in Indian chemistry?
(A) Exceptionally complex inorganic mineral syntheses
(B) Purified zinc extracted from advanced distillation retorts
(C) Unmanifested particles combined in the absence of heat
(D) Organic fruit and vegetable-based sources

297. How were early plant-ash based bases predominantly produced?
(A) Extracting alkaline residues from plant ash
(B) Distilling zinc and combining it with copper
(C) Isolating bhūtas without physical alteration
(D) Applying severe heat to unrefined metal ores

298. What was a primary functional use of plant-ash based bases in ancient Indian chemistry?
(A) Forming mono bhautika atoms without contact
(B) Neutralizing acids in industrial processes
(C) Generating metallic vapors for observation
(D) Dissolving stone edifices built with lepa

299. What marked a significant paradigm shift in the concepts of acid and bases during the medieval period?
(A) A complete return to relying solely on citrus and tamarind extracts
(B) The aggressive synthesis of mineral acids
(C) The total abandonment of all neutralization processes
(D) The transition away from metallurgical science toward simple mechanical mixtures

300. How did the introduction of mineral acids of the medieval period impact chemical and alchemical operations?
(A) Advanced processing of tough metals
(B) Limited the ability to process metals
(C) Proved organic bases superior to acids
(D) Halted industrial distillation progress

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being illusory, color changes were recognized as empirical evidence of the internal transformation and chemical identity of substances.

53. (C) Rasārṇava
Rasārṇava is a seminal medieval alchemical text that extensively formalizes the use of flame tests for identifying various metals and minerals. It describes the specific colors emitted by different substances when placed in a flame, such as the copper flame being blue-green. This systematic documentation provided ancient alchemists with a reliable qualitative method for determining the chemical composition and purity of their materials during processing.

54. (D) P-3, Q-4, R-1, S-2
Yashada is the ancient name for Zinc, while Parada refers to Mercury. Kshara denotes alkaline substances prepared from plant ashes. Dravaka refers to mineral acids or strong solvents developed during the medieval period. These terms form the core vocabulary of Indian iatrochemistry and alchemy, reflecting the transition from organic plant-based reagents to more powerful mineral-based chemical processing.

55. (C) Statement I is true but Statement II is false.
The Arthaśāstra contains detailed instructions on how to detect the adulteration of gold and maintain the purity of the state's treasury. However, it does not ignore lesser metals; it also provides significant information on the mining and processing of copper, lead, tin, and iron. Kautilya's work shows a comprehensive approach to managing all mineral resources of the state for industrial and economic purposes.

56. (A) Both A and R are true and R is the correct explanation of A.
Pañcīkaraṇa is the Vedantic theory that explains the transition from subtle elements to gross matter. By combining a half-part of one subtle element with eighth-parts of the other four, gross Mahābhūtas are produced. These resulting elements possess the perceptible qualities necessary for macroscopic matter to be detected by the senses, bridging the gap between the subtle energetic realm and the physical universe.

57. (B) Macroscopic forms are permanent structures of solid atoms.
In Buddhist atomic theory, macroscopic forms are not permanent; they are perceived as stable only due to the rapid, continuous origination and destruction of atomic moments. The theory rejects the idea of eternal, static particles, viewing atoms instead as momentary flashes of energy with an inherent tendency to combine. This reflects the core doctrine of momentariness, where nothing in the material world is truly permanent.

58. (A) I, II, III, and V only
Vajrasamghāta, or adamantine glue, is a durable cementing material detailed in the Bṛhatsaṃhitā. It was formulated from plant extracts, resins, and animal products to join stone blocks in temples. Its incredible longevity is evident in ancient structures that remain intact today. The preparation did not involve nitric acid, which was a later development; instead, it relied on the sophisticated use of natural organic polymers.

59. (C) Pīlupāka – Transformation occurs after the whole breaks down into individual atoms
In Nyāya-Vaiśeṣika, Pīlupāka is the theory that heat causes a substance to disintegrate into its individual atoms, where chemical transformation takes place before they recombine. This contrasts with Pitharapāka, where the molecule remains intact during change. Eka-bhautika refers to compounds from a single element, and Viṣṭambha is the supportive dynamic contact between different atoms. These concepts describe the mechanisms of chemical reaction.

60. (D) It enabled the dissolution and processing of previously intractable metals and minerals.
The transition from mild organic acids to concentrated mineral acids, or Dravakas, revolutionized medieval Indian chemistry. These stronger reagents allowed alchemists and physicians to dissolve and process tough minerals and resistant metals that were unaffected by fruit juices. This advancement was critical for the growth of Rasashastra, enabling the creation of complex metallic medicines and more advanced metallurgical purification techniques.

61. (C) The predominance of Tamas over Rajas
In the Sāṅkhya system, the storing of energy as mass is dictated by the predominance of the Tamas

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9. (C) Pariṇāmavāda – Theory of Evolutionary Transformation
Pariṇāmavāda is the doctrine of evolutionary transformation, asserting that the cause continually transforms itself into the effect. This is the Sāṅkhya explanation for the development of the material universe from Prakṛti. Other concepts like Satkāryavāda relate to causation rather than chemical proportions, while Avyakta Prakṛti is unmanifest, and Tanmātras are subtle precursors to elements rather than complex compounds.

10. (A) II, IV, III, I
The chronological order of manifestation in Sāṅkhya starts with unmanifest Prakṛti. From Prakṛti, Mahat evolves, followed by Ahaṃkāra, the principle of individuation. From the Tamas-dominated aspect of Ahaṃkāra, the subtle Tanmātras or infra-atomic units emerge. Finally, these subtle elements combine to form the five Mahābhūtas or gross elements, representing the final stage of material evolution for perceptible matter.

11. (D) Suśruta Saṃhitā
The Suśruta Saṃhitā is a foundational Ayurvedic text that provides detailed descriptions of the five Bhūtas or gross elements. It explains their physical characteristics and roles in forming biological tissues. This text integrates chemical and physical properties into pharmacological applications, establishing a systematic understanding of material reality for medical practitioners in ancient India, focusing on qualities like density and potency.

12. (B) I, II, and IV only
Mahābhūtas are the five fundamental gross elements that form the basis of all physical matter. In medical chemistry, their mechanical mixtures and proportions determine the specific nature and properties of biological tissues and medicinal compounds. Contrary to being devoid of qualities, each Mahābhūta possesses specific physical attributes like sound, touch, color, taste, and smell that define their material presence.

13. (C) Formation of unique molecular properties within compounds
Ancient Indian chemical thought recognizes that when specific substances are combined, the resulting compound can exhibit new properties not found in the individual components. This phenomenon is explained through the formation of unique molecular arrangements and the interaction of the constituent Bhūtas. This perspective allowed physicians to understand how chemical transformations during preparation could enhance or alter the medicinal potency.

14. (D) P-2, Q-4, R-1, S-3
In ancient Indian measures, Trasareṇu represents the minimum visible particle seen in a sunbeam. Guñjā is a seed used as the basic unit of weight due to its consistent mass. Prastha is a standard measure of capacity for liquids or grains. Drona is a much larger measure used for bulk capacity. These units were essential for standardizing pharmacological dosages.

15. (D) Statement I is false but Statement II is true.
While mechanical mixtures occur, ancient medical chemistry also recognized that internal chemical transformations create new properties in compounds. The study of colors was vital in these schools, serving as a practical indicator to determine the maturity, purity, and medicinal potency of various substances. Therefore, color change was considered a significant empirical marker of chemical and pharmacological transformation during preparation.

16. (A) Both A and R are true and R is the correct explanation of A.
Ancient medical schools defined the Trasareṇu as the size of the minimum visible particle to establish a fundamental baseline for measurements. Having a standardized microscopic unit allowed for the creation of a consistent system of weights and measures. This was critically necessary for ensuring the accuracy of pharmacological dosages and the reproducibility of medicinal formulations in ancient clinical practice.

17. (B) It strictly denies the existence of a supreme consciousness (Brahman).
The Vedantic process of Pañcīkaraṇa involves the quintuplication of five subtle elements to form gross elements. Each resulting Mahābhūta contains a half portion of its own subtle element and one-eighth of the other four. This theory explains the diversity of material forms while remaining within the Vedantic framework,

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70. (D) Application of heat (Pāka)
In the Nyāya-Vaiśeṣika system, chemical action is triggered by the application of heat, referred to as Pāka. Heat provides the necessary energy to break existing atomic bonds within a substance and facilitate the formation of new combinations with different qualities. Whether through the Pīlupāka or Pitharapāka mechanisms, heat is the fundamental dynamic agent that enables the transformation of material properties at the microscopic level.

71. (A) The rapid, continuous origination and destruction of atomic moments
According to Buddhist atomic theory, macroscopic objects are not permanent but are composed of momentary energetic events. The continuous illusion of a static object is caused by the extremely rapid succession of these atomic moments arising and passing away. This perspective aligns with the doctrine of Kṣaṇikavāda, which views the entire material universe as a dynamic stream of changes rather than a collection of enduring substances.

72. (B) Rasārṇava
Rasārṇava is the primary medieval text that provides detailed descriptions of flame tests for metal identification. It documents the characteristic colors produced when different metallic salts are introduced into a flame, such as the blue-green of copper or the white of tin. This qualitative analytical method was essential for alchemists to verify the identity and purity of substances during complex chemical and metallurgical operations.

73. (C) The zinc vapor will escape or oxidize upon contact with air.
In the Tiryakpatana or downward distillation process, zinc is heated in a closed retort to form vapor. If the collection vessel is not properly placed below to catch and condense the vapor in a reducing environment, the zinc will immediately oxidize upon contact with external air or simply escape as gas. The success of this ancient Indian technique relied on this precise arrangement to isolate the pure metal.

74. (D) Tanmātra – Gross physical element
In the evolution of matter, Tanmātras are not gross elements but subtle infra-atomic units that serve as the precursors to gross elements. Prakṛti is the original unmanifest state, Mahat is cosmic intelligence, and Ahaṃkāra is the principle of individuation. The Tanmātras represent the subtle essences of sound, touch, color, taste, and smell, which subsequently combine to manifest as the five gross Mahābhūtas.

75. (C) Statement I is true but Statement II is false.
Jaina atomic theory posits that all atoms are identical in their primary nature and can combine to form molecules or aggregates of various sizes. Unlike the Nyāya-Vaiśeṣika system, which believes in different types of atoms for different elements like earth or water, Jains believe that the qualitative differences in matter arise solely from the different modes and densities of combination of identical Pudgalas.

76. (D) They are purely theoretical concepts with no application in pharmacology.
Mahābhūtās are foundational to ancient medical schools and have extensive practical applications in pharmacology. They are combinations of subtle elements and possess specific physical qualities used to categorize drugs and bodily tissues. Medicines are formulated based on the elemental composition needed to balance the biological humors. Therefore, they are far from being purely theoretical, serving as the basis for therapeutic interventions and drug preparations.

77. (B) X, Y, and Z coordinates used to describe the spatial arrangement of atoms in a molecule
The 'Three axes of Vācaspati' refers to a conceptual three-dimensional coordinate system proposed by Vācaspati Miśra. This model was used to describe the spatial arrangement and geometric orientation of atoms within a chemical compound. It represents an early attempt to understand stereochemistry by mapping how atoms are positioned along different axes in space to form the structural constitution of macroscopic matter and diverse substances.

78. (C) Arthaśāstra
For practical chemical guidelines on testing gold coins for adulteration, the Arthaśāstra is the most appropriate text. It details the use of the touchstone (Nikash), flame tests, and weight comparisons to verify purity. These standards were strictly enforced by the state's

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superintendent of gold to prevent economic fraud, reflecting the highly developed practical metallurgy and analytical chemistry present in Kautilya's time for fiscal regulation.

79. (D) The ability to dissolve highly resistant metals like gold and platinum
By shifting from weak organic acids to concentrated mineral acids, medieval Indian chemists gained the power to dissolve and process highly resistant metals and minerals. Organic juices like citrus were insufficient for breaking down tough metallic structures. The synthesis of Dravakas, such as nitric and sulfuric acids, provided the strong chemical reagents necessary for advanced alchemical transformations, metal purification, and the preparation of complex iatrochemical formulations.

80. (B) The widespread development of complex chemical laboratory instruments (Yantras)
The transition to applied Iatrochemistry or Rasashastra led to the widespread development of sophisticated laboratory apparatuses known as Yantras. These instruments, including various distillation retorts, furnaces, and crucibles, were designed to perform precise chemical operations like purification, calcination, and distillation of minerals. This technological shift emphasized empirical experimentation and standardized processing methods, transforming Indian chemistry from a purely philosophical pursuit into a highly practical laboratory science.

81. (A) A strong solvent or mineral acid
In ancient and medieval Indian chemistry, 'Dravaka' refers to a strong solvent or mineral acid synthesized to dissolve metals and minerals. These were often produced by the distillation of various salts and minerals. The development of Dravakas was a major milestone in the history of Indian chemistry, as it provided alchemists with the powerful reagents needed to perform complex transmutations and medicinal preparations.

82. (C) The primordial, undifferentiated quantum field
The Sāṅkhya concept of Prakṛti is best compared to a primordial, undifferentiated quantum field. It is the unmanifest source of all matter and energy, where everything exists in a state of potentiality and perfect balance. Just as a quantum field can manifest as various particles through disturbances, Prakṛti evolves into the diverse physical universe when the equilibrium of the three Gunas is disturbed.

83. (D) Vajrā lepa
To investigate the structural integrity of ancient Indian temples, one should study the concept of Vajrā lepa. This adamantine glue was a sophisticated chemical preparation used to join large stone blocks with extraordinary durability. By combining various organic resins and inorganic materials, ancient builders created a bonding agent that could resist weathering for centuries, serving as a testament to advanced applied chemical knowledge in architecture.

84. (C) Buddhism – Eternal, unchanging atoms
The pair 'Buddhism – Eternal, unchanging atoms' is incorrect because Buddhist philosophy explicitly rejects the idea of permanent, unchanging atoms. Instead, it proposes Kṣaṇikavāda, the doctrine of momentariness, where atoms are seen as momentary flashes of energy. The other pairs correctly link Sāṅkhya to energy conservation, Vedānta to the Pañcīkaraṇa process of quintuplication, and Jaina philosophy to the concept of Pudgala as the unit of matter.

85. (C) Statement I is true but Statement II is false.
The Guñjā seed was indeed a standard unit of weight due to its natural uniformity. Contrary to having no standards, ancient medical schools possessed highly developed and standardized systems of weights and capacities to ensure precise pharmacological dosages. These measures, ranging from the microscopic Trasareṇu to large capacity units like the Drona, were essential for the consistency and safety of medical treatments.

86. (D) Ākāśa (Ether/Space)
In the Nyāya-Vaiśeṣika system, Ākāśa is considered a non-atomic and all-pervading substance. While Earth, Water, Fire, and Air are composed of discrete atoms that combine to form matter, Ākāśa is infinite and indivisible, serving as the substrate for sound. It is the primary exception to the atomic structure of the elements, highlighting a distinction between the particulate nature of matter and the continuous nature of space.

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87. (A) Organic acids were derived from fruits and plants, whereas mineral acids were synthesized from sulfate and nitrate minerals.
The historical distinction lies in the origin and strength of these substances. Organic acids were extracted from natural sources like citrus fruits and fermented gruels, common in early chemistry. Mineral acids, or Dravakas, were synthesized in the medieval period through the distillation of minerals like alum, green vitriol, and saltpeter. These stronger acids enabled alchemists to perform chemical reactions on resistant metals that organic acids could not achieve.

88. (C) Gaṁdhayukti
A demonstration of ancient Indian perfumery involves the application of Gaṁdhayukti. This science encompasses the chemical processes of extraction, blending, and stabilization of aromatic compounds from botanical sources. It requires knowledge of how various substances interact to produce lasting and pleasing fragrances. As a well-documented chemical art in ancient texts, it reflects a deep understanding of the properties of aromatic oils and natural chemical compounds.

89. (D) To contain the zinc ore and organic reducing agents during high-temperature heating
The brinjal-shaped retorts found at Zawar were specifically designed to hold a mixture of zinc ore and organic reducing agents like wood or coal. These retorts were sealed and placed in a furnace for high-temperature heating. This configuration allowed for the reduction of the ore into zinc vapor in a controlled, oxygen-free environment, which was then condensed to produce pure metallic zinc through downward distillation.

90. (B) The rapid, continuous origination and destruction of atomic moments
The medieval pursuit of alchemy and the elixir of life led to the rapid development and systematic documentation of chemical processing methods. This period saw significant advancements in the handling of mercury and zinc, the invention of complex laboratory apparatuses, and the synthesis of strong mineral acids. These practical breakthroughs in Rasashastra were driven by the goal of transmuting base metals and achieving human longevity through metallic medicines.

91. (C) The specific collocation and arrangement of the original constituents
In Sāṅkhya-Pātañjala, the properties of a chemical compound are determined by the specific collocation and arrangement of its original constituents. As the Gunas interact and form new structures, their particular grouping dictates the emergent physical and chemical characteristics of the substance. This view emphasizes that transformation is a rearrangement of existing potentiality rather than the creation of entirely new matter or the destruction of mass.

92. (D) The dynamic contact or supportive force that allows atoms of different elements to combine
Viśṭambha is a critical concept in Nyāya-Vaiśeṣika chemical theory, referring to the dynamic contact or supportive force that enables atoms of different elements to combine. It explains how hetero-bhautika compounds remain stable despite being composed of distinct atomic types. One type of atom acts as a matrix or support for others, allowing for the formation of complex structures like biological tissues and multifaceted chemical substances.

93. (A) Rasaratnasamuccaya
The Rasaratnasamuccaya is the definitive medieval text for understanding the processing of metals like lead and the specialized Yantras required. It provides a systematic and comprehensive description of laboratory apparatuses, purification methods, and the iatrochemical uses of various metals and minerals. For a metallurgist looking to replicate traditional medieval methods, this text serves as a detailed manual for the practical application of Rasashastra principles.

94. (B) Earth – Vāyu
The pair 'Earth – Vāyu' is incorrect because Vāyu is the element Air, while Earth is Pṛthvī. The other pairs are correct: Fire is Tejas, Water is Ap, and Space is Ākāśa. These five Mahābhūtas represent the fundamental gross elements in ancient Indian physical and medical theories, each associated with specific sensory qualities and contributing to the formation of all perceptible material reality.

95. (C) Statement I is true but Statement II is false.
The Trasareṇu is indeed analogous to a dust particle seen dancing in a sunbeam, representing

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an early philosophical understanding of energy degradation and the tendency of systems to reach stability.

143. (A) Viṣṭambha
Viṣṭambha is the ancient concept demonstrated when a catalyst brings different types of atoms into dynamic contact without necessarily forming a permanent bond. In Nyāya-Vaiśeṣika, this dynamic support or contact allows for the formation and stability of hetero-bhautika compounds. It explains how diverse atomic species can coexist in a single structural matrix, providing a theoretical basis for the complex combinations seen in biological tissues and heterogeneous chemical substances.

144. (C) Suvarna – Iron
The pair 'Suvarna – Iron' is incorrect because Suvarna is the ancient term for Gold. Iron is referred to as Ayas or Loha. The other pairs are correct: Parada is Mercury, Yashada is Zinc, and Rajata is Silver. These metallic terms are central to ancient and medieval Indian metallurgical and alchemical texts, which detail the specific chemical processing and medicinal uses of each of these fundamental metallic elements.

145. (A) Both Statement I and Statement II are true.
Zinc distillation is unique because it requires a reducing atmosphere to prevent the zinc vapor from immediately re-oxidizing. The downward distillation method developed in ancient India effectively maintained this oxygen-free environment by condense the vapor in a lower vessel. This ingenious pyrotechnical arrangement allowed for the successful mass production of metallic zinc, representing a highly sophisticated practical application of chemical and thermal principles in pre-modern Indian metallurgy.

146. (B) Space (Ākāśa)
In the Nyāya-Vaiśeṣika theory, Ākāśa is the primary exception as it is considered non-atomic and all-pervading. Unlike Earth, Water, Fire, and Air, which are composed of atoms that combine into dyads and triads, Ākāśa is a continuous substance that does not form chemical bonds. It serves as the eternal substrate for sound, distinguishing it from the particulate nature of the other four elements that make up macroscopic material objects.

147. (A) A compound composed of atoms from only one specific element.
A mono-bhautika compound is one composed solely of atoms from a single element. In the Nyāya-Vaiśeṣika framework, this distinguishes pure substances from hetero-bhautika compounds, which involve multiple elemental types. This classification reflects an early attempt to differentiate between simple substances and complex chemical combinations, providing a basis for understanding the purity and internal constitution of different material forms encountered in metallurgical and medical practices.

148. (C) The axes of Vācaspati
A researcher mapping the stereochemistry of a bi-bhautika compound would utilize the axes of Vācaspati. This three-dimensional coordinate system was developed to describe the spatial arrangement and directional orientation of atoms within a molecule. By using these axes, ancient scholars could conceptually model the geometric structure of matter, demonstrating a sophisticated approach to molecular organization that parallels modern efforts to represent the tri-dimensional nature of chemical compounds.

149. (D) Arthaśāstra
The protocols for establishing new mines and managing the extraction of metals like copper are found in the Arthaśāstra. This text outlines the administrative duties, technical requirements, and legal framework for state-regulated mining operations. It provides practical details on how to identify ores and oversee the smelting process, reflecting the central importance of mineral resources and metallurgical expertise to the ancient Indian state's economy and military strength.

150. (A) Vajrā lepa
The need to hold architectural components together for millennia led Varāhamihira to document the formulation of Vajrā lepa in the Bṛhatsaṃhitā. This adamantine glue, made from a blend of botanical and animal extracts, provided a highly durable bond for stone structures. Its development demonstrates a sophisticated application of organic chemistry to architecture, creating materials that could

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engineering and metallurgical innovation in pre-modern India.

103. (A) A solvent capable of dissolving shells, likely a mineral acid
Shankha Dravaka is a medieval chemical term referring to a powerful mineral acid or solvent capable of dissolving substances like conch shells (Shankha). The term 'Dravaka' signifies its liquid, acidic nature used for dissolution and processing of hard minerals. Analyzing such a substance provides insight into the shift toward mineral-based reagents in Rasashastra, enabling alchemists to perform chemical transformations that were impossible with milder organic plant juices.

104. (B) Vedānta – Pañcīkaraṇa
The pair 'Buddhism – Permanent molecular bonds' is incorrect because Buddhist philosophy centers on the doctrine of momentariness, which denies the existence of any permanent material structures. Instead, it views all forms as momentary flashes of energy. The other pairs are correct: Sāṅkhya describes evolution from formless Prakṛti, Vedānta uses the Pañcīkaraṇa quintuplication process, and Jaina philosophy explains matter as the aggregation of indivisible Pudgala or atoms.

105. (A) Both Statement I and Statement II are true.
The Arthaśāstra is a comprehensive source for ancient metallurgy, detailing the specific qualities of gold found in different geographical regions. It also explicitly mentions practical tools like the touchstone (Nikash) for assaying the purity of noble metals. These details show that by Kautilya's time, India had institutionalized sophisticated metallurgical testing and regional classification of mineral resources to support a highly regulated state economy.

106. (D) Pure consciousness (Puruṣa / Ātman)
In ancient Indian philosophy, pure consciousness, referred to as Puruṣa or Ātman, is the ultimate exception to the elemental composition of the universe. While all visible matter, including flesh, bone, and blood, is composed of combinations of the five Mahābhūtās, consciousness is considered non-material, eternal, and distinct from the physical body. This distinction between the material world and the witnessing consciousness is central to Sāṅkhya and other philosophical systems.

107. (A) A dyad formed by the combination of two atoms
In the Nyāya-Vaiśeṣika system, a Dvyaṇuka is a dyad formed by the combination of two individual atoms (Paramāṇus). This represents the first stage of atomic aggregation. These dyads then combine to form larger units like triads (Tryaṇukas), eventually resulting in macroscopic matter. The concept explains the hierarchical buildup of material reality from indivisible, invisible units to perceptible physical objects through structured chemical and mechanical combinations.

108. (C) Observing the color of the flame it produces when heated
According to the medieval text Rasārṇava, identifying an unknown metal involves observing the characteristic color of the flame it produces when heated. This flame test is a systematic qualitative method used to distinguish between different metallic elements and minerals. It represents an early form of chemical analysis where empirical observation of physical phenomena like color emission provides reliable data about the chemical identity and composition of a substance.

109. (D) Vajrasamghāta (Vajrā lepa)
The ancient chemical preparation used to join massive stone blocks in temples without modern cement is Vajrasamghāta, also known as Vajrā lepa. This adamantine glue was made by boiling various plant extracts, resins, and animal materials to create a highly durable and weather-resistant bond. Its success is evident in the structural integrity of millennia-old Indian temples, demonstrating an advanced ancient mastery of organic and inorganic material science.

110. (B) The invention and popularization of mineral acids (Dravakas) in the medieval period
The realization that organic plant-based acids were too weak to process certain tough minerals led directly to the invention and popularization of mineral acids, or Dravakas, during the medieval period. These stronger reagents, like nitric and sulfuric acid, were synthesized through

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that contribute to the formation of manifest, perceptible macroscopic matter.

127. (C) The specific arrangement of structural energy units forming a compound.
In the Sāṅkhya-Pātañjala system, collocation refers to the specific structural arrangement and grouping of energetic units that determines the properties of a chemical compound. It explains how different combinations of the three Gunas and subtle elements result in the diversity of macroscopic matter. This concept emphasizes that the identity of a substance is a function of its internal organization and the specific distribution of energy within its constituent units.

128. (D) Nyāya-Vaiśeṣika atomic breakdown and recombination under heat.
Pīlupāka is a core concept in the Nyāya-Vaiśeṣika school, requiring an understanding of how heat triggers the breakdown of compounds into individual atoms. According to this theory, the original bonds must be destroyed for new chemical qualities to be produced upon recombination. Analyzing this process involves studying the relationship between thermal energy and atomic structure, providing an early philosophical model for chemical reactions where substance identity is altered at the microscopic level.

129. (A) Sublimation or distillation of volatile metals like mercury.
A medieval chemist using a Tiryakpatana yantra is most likely performing the sublimation or distillation of volatile metals such as mercury or zinc. This specialized apparatus was designed to condense vapors and collect pure liquid metal in a separate vessel. It represents the sophisticated laboratory equipment developed in Rasashastra to handle materials with low boiling points, ensuring high purity and preventing the loss of valuable volatile substances during chemical processing.

130. (B) Chemical action and transformation of molecular properties.
In the Vaiśeṣika system, the application of heat (Pāka) causes chemical action and the subsequent transformation of molecular properties. Heat provides the kinetic energy necessary to alter the qualities of a substance, such as its color, taste, or smell. This transformation can occur either at the atomic level after disintegration or within the intact molecule. Thus, Pāka is the fundamental driver of all chemical changes and the synthesis of new materials in this framework.

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131. (C) Sattva, Rajas, and Tamas
The original constituents of Prakṛti in the Sāṅkhya system are the three Gunas: Sattva, Rajas, and Tamas. These represent the principles of illumination, activity, and inertia/mass, respectively. In the unmanifest state, these Gunas exist in a condition of perfect equilibrium. The evolution of the material universe begins when this balance is disturbed, leading to their various combinations and the manifestation of all diverse forms of matter and energy.

132. (D) Explaining how chemical synthesis unveils properties latent in reactants.
The Sāṅkhya doctrine of causation, Satkāryavāda, is best applied to explain how chemical synthesis merely unveils properties already latent in the reactants. It asserts that nothing new is created; instead, the reaction provides the specific conditions and arrangement for inherent qualities to become manifest. This perspective frames chemistry as the art of transformation and manifestation, where the total material content remains conserved throughout the entire process of synthesis.

133. (A) Capacity/Volume
When a student measures out medicine using 'Prastha', they are evaluating its capacity or volume. In ancient Indian systems of measurement, Prastha was a standardized unit specifically used for liquids and grains. Maintaining such standardized measures of capacity was essential for pharmacological accuracy, ensuring that medicinal preparations contained the correct proportions of ingredients and that patients received the prescribed volume of liquid treatments for effective therapy.

134. (B) Nyāya – Pañcīkaraṇa
The pair 'Nyāya – Pañcīkaraṇa' is incorrect because Pañcīkaraṇa is a Vedantic theory of elemental quintuplication, not a Nyāya concept. The other pairs are correct: Sāṅkhya uses the principle of collocation to explain material structure, medical schools established the Trasareṇu as a standard microscopic measure,

subtle entities, ensuring each element retains its primary character.

119. (D) Marana
Marana is the alchemical process of calcination used to transform metals into therapeutically active and absorbable ashes called Bhasmas. By heating metals in a closed crucible (Puta) according to a specific schedule, toxicities are destroyed and the substance is rendered biocompatible. This process is a classic example of sophisticated medieval iatrochemistry, where chemical transformation is used to enhance medicinal value and ensure the safety of heavy metal formulations.

120. (C) Systems of weights, capacities, and the "size of the minimum visible"
To ensure standardized dosages, ancient Indian medical schools developed rigorous systems of weights and capacities. This included defining the "size of the minimum visible" or Trasareṇu as a fundamental microscopic baseline. These measures allowed physicians to prepare and prescribe medicines with high precision. Such standardized systems were crucial for the scientific practice of Ayurveda, enabling consistent therapeutic results and the accurate handling of potent pharmacological substances.

121. (B) Subtle infra-atomic unit
In the evolution of matter within the Sāṅkhya system, a Tanmātra is a subtle infra-atomic unit. These units represent the generic essences of sensory qualities—sound, touch, color, taste, and smell—before they combine to form the gross Mahābhūtas. As intermediates between the principle of individuation and macroscopic matter, Tanmātras are the subtle building blocks of the physical world, representing a bridge between consciousness and manifest material reality.

122. (D) Heating transforms qualities of the whole without atomic breakdown.
Pitharapāka is a chemical theory from the Nyāya-Vaiśeṣika system asserting that the application of heat transforms the qualities of a substance without breaking it down into its constituent atoms. In this view, the molecule or whole object remains intact as its color, taste, or smell changes during the process of Pāka. This contrasts with the Pīlupāka theory, which argues that atomic disintegration must occur before new qualities can emerge.

123. (A) Arthaśāstra
The Arthaśāstra is the most likely text to describe the extraction of copper and iron in a historical and practical context. Attributed to Kautilya, it contains extensive information on mining, smelting, and the industrial application of various metals. The text outlines the administrative and technical protocols for managing these resources, highlighting the state's role in overseeing metallurgical production to support the economic and military infrastructure of ancient India.

124. (C) Tejas – Taste
The pair 'Tejas – Taste' is incorrect because Tejas (Fire) is associated with the quality of color and form (Rūpa), not taste. Taste (Rasa) is the primary quality associated with the element Ap (Water). In the five-element theory, each Mahābhūta corresponds to a specific sense: Ākāśa to sound, Vāyu to touch, Tejas to sight/color, Ap to taste, and Pṛthvī to smell. This systematic mapping is fundamental to ancient Indian physics and medicine.

125. (C) Statement I is true but Statement II is false.
Organic fruit acids, such as those from citrus and fermented gruels, were indeed used extensively in early Indian alchemy for purifying and washing metals. However, the development of mineral acids in the medieval period did not completely replace these organic acids in Ayurveda. Instead, both continued to be used, with mineral acids providing stronger reagents for specific intractable substances while organic juices remained essential for many traditional medicinal preparations and purifications.

126. (B) Formlessness
Formlessness is an exception to the qualities of Jaina atoms. According to Jaina atomic theory, Pudgala or atoms always possess physical attributes, specifically taste, color, smell, and touch. Unlike some other systems that might view atoms as dimensionless or purely theoretical, Jaina philosophy maintains that atoms are the building blocks of all material objects and therefore must have inherent physical properties

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distillation of mineral salts. This advancement was critical for the evolution of Rasashastra, as it allowed for the effective dissolution and complex chemical treatment of resistant metals and minerals.

111. (C) Dissolution into formless Prakṛti
In the Sāṅkhya system, the ultimate fate of all dissipated energy and mass is dissolution into formless Prakṛti. This process, known as Pralaya, marks the return of the manifest universe to its original state of unmanifest potentiality. In this state, the three Gunas reach a perfect equilibrium, and all individual forms and active energies become latent, maintaining the absolute conservation of reality before the next cycle of evolution.

112. (D) The inherent vibratory motion of molecules/atoms
Parispanda refers to the inherent vibratory or kinetic motion present within atoms and molecules. This ancient concept highlights a dynamic view of matter, suggesting that even seemingly solid objects are composed of particles in constant motion. This internal vibration is considered essential for the continuous transformation and chemical interaction of substances, representing a sophisticated early precursor to the modern kinetic theory of matter and molecular dynamics.

113. (A) The Iron Pillar of Delhi
The Iron Pillar of Delhi is the most famous testament to the advanced iron metallurgy of ancient India. Despite being over 1,500 years old and exposed to the elements, it remains largely rust-free. This durability is due to a specific high-phosphorus metallurgical composition and the formation of a protective passive film, demonstrating an extraordinary level of chemical and metallurgical expertise that surpassed many contemporary civilizations.

114. (B) Rajas – Principle of energy/activity
The pair 'Rajas – Principle of energy/activity' is correct in describing the Sāṅkhya Gunas, but the question asks to identify an incorrect pair. Looking at the options, 'Mahat – Principle of physical weight' is the incorrect one. In Sāṅkhya, Mahat is cosmic intelligence or the first evolute of Prakṛti, not a principle of physical weight. The Gunas—Sattva, Rajas, and Tamas—represent illumination, activity, and inertia/mass, respectively, within material reality.

115. (C) Statement I is true but Statement II is false.
Chemical analysis in ancient India was indeed predominantly qualitative, focusing on properties like color, taste, and flame tests. However, it is false to say that medical schools lacked systems for measurement. Ancient pharmacology utilized highly standardized units of weight, capacity, and volume to ensure precise medicinal formulations. These systems were essential for maintaining consistency and safety in treatments, reflecting a rigorous approach to both qualitative and quantitative science.

116. (B) Puruṣa
In the Sāṅkhya-Pātañjala system, Puruṣa represents pure consciousness and is the ultimate exception to the presence of mass and kinetic energy. Unlike Prakṛti and its evolutes, which are composed of the three Gunas and possess physical attributes, Puruṣa is non-material, unchanging, and devoid of activity. It serves as the witnessing principle, fundamentally distinct from the dynamic and material world of manifest and unmanifest reality.

117. (A) The effect exists latently in the cause before its manifestation.
Satkāryavāda is the Sāṅkhya doctrine of pre-existent effects, stating that the effect is already present in a latent state within its material cause. Evolution and chemical reactions are seen as the manifestation of these pre-existing qualities rather than the creation of something entirely new. This principle supports the conservation of matter and energy, asserting that nothing can be produced out of absolute nothingness in the material world.

118. (C) One-half
In the Vedantic Pañcīkaraṇa process of quintuplication, each gross Mahābhūta is composed of a specific fraction of subtle elements. Exactly one-half of a gross element consists of its own corresponding subtle element. The remaining half is made up of equal portions of the other four subtle elements. This model explains how macroscopic matter arises from the structured combination of fundamental

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and Jaina philosophy identifies Pudgala as the fundamental unit of matter. These terms are correctly associated with their respective philosophical and scientific traditions.

135. (C) Statement I is true but Statement II is false.
Gaṁdhayukti involves detailed chemical knowledge regarding the extraction, blending, and stabilization of aromatic compounds for cosmetics and perfumes. It was not primarily used for metallurgical smelting, which is a separate field focused on the processing of ores and metals. Gaṁdhayukti represents the practical application of botanical chemistry for aesthetic and ritual purposes, showing a deep ancient understanding of volatile oils and fragrance preservation.

136. (B) Uranium
Uranium is not featured in the Arthaśāstra, as its discovery and use in nuclear chemistry occurred in the modern era. The Arthaśāstra, however, provides extensive details on the processing of metals known in antiquity, including gold, silver, copper, lead, tin, and iron. It focuses on the mining and metallurgy of these materials to support the ancient state's economy, coinage, and industry, reflecting the chemical knowledge available at that time.

137. (A) Mass is essentially crystallized or stored energy.
In the Sāṅkhya view, mass is considered crystallized or stored energy. This is because mass arises from the predominance of the Tamas Guna, which arrests the activity of the Rajas Guna, turning kinetic energy into a latent potential state. This conceptualization recognizes the fundamental relationship between mass and energy, viewing them as different manifest forms of the same underlying Prakṛti, where transformation is always governed by conservation.

138. (C) How subtle Tanmātras combine to form gross Mahābhūtas.
Studying the evolution of the infra-atomic unit involves understanding how the subtle Tanmātras combine to form the five gross Mahābhūtas. In Sāṅkhya, this process marks the transition from subtle, generic essences to perceptible, macroscopic matter. Understanding this transition is key to grasping the hierarchical nature of material evolution, where the diverse physical universe arises from more fundamental, non-perceptible units of energy and mass through structured combinations.

139. (D) Arthaśāstra
The standardized procedure for testing silver through heating, cutting, and the use of a touchstone is heavily detailed in the Arthaśāstra. Kautilya's work established these rigorous assaying protocols to protect the state treasury and regulate the purity of noble metals used in trade and coinage. Such detailed chemical and physical testing procedures reflect the high level of metallurgical and administrative sophistication in ancient Indian statecraft for economic management.

140. (C) Advanced pyrotechnology and specialized furnaces (Yantras/Koshthis).
The discovery that certain ores required extreme temperatures to yield metals led ancient Indians to develop advanced pyrotechnology. This included the invention of specialized furnaces known as Koshthis and various chemical apparatuses or Yantras. These technological innovations were necessary to achieve and sustain the high heat required for smelting iron and distilling zinc, marking a significant evolution in industrial chemical practices and the mastery over material transformations through controlled heating.

141. (B) Unmanifested and in perfect equilibrium
Before evolution begins, Prakṛti is unmanifested and exists in a state of perfect equilibrium. In this condition, the three Gunas—Sattva, Rajas, and Tamas—are perfectly balanced, resulting in no activity or differentiation. Evolution only occurs when this balance is disturbed by the proximity of Puruṣa, causing the Gunas to interact and manifest as the various forms of matter and energy that constitute the perceptible universe.

142. (D) Entropy and the return to equilibrium
The Sāṅkhya concept of 'Dissipation of energy' most closely matches the modern concept of entropy and the return to equilibrium. It refers to the process where manifest activity ceases and matter returns to its potential, unmanifested state in Prakṛti. This transition from a differentiated, active form to a state of uniform balance reflects

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the size of the minimum visible. However, it was not considered the ultimate fundamental particle in all schools; for example, the Nyāya-Vaiśeṣika system posits that the Trasareṇu is composed of smaller, invisible units called dyads and triads. It served as a practical microscopic baseline for measurement rather than the final indivisible unit.

96. (D) Buddhism
The Buddhist school explicitly rejected the idea of eternal, static atoms found in systems like Nyāya or Jaina. Instead, it proposed a theory based on Kṣaṇikavāda, where matter consists of momentary flashes of energy or "atomic moments." This perspective views the material world as a continuous flux of events rather than a collection of enduring substances, highlighting a dynamic and energetic understanding of physical reality.

97. (B) They were used as alkaline agents (Kshara) for medical and chemical preparations.
Plant-ash based bases, or Kshara, played a vital role as alkaline agents in early Indian chemistry. They were prepared by burning specific plants and extracting the soluble alkaline salts. These substances were used for neutralizing acids, purifying metals, and as powerful reagents in medical and surgical procedures. The mastery of Kshara preparation reflects an early and sophisticated understanding of acid-base chemistry in ancient pharmacological practices.

98. (C) The three-dimensional stereochemistry of molecules
Vācaspati Miśra's graphical representation using three axes demonstrated an advanced conceptual understanding of the three-dimensional stereochemistry of molecules. By attempting to map the spatial arrangement of atoms, he moved beyond simple mixtures to describe the geometric structure of matter. This intellectual development reflects a deep inquiry into how the physical orientation and directional bonding of atoms contribute to the specific properties and identity of chemical compounds.

99. (D) The formation of new molecular properties in chemical compounds due to specific atomic arrangements and heat
The emergence of new properties, such as a hot potency from cold ingredients, is explained by the formation of unique molecular properties during chemical processing. In Ayurvedic chemistry, the application of heat and the specific arrangement of elements within a compound create emergent qualities not present in the individual components. This understanding allowed physicians to manipulate substances to achieve desired therapeutic outcomes through complex pharmacological transformations.

100. (B) The state's need to control the economy and prevent fiscal fraud
The detailed documentation of metal testing in the Arthaśāstra was driven by the state's strategic need to control the economy. By standardizing purification and assaying methods for gold and silver, the state could prevent fiscal fraud, ensure the quality of coinage, and maintain the purity of its treasury. This regulatory requirement fostered the development of practical analytical chemistry and rigorous metallurgical standards in ancient India for economic stability.

101. (C) Dissipation of energy
In the Sāṅkhya system, the dissipation of energy refers to the process where kinetic or manifest energy returns to a state of potentiality and equilibrium. This occurs when the active Guna, Rajas, is arrested by the inertial Guna, Tamas, leading back toward the unmanifest state of Prakṛti. This concept explains the cessation of activity and the transition of matter from a dynamic manifest form to a latent unmanifested condition.

102. (D) It required advanced downward distillation due to its low boiling point and oxidation.
Zinc distillation is significant because it represents a major technological breakthrough in pyrotechnology. Unlike other metals, zinc vaporizes at a temperature close to its reduction point and oxidizes instantly in air. To overcome this, ancient Indians developed downward distillation, which allowed them to collect the metal in a reducing atmosphere. This advanced process is a prime example of high-level chemical

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withstand severe environmental conditions and preserve monumental buildings for centuries.

151. (B) The Guna dynamics (Sattva, Rajas, Tamas)
In Sāṅkhya, the interactions of original constituents are governed by the dynamics of the three Gunas: Sattva, Rajas, and Tamas. Their constant interplay of dominance and subordination determines the transformation of matter and energy. This energetic framework explains all physical and chemical processes as shifts in the balance of these qualities, providing a unified theory for the manifestation of the diverse universe from the unmanifest Prakṛti.

152. (D) All of the above
Advanced iron metallurgy in ancient India is evidenced by several remarkable achievements, including the rust-resistant Delhi Iron Pillar, the large iron clamps used in temple architecture like at Puri, and the renowned high-carbon Wootz steel swords. Each of these examples demonstrates a mastery of pyrotechnology, alloying, and chemical passivation, showing that Indian metallurgists possessed sophisticated techniques for producing durable and high-quality iron and steel products.

153. (C) Acid-Base chemistry
Using plant ashes to neutralize acidity demonstrates an early practical understanding of acid-base chemistry. Plant ashes contain alkaline salts (Kshara) that react with and neutralize acids. This knowledge was widely applied in ancient pharmacology and surgery for preparing medicines and treating wounds. The ability to manipulate the pH of substances through natural reagents reflects a sophisticated empirical mastery of chemical properties and their biological interactions.

154. (D) Bṛhatsaṃhitā – Alchemy and zinc distillation
The pair 'Bṛhatsaṃhitā – Alchemy and zinc distillation' is incorrect because the Bṛhatsaṃhitā focuses primarily on astronomy, architecture, perfumes (Gaṁdhayukti), and chemical glues rather than alchemy or zinc distillation. Zinc distillation is more prominently detailed in medieval Rasashastra texts like Rasaratnasamuccaya. The other pairs are correct: Arthaśāstra details metallurgy, Rasārṇava focuses on iatrochemistry and purification, and Suśruta Saṃhitā is a key text for medical chemistry.

155. (D) Statement I is false but Statement II is true.
Buddhist atomic theory rejects the idea that macroscopic objects are static or unchanging. Instead, it posits that all matter is in a constant state of flux, consisting of momentary flashes of energy. This doctrine of momentariness, or Kṣaṇikavāda, suggests that the appearance of stability is merely an illusion created by the rapid succession of arising and passing atomic events, reflecting a dynamic and energetic view of reality.

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156. (B) Organic plant-based juices (Bhavana dravyas)
Even with the rise of mineral acids in medieval times, organic plant-based juices, known as Bhavana dravyas, remained a significant exception and continued to be used. These natural fluids were essential for the levigation and purification of minerals in Ayurveda. Their role was to impart specific biological properties to the formulations and facilitate chemical changes, showing that ancient chemists integrated both organic and inorganic reagents for effective medicinal preparation.

157. (C) Ingredients are blended without losing their individual subtle properties.
In Ayurveda, a mechanical mixture is characterized by ingredients being blended together while retaining their own individual subtle properties and pharmacological identities. Unlike a chemical compound where components undergo a transformative reaction to form a new substance, a mechanical mixture allows each constituent to contribute its specific qualities to the overall formulation, maintaining a balanced interaction between the different herbs and minerals.

158. (D) Kinetic theory of gases / molecular vibration
An application of 'Parispanda' is modernly equivalent to the kinetic theory of gases or molecular vibration. This ancient concept identifies an inherent motion within all material structures, suggesting that atoms and molecules are never truly static. This internal vibration explains thermal energy and chemical reactivity at the microscopic level, representing a sophisticated early intuition that matches

describing the chemical and pharmacological processes within the different schools of ancient Indian science.

175. (A) Both Statement I and Statement II are true.
Ancient Indian chemistry relied heavily on organic fruit and vegetable sources for its early acidic preparations. However, as chemical practices evolved into the medieval period, there was a significant shift toward synthesizing stronger mineral acids, known as Dravakas. This transition allowed for more powerful chemical reactions on metals and minerals, reflecting an increasing level of sophistication in the handling of both botanical and mineral-based reagents over time.

176. (B) Nyāya
The Nyāya-Vaiśeṣika school serves as an exception by proposing that individual atoms lack secondary qualities like taste or color in their isolated state. Instead, these qualities are only acquired when atoms combine to form larger units under the influence of heat. This contrasts with the Jaina view where atoms possess inherent qualities. Nyāya thus differentiates between the fundamental, invisible unit and the perceptible attributes that emerge through chemical and structural combination.

177. (A) A gross physical element formed by combinations of subtle elements.
A Mahābhūta is a gross physical element that arises from the combination of subtle elements through processes like Pañcīkaraṇa. These five elements—Earth, Water, Fire, Air, and Space—form the foundation of all perceptible matter and biological life. They possess specific sensory qualities and are the final stage of material evolution, serving as the macroscopic building blocks used in medicine, architecture, and general physical theories in ancient Indian thought.

178. (C) How heat (Agni) alters the pharmacological properties of a mixture.
Studying the formation of molecular properties in Ayurvedic chemistry requires observing how heat, or Agni, alters the pharmacological qualities of a mixture. Chemical processing involves more than simple blending; the application of heat triggers transformations that create new therapeutic potencies. This understanding allows practitioners to refine and potentize medicines, showing that the final medical effect is a product of specific chemical reactions and structural changes induced during the preparation process.

179. (D) Strong Dravaka (mineral acid)
A medieval metallurgist needing to dissolve a hard mineral before calcination would most likely use a strong Dravaka, or mineral acid. These powerful reagents were developed in medieval India specifically to process intractable substances that organic juices could not affect. The use of Dravakas like nitric or sulfuric acid allowed for the effective breakdown of mineral structures, facilitating the subsequent creation of metallic ashes or other complex chemical formulations in Rasashastra.

180. (C) The downward distillation retort for zinc
The need to extract zinc, a highly volatile metal, without it catching fire led to the invention of the downward distillation retort. Because zinc vaporizes and oxidizes almost simultaneously, traditional smelting was ineffective. The downward distillation process Condenses the metal in a separate, lower vessel within a reducing atmosphere. This innovative solution represents a peak in ancient Indian chemical engineering, successfully isolating a difficult metal through precise control of temperature and environment.

181. (B) The un-collocation and return of matter to formless Prakṛti.
In the Sāṅkhya-Pātañjala system, dissolution or Pralaya involves the un-collocation of matter and its return to formless Prakṛti. This process reverses evolution, as the Gunas that once disturbed their balance to form the universe return to a state of perfect equilibrium. All manifest forms and activities become latent once more, ensuring that the material content of the universe is conserved in an unmanifested state until the next cycle of creation.

182. (D) Bṛhatsaṃhitā
The Bṛhatsaṃhitā is the most appropriate ancient text for studying the early chemical arts of cosmetics and perfumery. Within its chapters on Gaṁdhayukti, it details the sophisticated processes of extraction, blending, and the chemistry required to create stable fragrances. This work reflects the advanced practical

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dynamic process of material transformation and manifestation.

167. (A) The smallest particle perceivable by the naked eye, often compared to a sunbeam mote.
The "size of the minimum visible" or Trasareṇu refers to the smallest particle that can be perceived by the naked human eye. It is traditionally compared to a mote of dust dancing in a sunbeam. This unit served as a fundamental microscopic baseline for ancient Indian systems of measurement, allowing for the standardization of weights and capacities in pharmacology and the physical sciences.

168. (C) The metal exists latently within the ore, and heating merely manifests it.
Applying the Sāṅkhya doctrine of Satkāryavāda to metallurgy means assuming that the metal already exists in a latent state within the ore. Smelting does not create the metal from nothing but provides the necessary heat and chemical conditions to manifest it. This principle of pre-existent effects frames industrial processing as the transformation of potentiality into reality, adhering to the law of conservation of matter and energy.

169. (D) Vajrā lepa
An artisan mixing lime, plant resins, and metallic oxides to seal a stone joint is preparing Vajrā lepa. This durable cementing material was designed to create an adamantine bond in architecture. Its composition utilized the chemical properties of natural polymers and minerals to ensure structural longevity. The use of such sophisticated mixtures reflects the practical application of chemical knowledge to construction, enabling the endurance of ancient monuments.

170. (B) Institutionalize standard testing and purification methods in the Arthaśāstra.
The demand for gold standard enforcement in ancient trade caused Kautilya to institutionalize rigorous testing and purification methods in the Arthaśāstra. By establishing standardized procedures like the touchstone and fire-based assaying, the state could ensure the purity of its currency and prevent economic fraud. This administrative requirement drove the formalization of practical metallurgical and analytical chemistry, making it a cornerstone of the state's economic and fiscal regulation.

171. (C) The three Gunas
Chemical analysis in the Sāṅkhya system reveals that all manifest substances, whether elements or compounds, are ultimately composed of the three Gunas: Sattva, Rajas, and Tamas. These fundamental energetic principles combine in various proportions to form the diverse physical universe. By tracing matter back through the stages of gross elements and subtle essences, Sāṅkhya identifies the interaction of these Gunas as the ultimate source of all material reality.

172. (D) It conceptualized molecular vibration and kinetic energy within solid matter.
Parispanda is considered a profound ancient theory because it conceptualized the existence of inherent molecular vibration and kinetic energy within solid matter. It proposed that particles are in constant, albeit subtle, motion. This early recognition of internal dynamics provided a philosophical basis for understanding chemical transformation and thermal properties, remarkably anticipating modern kinetic theories that describe how microscopic motion dictates the macroscopic behavior of substances and their reactions.

173. (A) One-eighth
Applying the Vedantic Pañcīkaraṇa formula to the element 'Water', the proportion of the subtle 'Fire' element it contains is exactly one-eighth. In this quintuplication process, every gross element is composed of one-half of its own subtle essence and one-eighth of each of the other four elements. This fractional combination explains how diverse macroscopic elements arise while maintaining a complex interdependence, with each gross Mahābhūta containing parts of the entire elemental spectrum.

174. (C) Kshara – Mineral acid
The pair 'Kshara – Mineral acid' is incorrect because Kshara refers to alkaline substances derived from plant ashes, not mineral acids. Mineral acids are known as Dravakas. The other pairs are correct: Pāka refers to heat or chemical action, Bhasma is metallic ash, and Viṣṭambha is the dynamic contact that supports combinations. These terms are essential for accurately

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221. (B) Transformed Prakṛti
According to the Sāṅkhya-Pātañjala system, all manifest elements and compounds are ultimately forms of transformed Prakṛti. This primordial material cause undergoes evolution through the interaction of the three Gunas to create the diverse physical universe. Nothing in the material world is seen as a new creation; rather, it is a manifestation of the latent potentiality within Prakṛti, reflecting a consistent philosophy of material continuity and conservation.

222. (D) The Vedantic process of elements combining to form gross matter.
Pañcīkaraṇa is the Vedantic process of quintuplication explaining how five subtle elements combine in specific proportions to form the five gross Mahābhūtas or physical matter. In this model, each gross element contains one-half of its own subtle essence and one-eighth of each of the other four elements. This theory accounts for the perceptible qualities and diversity of the macroscopic world while maintaining a structural relationship between fundamental subtle entities.

223. (A) Blending aromatic powders and essential oils.
An ancient chemist applying the knowledge of Gaṁdhayukti would most likely be engaged in blending aromatic powders and essential oils to create perfumes and cosmetics. This science involves the sophisticated extraction, mixing, and stabilization of botanical substances. It reflects a deep understanding of natural chemical properties and aromatic interactions, catering to both ritual and aesthetic needs as documented in classical texts like the Bṛhatsaṃhitā.

224. (C) Plant ashes – Dravaka (Mineral acids)
The pair 'Plant ashes – Dravaka (Mineral acids)' is incorrect because plant ashes are used to produce Kshara, which is an alkaline base, not a mineral acid. Dravakas are mineral acids synthesized through the distillation of mineral salts. The other pairs are correct: zinc extraction utilizes Tiryakpatana, the Delhi Iron Pillar is a feat of iron metallurgy, and the touchstone (Nikash) is used for testing the purity of gold.

225. (D) Statement I is false but Statement II is true.
The Sāṅkhya system does not assert that energy can be created or destroyed; instead, it relies heavily on the principle of the conservation of energy and mass. According to this philosophy, all manifest phenomena are transformations of the unmanifest Prakṛti, where the total energetic content remains constant. Therefore, evolution is the manifestation of latent potential rather than the creation of something from nothing, affirming a consistent doctrine of conservation.

226. (B) Space (Ākāśa)
Space or Ākāśa is often an exception in atomic theories because it is considered an all-pervading and continuous substance rather than a particulate one. While Vedānta includes it in the Pañcīkaraṇa process to form gross space, many other philosophical systems like Nyāya-Vaiśeṣika view it as an eternal, non-atomic substrate for sound. This distinguishes Ākāśa from the other four elements that are traditionally seen as being composed of discrete units that aggregate to form matter.

227. (A) They form the basis of all physical objects and biological structures in medical chemistry.
Mahābhūtās are the five gross elements that form the fundamental basis of all physical objects and biological structures. In ancient medical chemistry, their qualities and proportions determine the pharmacological nature of substances and the composition of human tissues. Each Mahābhūta possesses specific sensory attributes, making them the primary building blocks for both the macroscopic physical world and the complex formulations used in Ayurvedic medicine and other sciences.

228. (C) Heat (Agni) is responsible for breaking old bonds and forming new properties.
Evaluating the Nyāya-Vaiśeṣika concept of chemical action requires acknowledging that heat, or Pāka, is the essential agent responsible for breaking old atomic bonds and facilitating the formation of new ones with different properties. Heat provides the necessary energy to transform a substance's qualities like color or taste. Whether it occurs through atomic disintegration or within the molecule, thermal energy is the fundamental driver of chemical change in this ancient philosophical framework.

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chemistry used to produce luxury goods in ancient India, integrating botanical knowledge with chemical techniques to satisfy the aesthetic and ritual requirements of the time.

183. (A) The pot retaining its structural integrity while its internal qualities change.
According to the theory of Pitharapāka, heating a clay pot causes its internal qualities like color and hardness to change while the pot itself retains its structural integrity as a whole molecule. This view argues that chemical transformation occurs within the intact object without it breaking down into individual atoms. It explains the visible changes observed during baking or chemical processing as a continuous modification of the substance's overall properties under the influence of heat.

184. (D) Yantra – Magical incantation
The pair 'Yantra – Magical incantation' is incorrect because in a metallurgical and chemical context, a Yantra is a specialized apparatus or instrument used for chemical operations, such as a distillation retort or a furnace. Musha refers to a crucible, Koshthi to a furnace, and Puta to a specific heating arrangement. These terms define the physical infrastructure and laboratory tools used in the Rasashastra tradition for processing metals and minerals.

185. (C) Statement I is true but Statement II is false.
The Arthaśāstra contains detailed instructions on testing silver using heat and color observation to determine its purity. It is false to say that silver extraction was unknown; the text explicitly provides guidelines for silver mining and smelting. This evidence shows that by Kautilya's time, India had already established a sophisticated metallurgical industry for noble metals, with administrative standards and chemical tests to regulate their quality for state and commercial use.

186. (B) Space (Ākāśa)
In ancient medical chemistry, Space or Ākāśa is the exception as it does not possess the quality of 'touch'. According to the five-element theory, Ākāśa is associated only with the quality of sound. The quality of touch begins with the element Air and continues through Water and Earth. This hierarchical distribution of sensory qualities among the Mahābhūtās is fundamental for classifying physical substances and understanding their interaction with the human body in Ayurvedic science.

187. (A) To reduce metals into ultra-fine absorbable ash (Bhasma).
The purpose of Marana in Rasashastra is to reduce metals into an ultra-fine, therapeutically active ash called Bhasma. This is achieved through repeated calcination and purification processes. By breaking down the metallic structure into microscopic particles and removing toxicities, Marana makes these minerals biocompatible and safe for internal medicinal use. This sophisticated iatrochemical technique ensures that the resulting preparation is easily absorbed by the body to deliver its intended therapeutic effects.

188. (C) Specific metal compounds yield distinct, diagnostic colors when heated.
Evaluating the chemistry of colors in ancient Indian texts involves understanding that specific metal compounds yield distinct and diagnostic colors when heated. Flame tests described in medieval alchemical literature, like the blue-green flame for copper, served as reliable qualitative analytical tools. This empirical approach allowed alchemists to identify substances and verify their purity, reflecting a deep practical knowledge of how chemical composition manifests through visible physical phenomena like light and color.

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189. (D) A failed process of zinc extraction where the metal solidified too early.
Intact, unbroken retorts found pointing downwards at Zawar often indicate a failed process where the zinc vapor solidified too early within the retort. In a successful distillation, the vapor would have passed through the neck and condensed in a separate vessel. Finding the metal still inside the retort suggests that the temperature or chemical conditions were not perfectly maintained to complete the distillation, providing archaeological insight into the challenges of ancient high-tech metallurgy.

190. (A) A decline in surgical practices as chemical medicines took precedence.
The intensive focus on alchemy and iatrochemistry in medieval India led to a shift where chemical and metallic medicines,

particularly those based on mercury, began to take precedence over surgical interventions. This shift occurred because these potent formulations were believed to treat diseases more effectively from within. While it spurred massive growth in laboratory chemistry and mineral processing, it also contributed to a gradual decline in the earlier classical surgical traditions of Indian medicine.

191. (B) Tanmātra
In the Sāṅkhya system, the ultimate infra-atomic unit is the Tanmātra. These subtle essences represent the generic precursors to the gross elements, embodying potential sensory qualities like sound or color. As the building blocks of the physical world, they are the finest level of material differentiation before macroscopic matter manifests. Understanding Tanmātras is essential for grasping the transition from subtle, energetic principles to the tangible physical elements perceived in the universe.

192. (C) A chemical combination of atoms from different elements with dynamic support.
A hetero-bhautika compound in the Nyāya system is a chemical combination of atoms from different elements held together by a dynamic supportive force called Viśṭambha. This concept explains how distinct atomic species can form stable, complex molecules despite their different natures. It provides a theoretical framework for the multifaceted materials found in nature, such as biological tissues, where multiple elemental types must coexist in a unified and functional structural arrangement.

193. (D) The Pañcīkaraṇa formula.
To calculate the proportion of subtle elements in a physical object according to Vedānta, one applies the Pañcīkaraṇa formula. This quintuplication theory states that every gross element is composed of one-half of its own subtle essence and one-eighth of each of the other four elements. Applying this mathematical model allows for an understanding of the complex composition of macroscopic matter, showing how each perceptible element remains interconnected with all other fundamental subtle entities.

194. (A) Kshara – Highly acidic botanical extract
The pair 'Kshara – Highly acidic botanical extract' is incorrect because Kshara refers to an alkaline substance derived from plant ashes, not an acid. Organic acids were typically derived from citrus fruits or sour gruels. Plant-ash bases were prepared by dissolving burned wood in water, while mineral acids, or Dravakas, were strong medieval solvents like nitric and sulfuric acid. These terms distinguish between the different types of chemical reagents used in ancient Indian science.

195. (D) Statement I is false but Statement II is true.
The chemistry of colors was not used strictly for aesthetic purposes; rather, it was a vital analytical tool in ancient and medieval Indian science. Flame colors and the changes in substances upon heating were crucial qualitative markers used in texts like the Rasārṇava to identify metals and minerals. These color observations provided alchemists with empirical data to determine chemical identity, purity, and the completion of various metallurgical and medicinal processes.

196. (D) Jīva (Consciousness/Soul)
In Jaina philosophy, Jīva or consciousness is the primary exception to the rule that all substances are formed by atomic combinations. While all physical matter, known as Pudgala, is composed of atoms that aggregate into Skandhas, the soul is a non-material, sentient entity. This dualism separates the conscious witnessing principle from the material world, even as it interacts with Pudgala to form living beings, highlighting a fundamental distinction between spirit and matter.

197. (B) Synthesizing fragrances and incense for royal and religious use.
Gaṁdhayukti is the ancient science focused on synthesizing fragrances, incense, and cosmetics for royal, religious, and social purposes. It involves the sophisticated chemical extraction and blending of botanical essential oils and resins to create stable aromatic products. This discipline reflects a highly developed practical chemistry dedicated to aesthetics and ritual, showing a deep understanding of plant-based chemical interactions and the preservation of volatile aromatic compounds in ancient India.

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198. (C) Attempted to model the spatial arrangement and directional bonds of molecules.
Evaluating the 'axes of Vācaspati' demonstrates that ancient Indian chemists attempted to model the spatial arrangement and directional bonds of atoms within molecules. By utilizing a three-dimensional conceptual framework, they sought to explain how the geometric orientation of atoms in space contributes to the structure and properties of different substances. This represents an early philosophical precursor to modern stereochemistry, showing an advanced inquiry into the microscopic organization of material reality.

199. (D) High-carbon crucible steel processing.
An ancient Indian sword made of Wootz steel represents the mastery of high-carbon crucible steel processing. This technique involved heating pure iron ore with carbon sources like wood and leaves in a sealed crucible. The result was a high-carbon alloy with a distinctive pattern and legendary sharpness and toughness. This metallurgical achievement demonstrates an advanced understanding of alloying and pyrotechnology that produced the highest quality steel in the pre-modern world.

200. (B) The development of an atomic theory based on momentary energetic events.
The Buddhist shift toward recognizing the impermanence of all things led to an atomic theory based on momentary energetic events, known as Kṣaṇikavāda. Rather than eternal particles, atoms were viewed as flashes of energy that arise and perish instantly. This dynamic model explained the appearance of stable matter as a rapid stream of these moments, reflecting a philosophy where the material world is seen as an ever-changing process rather than a collection of static objects.

201. (C) A specific collocation (arrangement) of existing energetic principles.
In the Sāṅkhya system, chemical synthesis is viewed fundamentally as a specific collocation or arrangement of existing energetic principles. Nothing new is created out of nothing; instead, the three Gunas and subtle elements rearrange themselves to manifest new macroscopic properties. This perspective adheres to the conservation of mass and energy, defining the formation of substances as the structural manifestation of potentiality already inherent in the primordial Prakṛti.

202. (D) Prastha
The most appropriate term for a 'measure of capacity' in ancient Indian chemistry is Prastha. It was a standardized unit used to measure the volume of liquids and grains in both medicinal preparations and general trade. Standardized measures of capacity were essential for pharmacological precision, ensuring that the correct volume of active ingredients was used in formulations to produce consistent therapeutic effects and ensure patient safety across different medical schools.

203. (A) An alkaline substance derived from plant ash.
Applying the knowledge of 'Kshara' in a medical preparation implies adding an alkaline substance derived from plant ash. These bases were produced by burning specific plants and extracting the soluble alkaline salts through filtration and concentration. Kshara was valued for its ability to neutralize acidity, purify substances, and serve as a corrosive agent in surgical procedures. Its use reflects an early sophisticated mastery of acid-base chemistry in ancient Indian pharmacology.

204. (B) Rasaratnasamuccaya – Zinc distillation techniques
The pair 'Bṛhatsaṃhitā – Iron smelting exclusively' is incorrect because the Bṛhatsaṃhitā is not a specialized metallurgical text and covers a wide range of topics like perfumes and architecture. The other pairs are correct: Arthaśāstra details gold and silver assaying, Rasaratnasamuccaya provides comprehensive information on zinc distillation and iatrochemistry, and Rasārṇava documents flame tests. These associations accurately reflect the primary metallurgical and chemical contributions of each major historical text.

205. (A) Both Statement I and Statement II are true.
Jaina atomic theory posits that all atoms, or Pudgalas, are identical in their primary nature and are the fundamental building blocks of matter. Qualitative differences such as color, taste, or density arise solely from the varying modes and patterns of combination of these identical atoms into aggregates called Skandhas. This perspective

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offers a unified materialist explanation for the diversity of the physical universe, focusing on the structural arrangement of indivisible and eternal units.

206. (D) Pure Consciousness (Puruṣa)
Pure consciousness or Puruṣa is the exception to the Sāṅkhya view that reality is active and material. While Prakṛti and its evolutes, like kinetic energy and Tanmātras, are inherently active and subject to transformation, Puruṣa is described as eternal, unchanging, and passive. It is the witnessing principle that does not participate in the activity of the Gunas, providing a fundamental distinction between the non-material self and the dynamic material world.

207. (A) The effect is identical to the cause in a different state of manifestation.
The Sāṅkhya doctrine of causation, Satkāryavāda, states that the effect is identical to its material cause, appearing only in a different state of manifestation. The effect exists latently within the cause before it is manifested through specific conditions. This principle asserts that nothing can come from nothing, framing evolution and chemical transformation as the unfolding of potentiality rather than the creation of entirely new and unrelated substances in the material universe.

208. (C) The medieval Rasashastra literature.
To understand the transition from mild organic plant-based acids to strong mineral acids, a historian should focus on medieval Rasashastra literature. These texts document the synthesis of Dravakas through the distillation of mineral salts, marking a significant evolution in Indian chemical reagents. This period was characterized by the pursuit of more powerful solvents to process tough minerals and perform complex alchemical transmutations, distinguishing it from earlier organic-dominated chemistry.

209. (D) Specific organic resins and animal glues
According to the Bṛhatsaṃhitā, if Vajrasamghāta lacks binding strength, the architect likely omitted specific organic resins and animal glues. This adamantine glue relied on the cross-linking of natural polymers found in botanical extracts and animal materials to create a durable bond. The success of this ancient adhesive depended on the precise combination of these organic ingredients with inorganic minerals, reflecting a sophisticated pre-modern mastery of building material chemistry.

210. (B) The formalization of metal assaying methods in the Arthaśāstra.
The state's requirement for a stable and pure currency caused the formalization of metal assaying methods in Kautilya's Arthaśāstra. To maintain economic trust and prevent fraud, the state institutionalized rigorous chemical and physical tests, including the touchstone and fire assaying, for noble metals. This administrative necessity drove the standardization of metallurgical knowledge and purification techniques, making practical chemistry a core component of ancient Indian statecraft and economic regulation.

211. (C) Rasaratnasamuccaya
The Rasaratnasamuccaya provides the most detailed methodologies for the complex processing of mercury, lead, and zinc. As a comprehensive treatise of the Rasashastra tradition, it organizes earlier alchemical knowledge into a systematic guide for laboratory apparatuses, purification (Shodhana), and the creation of metallic medicines. This text represents the peak of medieval Indian iatrochemistry, offering precise technical instructions for handling various minerals and volatile metals for therapeutic purposes.

212. (B) An inherent kinetic energy exists within all material structures.
The most appropriate explanation for 'molecular motion' or Parispanda in ancient texts is the recognition that an inherent kinetic energy exists within all material structures. This concept proposes that atoms and molecules are in constant vibratory motion, even in solids. This internal dynamics is what enables chemical transformations and the change of physical states, representing a sophisticated early intuition of the dynamic and energetic nature of matter at the microscopic level.

213. (A) Ancient Indian medical schools
Applying the concept of 'Bhūtas' to analyze physical characteristics involves utilizing principles from ancient Indian medical

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schools. In Ayurveda, the five Mahābhūtas—Earth, Water, Fire, Air, and Space—are the fundamental gross elements used to categorize all physical substances and bodily tissues. Their specific qualities and proportions are analyzed to understand pharmacological effects and maintain health, forming the theoretical basis for both medical diagnosis and the formulation of herbal-mineral treatments.

214. (D) Viśṭambha – Complete atomic annihilation
The pair 'Viśṭambha – Complete atomic annihilation' is incorrect because Viśṭambha refers to the dynamic contact or supportive force that allows different atoms to combine and remain stable. It does not involve annihilation. Pīlupāka is transformation by atomic decomposition, Pitharapāka is transformation of the intact molecule, and Parispanda is molecular vibration. These terms correctly describe various mechanical and chemical processes within the Nyāya-Vaiśeṣika framework of atomic theory.

215. (C) Statement I is true but Statement II is false.
The "size of the minimum visible" or Trasareṇu was indeed vital for standardizing weights in ancient Indian pharmacology, providing a fundamental microscopic unit for measurement. However, it is false to say the Trasareṇu was equivalent to one kilogram; it was an extremely tiny measure, traditionally compared to a dust particle in a sunbeam. Its role was to establish a microscopic baseline from which larger, practical units of weight could be systematically derived.

216. (B) Zinc
Zinc is the major exception in ancient Indian metal processing because its low boiling point and high reactivity require a unique downward distillation method. Unlike other metals like gold, silver, or iron, zinc vaporizes at temperatures close to its reduction point and oxidizes instantly in air. To successfully extract pure metallic zinc, ancient metallurgists had to condense its vapor in a separate, lower vessel within a reducing atmosphere, representing a significant technical innovation.

217. (A) The conversion of kinetic energy into latent potential energy (mass).
The 'storing of energy' in the Sāṅkhya system refers to the conversion of kinetic energy into latent potential energy, manifest as physical mass. This occurs when the inertial Guna, Tamas, predominates and arrests the active movement of Rajas. This conceptual framework views mass and energy as interconvertible states of Prakṛti, where the total material and energetic content remains conserved through all phases of manifest and unmanifest existence.

218. (C) New therapeutic properties emerge from specific combinations and processing of ingredients.
Evaluating the qualities of compounds in Ayurvedic chemistry requires an understanding that new therapeutic properties emerge from the specific combination and processing of ingredients. It is not just a mechanical mixture; the interaction of various herbs and minerals under heat and other processes creates emergent pharmacological potencies. This sophisticated understanding allowed ancient physicians to design complex formulations that achieved targeted therapeutic effects by manipulating the internal chemical nature of the substances used.

219. (D) Dravaka (Mineral acid)
A medieval liquid produced by distilling sulfate and nitrate salts to dissolve metals is a Dravaka, or mineral acid. These powerful reagents were synthesized during the medieval period in India to perform chemical tasks that organic juices could not, such as the complete dissolution of resistant metals. The synthesis of Dravakas like nitric and sulfuric acid was a critical advancement in Rasashastra, enabling complex metallic transmutations and advanced medicinal preparations.

220. (C) Vajrā lepa
The need for highly durable and weather-resistant architecture in ancient India led to the development of Vajrā lepa, an adamantine cementing material. By combining organic resins, plant extracts, and inorganic minerals, ancient builders created a bond that could join large stone blocks for millennia. This innovation represents an advanced practical application of material science and chemical knowledge, ensuring the structural longevity of India's monumental temples and architectural heritage.

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modern scientific understandings of the dynamic and energetic nature of matter.

159. (A) A mineral acid like nitric or sulfuric acid
In a medieval text, a 'Dravaka' capable of dissolving copper refers to a powerful mineral acid, such as a derivative of nitric or sulfuric acid. These liquids were synthesized in medieval India to perform tasks that organic acids could not, such as the complete dissolution of metals. This technological leap enabled alchemists to process resistant minerals and create complex iatrochemical preparations, marking the growth of mineral-based reagents in Rasashastra.

160. (B) The use of advanced organic-inorganic cross-linking and natural polymers.
The success of Vajrā lepa in ancient Indian architecture resulted from the sophisticated use of natural polymers and organic-inorganic cross-linking. By boiling plant resins, animal glues, and metallic oxides, ancient builders created a bonding agent with extraordinary tensile strength and durability. This chemical engineering approach allowed stone blocks to be joined firmly without modern cement, enabling monumental structures to endure environmental stresses for thousands of years.

161. (C) Energy shifting between unmanifest and manifest states.
In Sāṅkhya, the transformation of energy refers to the process where energy shifts between unmanifest and manifest states. This occurs through the interaction of the Gunas within Prakṛti. Nothing is truly created or destroyed; instead, potential energy becomes active kinetic energy or manifest mass. This perspective aligns with the principle of conservation, viewing all material phenomena as various expressions of the same underlying and eternal energetic reality.

162. (D) The dominance of Tamas (mass/inertia).
The storing of energy in Sāṅkhya is most appropriately linked to the dominance of the Tamas Guna. Tamas represents inertia and resistance, which arrests the active energy of Rajas and stores it as physical mass. This conceptual framework identifies mass as latent potential energy, where the predominance of Tamas creates the stable material forms perceived in the universe, highlighting the interconvertibility of energy and mass in ancient thought.

163. (A) The section on Gaṁdhayukti in Bṛhatsaṃhitā.
A botanist looking for ancient perfumery recipes should consult the section on Gaṁdhayukti in the Bṛhatsaṃhitā. This chapter is dedicated to the science of aromatic extraction, blending, and the chemistry of creating lasting fragrances. It provides practical formulas and techniques for processing botanical ingredients into perfumes and cosmetics, reflecting a deep ancient understanding of plant-based chemical compounds and their practical applications for society.

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164. (B) Vāyu – Evolved from Sparśa (touch) Tanmātra
The pair 'Vāyu – Evolved from Sparśa (touch) Tanmātra' is actually correct, but the question asks to identify the incorrect pair. Looking at the options, 'Pṛthvī – Evolved from Rasa (taste) Tanmātra' is incorrect. Pṛthvī (Earth) actually evolves from the Gandha (smell) Tanmātra. Rasa (taste) is the precursor to the element Water. Each gross element evolves from its primary subtle essence, establishing a hierarchical relationship between subtle and manifest matter.

165. (C) Statement I is true but Statement II is false.
The Rasaratnasamuccaya is indeed a highly systematic documentation of medieval laboratory practices, detailing apparatuses and purification methods. However, it is false to say it avoided mercury; in fact, mercury (Parada) is central to its formulations. Mercury processing and its medicinal application are core subjects in the Rasashastra tradition, where the metal is purified and transformed into potent therapeutic compounds through complex alchemical procedures.

166. (D) The state of Pralaya (absolute dissolution) where evolution ceases
The state of Pralaya serves as an exception to continuous evolution in the Sāṅkhya system. During absolute dissolution, all manifest forms and activities cease as the Gunas return to a state of perfect equilibrium within unmanifest Prakṛti. Evolution stops during this period until the balance is disturbed once more to begin a new cycle. This signifies a temporal end to the

229. (D) Organic acids to stronger mineral acids.
The transition from using sour gruel for metal washing in Vedic times to using nitric acid for metal dissolution in the medieval period represents a major shift from organic acids to stronger mineral acids. Dravakas, or mineral acids, provided the powerful reagents needed for more intensive chemical processing and alchemical transmutations. This evolution marks the increasing sophistication of Indian chemistry as it moved beyond mild botanical extracts to more concentrated and reactive mineral-based solvents.

230. (B) Develop the downward distillation technique using a specialized retort.
The realization that zinc vapor oxidizes immediately upon contact with air led ancient Indian metallurgists to develop the downward distillation technique. By using a specialized retort and condensing the vapor in a lower vessel, they maintained a reducing atmosphere that isolated the pure metal. This technological innovation was essential for the mass production of zinc, representing a peak in pyrotechnical and chemical expertise in pre-modern India.

231. (B) Tracing a gross compound back to its constituent Tanmātras and ultimately the Gunas.
In the Sāṅkhya system, chemical analysis fundamentally means tracing a gross compound back through its stages of evolution to its constituent Tanmātras and ultimately the three Gunas. This process identifies the fundamental energetic building blocks of the substance. By understanding the composition and arrangement of these subtle units, ancient scholars could explain the macroscopic properties and physical behavior of matter within a consistent, unified framework of material evolution.

232. (D) Buddhist Atomic Theory
The Buddhist Atomic Theory is the most appropriate ancient system for explaining the continuous flux and momentary nature of chemical states. Built on the doctrine of momentariness, or Kṣaṇikavāda, it views reality as a stream of momentary energetic events rather than a collection of static substances. This perspective highlights the dynamic and ever-changing nature of physical forms, where the appearance of stability is merely the result of the rapid succession of arising and passing atomic moments.

233. (A) One type of atom acts as a dynamic support or matrix for the other types.
According to the principle of Viśṭambha, hetero-bhautika compounds are stable because one type of atom acts as a dynamic support or matrix for the other types. This supportive contact allows atoms of different elements to coexist in a unified structural arrangement. It provides a theoretical basis for the stability of complex combinations found in nature, such as biological tissues and heterogeneous chemical substances, where diverse atomic units must form a cohesive macroscopic whole.

234. (B) Ahaṃkāra – The principle of pure unmanifest equilibrium
The pair 'Ahaṃkāra – The principle of pure unmanifest equilibrium' is incorrect because Ahaṃkāra is the principle of individuation that arises after Mahat, representing a disturbance in equilibrium. Pure unmanifest equilibrium is the defining characteristic of Prakṛti. Mahat is the first evolute, and Mahābhūtas are the final gross evolutes. These stages correctly describe the hierarchical manifestation of the universe from a state of balance into a differentiated and individual world.

235. (C) Statement I is true but Statement II is false.
The Bṛhatsaṃhitā contains important chapters dedicated to Gaṁdhayukti, the science of perfume and cosmetic preparation. It is false to say that the text is strictly about political economy; it is an encyclopedic work covering astronomy, architecture, botany, and the chemical arts. Varāhamihira's text provides a broad overview of ancient Indian knowledge, integrating scientific and practical disciplines for the use of the state and society beyond mere administration.

236. (B) Zinc
Zinc is the metal whose detailed processing is an exception in early Vedic texts but becomes highly prominent in medieval works like the Rasārṇava and Rasaratnasamuccaya. The advancement of downward distillation techniques in the medieval period allowed for the mass extraction of metallic zinc, which was previously difficult to isolate due to its volatility. This technological shift reflects

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CHAPTER 08
Life Sciences, Agriculture and Ecology

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1. Which ancient Indian text extensively details the construction and maintenance of recreational gardens (pleasure gardens)?
(A) Kṛṣiparāśara
(B) Upavana Vinōda
(C) Gajāyurveda
(D) Pākadarpaṇa

2. Consider the following statements regarding Kṛṣiparāśara.
Statement I: Kṛṣiparāśara primarily deals with the diagnosis of animal diseases.
Statement II: It emphasizes rainfall prediction and agricultural management.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

3. Consider the following textual sources of ancient Indian agriculture:
I. Upavana Vinōda
II. Kṛṣi Gīta
III. Bṛhat Samhitā
IV. Mṛgapakṣiśāstra
Which of the above texts primarily contain information on Vṛkṣāyurveda and Kṛṣiśāstra?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

4. Which of the following best defines the term 'Vṛkṣāyurveda' in the context of ancient life sciences?
(A) The comprehensive study of animal health and medicine
(B) The specialized manual for various culinary arts
(C) The systematic study of seasonal dietary regimens
(D) The science of plant health and diseases

5. Identify the incorrect statement regarding plant grafting techniques in ancient India.
(A) Ancient texts describe grafting as a method to improve fruit yield.
(B) Bṛhat Samhitā provides detailed instructions on grafting trees.
(C) Grafting was exclusively used for medicinal herbs, not fruit trees.
(D) Cow dung and mud were commonly used as protective layers in grafting.

6. A farmer in ancient India observes that his crops are withering despite adequate watering. According to traditional pest control and disease management principles, what is the most appropriate initial step?
(A) Abandon the field immediately for the season.
(B) Use a fumigation technique with prescribed medicinal herbs.
(C) Change the entire crop cycle to a different grain instantly.
(D) Apply excessive amounts of raw, uncomposted manure to the roots.

7. Which of the following correctly pairs the ancient text with its primary subject matter?
(A) Gajāyurveda - Management of avian diseases
(B) Śālihotrasaṃhitā - Diverse culinary arts
(C) Upavana Vinōda - Human dietary management
(D) Pālakāpyasaṃhitā - Elephant medicine

8. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Ancient Indian agricultural

bhautika refers to a compound composed solely of atoms from a single element. Compounds made from different types of atoms are known as hetero-bhautika. The other pairs are correct: mechanical mixtures have blended properties, chemical compounds exhibit emergent qualities, and hetero-bhautika compounds are held together by dynamic contact. These terms accurately classify substances based on their atomic and structural constitution.

245. (A) Both Statement I and Statement II are true.
Jaina atomic theory is a materialistic philosophy that considers Pudgala or atoms to have real mass and physical dimensions. It also maintains that matter is eternal; it can be neither created nor destroyed, only transformed into various aggregates and forms. This perspective provides a realistic basis for the physical world, emphasizing the conservation of material reality and explaining the diversity of macroscopic objects through the aggregation of indivisible, tangible units.

246. (D) Buddhist Kṣaṇikavāda (Momentariness)
The Buddhist doctrine of Kṣaṇikavāda or momentariness is an exception to the idea that physical matter is eternal and unchanging. It proposes that the material universe consists of momentary energetic events rather than permanent substances. This dynamic view suggests that objects arise and perish in an incredibly rapid succession, creating an illusion of stability. It contrasts with schools like Nyāya or Jaina, which posited eternal and unchanging fundamental units of matter.

247. (A) Rasārṇava – Provides detailed descriptions of flame colors for metal identification.
The medieval text Rasārṇava is significantly associated with provides detailed descriptions of flame colors for identifying metals. This qualitative analytical technique was a major chemical advancement, allowing practitioners to verify the identity of various metallic salts and ores based on empirical observation. It represents a systematic approach to chemical analysis in Rasashastra, where physical phenomena like light emission were accurately linked to the chemical identity and purity of substances during laboratory processing.

248. (C) Testing the purity of gold on a touchstone and flame testing metals.
The chemistry of colors was practically applied in ancient India for tasks like testing the purity of gold on a touchstone and conducting flame tests for metals. By observing the specific color streaks and the hues produced in a fire, metallurgists and alchemists could identify substances and detect adulteration. This use of color as an empirical marker of chemical identity and purity reflects a highly developed qualitative approach to analytical chemistry in pre-modern India.

249. (D) The three axes of Vācaspati
A graphical sketch of three intersecting lines representing the structural bonds of a molecule corresponds to the ancient concept of the 'Three axes of Vācaspati'. This conceptual framework utilized a three-dimensional coordinate system to map the spatial and directional arrangement of atoms within a chemical compound. It represents an early effort to understand the geometric structure of matter, providing a structural basis for why different substances possess unique physical and chemical properties in space.

250. (B) Rasashastra (Iatrochemistry and Alchemy)
The ultimate drive to achieve immortality and transmute base metals into gold caused the flourishing of Rasashastra in medieval India. This field of iatrochemistry and alchemy focused on the systematic processing of minerals and metals, especially mercury. It led to the development of complex laboratory apparatuses, the discovery of new reagents, and the creation of potent metallic medicines. This era marked a peak in applied chemical knowledge, driven by spiritual and therapeutic goals.

251. (B) Collocation and specific arrangements
Within the Sāṅkhya-Pātañjala system, the physical manifestations observed in the natural world are fundamentally determined by the principle of collocation. This principle emphasizes that the specific arrangements and structural interactions of the original constituents dictate how matter appears and behaves. This framework suggests that the variety in the universe stems from these unique organizational configurations.

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the dynamic nature of matter and how it responds to external factors like thermal energy.

285. (C) The application of heat
The vibrational and kinetic activity described by the concept of parispanda is fundamentally influenced by the application of heat. As thermal energy is introduced to a substance, the motion of its internal particles increases, driving chemical action and structural transformation. This relationship highlights the role of energy in altering the fundamental kinetic behavior of matter, leading to the breakdown or synthesis of materials.

286. (D) Durable binding agents and cements for masonry
The primary structural application of vajrā lepa, or vajrasamghāta, was the creation of exceptionally strong and durable binding agents and cements used in masonry. These materials were essential for temple architecture, ensuring the stability and longevity of stone edifices. The preparation of these complex adhesives required specialized knowledge of material properties to withstand environmental stresses and support monumental ancient Indian construction projects.

287. (C) To ensure the structural longevity of stone edifices
The making of vajrā lepa required a precise understanding of material properties primarily to ensure the structural longevity of stone edifices. By selecting and combining specific ingredients, ancient craftsmen created cements that could bond heavy masonry effectively over long periods. This focus on durability highlights the practical application of chemical principles in civil engineering to produce structures capable of surviving for many centuries.

288. (B) Science/art of formulating cosmetics and perfumes
According to the text, the practice of gaṁdhayukti is defined as the sophisticated science and art of formulating cosmetics and perfumes. This discipline involved the systematic extraction and blending of aromatic compounds to create various personal and ritualistic products. It represents a specialized branch of applied chemistry focused on olfactory aesthetics and the stabilization of volatile botanical essences within a structured framework.

289. (D) Aromatic compounds extracted from various botanical sources
Gaṁdhayukti required a systematic approach to manipulating aromatic compounds extracted from various botanical sources. This practice involved isolating specific essences from plants and flowers and then stabilizing them through careful blending techniques. By mastering the chemical interactions of these natural extracts, ancient practitioners were able to produce complex fragrances and cosmetics that met both aesthetic and ritualistic needs in their society.

290. (A) Solving engineering challenges and refining olfactory aesthetics
The Bṛhatsaṁhitā demonstrates dual functionality through its documented ideas of chemistry by addressing both engineering challenges and the refinement of olfactory aesthetics. It details practical industrial processes like making durable cements for architecture alongside the sophisticated art of perfumery. This reveals a versatile chemical tradition where scientific principles were applied to both large-scale infrastructure and personal or ritualistic luxury products.

291. (C) Earliest text describing metals and refinement
The Arthaśāstra holds a prominent position in India's metallurgical heritage as the earliest text to describe metals such as gold and silver. It outlines systematic methods for their identification and initial refinement, establishing a foundational framework for metallurgy. This early documentation provided the necessary groundwork for later, more complex developments in mineral processing and alchemical practices within the Indian subcontinent.

292. (A) Sophisticated smelting, alloying, and purification techniques
Indian texts in the ancient and medieval period expanded industrial capabilities through sophisticated smelting, alloying, and purification techniques. These processes allowed for the intricate processing of a wide range of metals, including copper, iron, zinc, and mercury. By refining these metallurgical methods, the tradition increased the alchemical and structural utility of

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behavior and organization of its underlying infra-atomic units.

261. (D) Primary conceptual building blocks for entities
In the theoretical framework of ancient Indian medical schools, the Mahābhūtās serve as the primary conceptual building blocks for all physical entities. They provide the fundamental basis for material composition and the physical characteristics observed in nature. By understanding these constituents, scholars could systematically analyze the structure of the material world and its relevance to the development of medicinal preparations.

262. (B) Physical blending without altering characteristics
A mechanical mixture is fundamentally distinguished from a chemical compound by the nature of its composition. In a mixture, substances undergo physical blending without fundamentally altering the inherent physical characteristics of the individual Bhūtas involved. The constituents remain distinct in their properties, unlike in a compound where deep integration leads to the emergence of entirely new and specific material qualities.

263. (C) Integration and interactions of Mahābhūtās
The emergence of specific qualities in chemical compounds is a direct result of the integration and transformative interactions among the Mahābhūtās. Unlike simple mixtures, compounds represent a deeper level of combination where the constituent parts interact to produce unique properties. This structural integration ensures that the resulting substance possesses characteristics that are distinct from those of the original individual ingredients.

264. (D) Efficacy from combinations with specific properties
Understanding the qualities of compounds was crucial for medical formulations because therapeutic efficacy depended on precise combinations that generated specific molecular properties. Ancient medical practitioners recognized that the healing power of a remedy was tied to these unique qualities produced during chemical synthesis. Consequently, rigorous analysis of how Mahābhūtās interacted was essential for creating reliable and effective treatments for various diseases.

265. (A) Properties that result from transformative interactions among the constituents
The formation of molecular properties in chemical compounds represents the result of transformative interactions among the constituent Mahābhūtās. These properties are not merely the sum of the individual ingredients but are new qualities that emerge from their deep integration. This perspective highlights a sophisticated understanding of chemical change, where the interaction of foundational elements creates entirely new material characteristics and behaviors.

266. (B) Analyzing formulations for specific visual properties
The primary purpose of the chemistry of colors in ancient medical formulations was to systematically analyze how different combinations and element interactions produced specific visual properties. This study allowed practitioners to observe and categorize medicinal compounds based on their appearance. By understanding these visual changes, scholars could better understand the underlying chemical processes and ensure consistency in the production of medicinal preparations.

267. (B) They ensured the systematic administration of therapies and reliable synthesis
Standardized measures of weight and capacity were indispensable for ancient medical schools to ensure the systematic administration of therapies and the reliable synthesis of medical mixtures. Precision in measurement allowed for reproducibility in pharmacological preparations, which was vital for patient safety and treatment consistency. This structured approach to measurement enabled a more scientific and accurate practice of medicine and chemical synthesis.

268. (A) The determination of the size of the minimum visible
The theoretical debate regarding the transition from unobservable particles to macroscopically observable matter focused on the determination of the size of the minimum visible. Ancient scholars sought to define the threshold at which

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252. (A) Effects are inherently contained within their material causes
The doctrine of causation in the Sāṅkhya-Pātañjala tradition systematically explains that effects are inherently contained within their material causes before manifestation. This perspective posits that nothing new is created; instead, the potentiality of the effect already exists within the cause. Consequently, production is viewed as the unfolding or transformation of what is already structurally present.

253. (C) Complete dissolution into formless prakṛti
According to the cyclical process described in this system, energy and mass eventually undergo a complete dissolution back into formless prakṛti. This transition marks the return of all manifest entities to their primordial, unmanifested state. The framework ensures a conservation principle where components are never permanently destroyed but rather retreat into the original, undifferentiated source of matter.

254. (D) The storing and liberation of energy
The transition of energy from latent to active forms is governed by the theoretical mechanism of storing and liberation. This process involves the transformation of potential energy into a kinetic or active state through precise structural interactions. It highlights the dynamic nature of original constituents as they move between unmanifested possibilities and observable phenomenal changes within the universe.

255. (C) The conservation of total energy
Despite continuous phenomenal changes and the transformation of energy across various states, the conservation of total energy remains a fundamental law in this framework. The system maintains that the total amount of energy in the universe stays constant. Even as matter undergoes dissolution or manifestation, the underlying energy balance is never violated, reflecting a sophisticated understanding of physics.

256. (B) The evolution of the infra-atomic unit
In the Sāṅkhya-Pātañjala framework, the evolution of the infra-atomic unit serves as the foundational basis for understanding the emergence of complex structures. This systematic progression explains how simpler, unmanifested origins gradually aggregate to form observable matter. By focusing on these discrete units, the doctrine provides a rigorous model for analyzing the construction of the physical universe from its smallest parts.

257. (D) Specific element interactions and combinations
The system distinguishes between elements and compounds by focusing on the specific interactions and combinations of foundational constituents. While elements represent the original building blocks, compounds are the result of structured binding and aggregation of these elements. This methodology emphasizes that the unique properties of a compound arise specifically from how its underlying elemental parts interact and organize.

258. (A) Deconstructing compounds into their constituent infra-atomic units
Within this paradigm, chemical analysis specifically entails the deconstruction of complex compounds into their constituent infra-atomic units. This process allows for a detailed investigation of the material world by breaking down aggregate substances to their foundational elements. Such a methodology ensures a clear understanding of the underlying composition and the specific units that form the basis of all matter.

259. (C) Binding infra-atomic units into materials
Chemical synthesis in the Sāṅkhya-Pātañjala framework focuses on the structured binding of infra-atomic units to create new materials. This process involves the aggregation and combination of foundational elements into complex, observable structures. It represents a regulated transformation of mass and energy, allowing for the creation of various substances through the deliberate organization of their smallest constituent particles.

260. (A) The interactions of the original constituents
The physical and chemical properties of resulting matter are determined by the interactions of the original constituents. As foundational elements combine to form intricate compounds, their specific structural relationships dictate the characteristics of the manifest material. This theoretical model underscores that all observable qualities of matter are rooted in the dynamic

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in more complex mixtures. This classification helps in understanding how substances composed of identical fundamental units behave compared to those formed from diverse elements.

277. (D) Through the complex chemical combinations of diverse elemental atoms
Hetero bhautika compounds acquire their distinct material characteristics through the complex chemical combinations of diverse elemental atoms. When atoms from different elements interact and bind together, they create substances with new properties that differ from their original constituents. This process of combining varied elements allows for the vast diversity of materials observed in the physical universe according to the Nyāya Vaiseśika system.

278. (B) Forceful interaction of atoms colliding and binding
The theory of dynamic contact, or Viśṭambha, primarily explains the active and forceful interaction that occurs when constituent atoms collide and bind. This mechanism is central to the formation of observable compounds from independent particles. It describes the kinetic energy and interactive forces necessary for atoms to overcome their separation and establish the stable structural relationships required to create complex material substances.

279. (C) How stable structures emerge from previously independent particles
According to the passage, the concept of Viśṭambha is essential for understanding how stable structures emerge from previously independent particles. This theory highlights the dynamic transition that occurs when atoms move from an isolated state to a bound configuration. By focusing on the contact and collision between units, the framework explains the mechanical basis for the formation and stability of physical matter.

280. (D) The formation of both mono and hetero bhautika compounds
The Nyāya Vaiseśika system models the physical universe by systematically analyzing the formation of both mono and hetero bhautika compounds. By investigating the structural relationships and interactive forces of atoms, the theory provides a comprehensive explanation of material existence. This rigorous approach integrates the study of simple elemental substances and complex multi-elemental compounds to describe the architecture of the entire material world.

281. (A) Heat
In the Nyāya Vaiseśika chemical theory, heat functions as the primary catalytic agent driving chemical action. It is the fundamental energy source responsible for initiating structural changes within matter. By applying heat, substances are broken down or synthesized into new forms. This role as a catalyst makes heat indispensable for the transformative processes that govern the architectural changes observed in chemical reactions.

282. (B) Graphical layout of bi bhautika compound structure
The main purpose of the three axes of Vācaspati in this theoretical framework is to provide a precise graphical representation of the constitution of a bi bhautika compound. This model illustrates how atoms from two different elemental sources are arranged in three-dimensional space. By using these axes, ancient theorists could visualize and communicate the complex geometric architecture that defines multi-elemental matter.

283. (B) 3D geometric architecture of complex matter
The three axes of Vācaspati allowed ancient theorists to visualize the three-dimensional geometric architecture of complex matter. This structural mapping provided a clear model for understanding how constituent atoms are organized and positioned relative to one another. By conceptualizing matter in this way, the system offered a sophisticated, multi-dimensional explanation of the spatial relationships that exist within bi bhautika and other compound substances.

284. (A) Vibrational and kinetic activity of particles
The conception of molecular motion, termed parispanda, is defined in the passage as the inherent vibrational and kinetic activity of particles within a substance. This concept acknowledges that even within stable materials, constituents are in a state of constant motion. This internal activity is central to understanding

the evolution of Indian metallurgy into a more sophisticated and applied laboratory science during the Rasashastra era.

237. (A) The specific structural arrangement and grouping of energetic units that determines a compound's properties.
Collocation refers to the specific structural arrangement and grouping of energetic units that determines the emergent physical and chemical properties of a compound. In Sāṅkhya, the identity of any substance is defined by how its constituent Gunas and subtle elements are organized. This concept emphasizes that transformation and differentiation in the material world are a result of structural reorganization rather than the creation of new matter, supporting the principle of conservation.

238. (C) Sāṅkhya-Pātañjala
Analyzing ancient texts for the concept of the 'conservation of mass and energy' leads most prominently to the Sāṅkhya-Pātañjala system. This philosophy posits that Prakṛti is the eternal material cause and that all manifest changes are transformations where the total quantity of reality remains constant. It frames evolution and dissolution as the shifting between unmanifest and manifest states, providing a sophisticated philosophical basis for the permanence of matter and energy through all manifestations.

239. (D) Because its weight is remarkably uniform and consistent in nature.
The 'Guñjā' seed was chosen as a standard unit of weight in ancient India because its mass is remarkably uniform and consistent in nature. This natural consistency provided a reliable baseline for the measurement of small quantities, which was particularly vital in pharmacology for the precise dosing of potent and toxic medicines. Its use reflects an early empirical search for natural standards to ensure scientific accuracy and reproducibility in medicinal preparations.

240. (A) Shodhana (Purification) processes in Rasashastra.
The necessity of removing toxic impurities from heavy metals for medicinal use caused the development of Shodhana, or purificatory processes, in Rasashastra. These procedures involve washing, levigating, and heating metals with various organic and mineral reagents to render them biocompatible. Shodhana ensures that potent substances like mercury and lead are safe for internal consumption, representing a significant iatrochemical achievement that combines chemical processing with pharmacological safety for advanced medicinal therapy.

241. (B) Formless Prakṛti
In the Sāṅkhya doctrine of dissolution, the final stage of matter is formless Prakṛti. This process, known as Pralaya, marks the return of the manifest universe to its primordial unmanifest state. During this time, the three Gunas reach a perfect equilibrium, and all individual forms and active energy become latent. This signifies the total resorption of the differentiated world back into its source, maintaining absolute conservation before the next cycle of evolution.

242. (C) Alkali/Base
The most appropriate modern equivalent for 'Kshara' in ancient Indian chemistry is an alkali or base. Ksharas were prepared by burning specific plants and extracting the resulting ash in water to obtain soluble alkaline salts. These substances were widely used for neutralizing acidity, as powerful reagents in chemical processing, and as caustic agents in medical and surgical applications, showing a sophisticated ancient mastery of the properties of basic chemical substances.

243. (D) Pitharapāka
According to the Nyāya-Vaiśeṣika theory, a complex chemical action triggered by heat that transforms an entire molecule while it remains structurally intact is called Pitharapāka. This view suggests that the transformation of qualities like color or taste occurs within the existing arrangement of the compound. It contrasts with Pīlupāka, where atomic disintegration is required. Pitharapāka provides a model for understanding how substances undergo significant qualitative changes without losing their unified molecular identity.

244. (A) Mono-bhautika – Composed of varied elemental atoms
The pair 'Mono-bhautika – Composed of varied elemental atoms' is incorrect because mono-

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metallic substances, fostering a highly progressive industrial science across multiple centuries.

293. (D) The Rasārṇava and the Rasaratnasamuccaya
Detailed methodologies for zinc distillation are explicitly mentioned in specialized medieval treatises, specifically the Rasārṇava and the Rasaratnasamuccaya. These texts provide the procedural knowledge required to extract zinc from its ores using advanced thermal regulation. The inclusion of such complex techniques in these treatises underscores the high level of empirical metallurgical knowledge attained during the medieval period in the Indian chemical tradition.

294. (B) Prevent oxidation during vapor extraction
Zinc distillation specifically required advanced thermal regulation and specialized retorts to prevent the volatile metal from oxidizing immediately upon vaporizing. Zinc is highly reactive when in a gaseous state, making its extraction difficult without controlled conditions. These specialized tools and methods ensured that the metal could be recovered in its pure form, representing a significant technological achievement in ancient and medieval metallurgy.

295. (C) A deeply structured and progressive industrial metallurgical science
The continuous evolution from the early classifications in the Arthaśāstra to the complex processes in medieval treatises reflects a deeply structured and progressive industrial metallurgical science. This history demonstrates how empirical knowledge was systematically accumulated and refined over generations. The transition from simple identification to advanced distillation reveals an academic tradition that was both dynamic and highly effective in its technological advancements.

296. (D) Organic fruit and vegetable-based sources
The primary foundational sources for early acid formulations in Indian chemistry were organic fruit and vegetable-based products. Derived from natural items like citrus and tamarind, these acids were essential in early medical treatments and metallurgical processing. This reliance on organic extracts represents the initial stage of chemical development, where naturally occurring substances were harnessed for their specific reactive and therapeutic properties.

297. (A) Extracting alkaline residues from plant ash
Early plant-ash based bases were predominantly produced by burning specific botanical specimens and extracting the resulting alkaline residues in water. This process allowed ancient chemists to isolate functional basic substances from organic materials. These bases were then used in various chemical reactions, illustrating the transition from raw biological matter to useful chemical reagents through systematic thermal treatment and aqueous extraction.

298. (B) Neutralizing acids in industrial processes
A primary functional use of plant-ash based bases in ancient Indian chemistry was the neutralization of organic acids during industrial and medical processes. By combining these alkaline extracts with vegetable-based acids, chemists could control chemical reactions and create stabilized compounds. This practice of neutralization was fundamental for the reliable production of medicinal formulas and the successful management of various metallurgical procedures.

299. (B) The aggressive synthesis of mineral acids
A significant paradigm shift occurred during the medieval period with the aggressive synthesis of mineral acids. This development marked a move away from relying solely on organic fruit and vegetable extracts toward using more potent inorganic substances. The introduction of these mineral acids expanded the range of possible chemical reactions, significantly advancing alchemical operations and the processing of various metals and minerals.

300. (A) Advanced processing of tough metals
The introduction of mineral acids during the medieval period significantly impacted chemical and alchemical operations by allowing for the advanced processing of tough metals. These potent acids facilitated more rigorous chemical reactions than their organic predecessors, enabling higher levels of refinement and transformation. This progression highlights the expanding analytical and synthetic capabilities of the Indian chemical tradition as it moved toward complex inorganic chemistry.

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physical constituents become perceptible to the human eye. This investigation was essential for linking the microscopic structure of matter to the macroscopic properties observed in medical and chemical practices.

269. (C) Visual properties and the smallest constituents
The determination of the size of the minimum visible is crucial for linking macroscopic visual properties of chemical substances to their smallest observable physical constituents. This concept provides a bridge between the atomic level and the phenomenal world. By establishing this link, the medical chemistry tradition created a more integrated understanding of how the fundamental makeup of matter influences its observable characteristics.

270. (D) Integrating color chemistry with precise measures
Medical schools ensured a highly structured approach to pharmacology by integrating the chemistry of colors with exacting measures of weight and capacity. This combination of qualitative observation and quantitative precision allowed for the creation of reliable medicinal compounds. Such a methodology emphasized the importance of both visual property analysis and accurate measurement in the systematic development and administration of ancient therapeutic formulations.

271. (C) Proportional combination of subtle elements
The Vedantic view explains the evolution of different forms of matter through the process of Pañcīkaraṇa, which involves the systematic and proportional combination of subtle elements. This model details how these subtle constituents interact to generate gross, observable matter. Unlike discrete atomic theories, this perspective emphasizes a continuous and proportional evolutionary path that leads to the diverse physical structures in the universe.

272. (B) Matter is composed of indivisible, ultimate particles that combine discretely
The atomic theory proposed by the Buddhists and Jains suggests a discrete particulate model where matter is composed of indivisible, ultimate particles. These fundamental atoms aggregate and combine to form the macroscopic world observed in nature. This structural framework focuses on the autonomy of microscopic units, viewing the physical universe as a collection of individual parts rather than a continuous, evolving whole.

273. (D) A continuous and proportional evolutionary model
A continuous and proportional evolutionary model specifically characterizes the Vedantic approach to material evolution. This framework, centered on Pañcīkaraṇa, posits that matter develops through the structured and balanced integration of subtle elements. This contrasts with more fragmented or discrete models by highlighting the interconnectedness and systematic progression involved in the formation of all observable material entities within the physical universe.

274. (A) The fundamental autonomy and aggregation of microscopic atoms
The atomic theory of the Buddhists and Jains places its primary emphasis on the fundamental autonomy and aggregation of microscopic atoms. This model views the universe as being built from discrete, indivisible units that come together to form complex structures. By focusing on the independent nature and subsequent clustering of these particles, the theory provides a mechanistic explanation for the formation of matter.

275. (C) Formation of matter from unobservable entities
Despite their conceptual differences, both the Vedantic and Buddhist/Jain models attempt to resolve the common problem of how complex material structures arise from basic, unobservable entities. Each framework provides a systematic explanation for the transition from the microscopic or subtle level to macroscopic, observable matter. This shared focus reflects a deep interest in ancient Indian thought regarding the foundational origins of matter.

276. (A) Single elemental atoms with consistent properties
Mono bhautika compounds within the Nyāya Vaiseśika chemical theory are distinguished by being formed from atoms of a single elemental type. These compounds maintain consistent internal properties throughout their structure because they lack the diversity of elements found

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practices strongly emphasized the use of organic manures for plant health.
Reason (R): Vṛkṣāyurveda texts outline specific recipes like Kunapa Jala (liquid manure) to nourish plants and enhance yield.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

9. Identify the text that specifically addresses the comprehensive classification and treatment of horses in ancient India.
(A) Kṛṣiparāśara
(B) Pālakāpyasaṃhitā
(C) Śālihotrasaṃhitā
(D) Bhojanakutūhala

10. Which of the following is not considered a component of Mṛgāyurveda?
(A) Management of plant diseases
(B) Diagnosis of animal diseases
(C) Classification of animals
(D) Treatment of avian illnesses

11. Which historical milestone is most closely associated with the text Mṛgapakṣiśāstra?
(A) Development of complex culinary recipes
(B) Advanced techniques of tree plant grafting
(C) Construction and layout of sacred groves
(D) Classification of animals and birds

12. A veterinary practitioner relying on ancient texts needs to treat a royal elephant suffering from a digestive ailment. Which text provides the best competency-based guidelines for this scenario?
(A) Aśvāyurveda
(B) Pālakāpyasaṃhitā
(C) Pākadarpaṇa
(D) Kṣemakutūhala

13. Match List I (Text) with List II (Core Focus) and choose the correct answer:
List I: Text
P. Kṛṣi Gīta
Q. Śālihotrasaṃhitā
R. Pākadarpaṇa
S. Upavana Vinōda
List II: Core Focus
1. Culinary arts and cooking methods
2. Equine medicine (Aśvāyurveda)
3. Agricultural practices and seasons
4. Arboriculture and recreational gardens
(A) P-3, Q-2, R-1, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

14. Which cause-and-effect relationship is correctly described in traditional Pākaśāstra regarding unhealthy food habits?
(A) Consuming specific seasonal vegetables directly causes excessive body heat.
(B) Combining equal parts of milk and honey effectively promotes longevity.
(C) Cooking food in earthen pots causes a specific nutritional deficiency.
(D) Eating before digesting the previous meal causes doshic imbalance.

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15. The concept of 'Pathyāpathyaviniścaya' in ancient life sciences primarily deals with:
(A) Determination of wholesome and unwholesome foods
(B) Architectural layout of traditional recreational gardens
(C) Systematic surgical treatment of royal elephants
(D) Scientific astrological predictions for annual rainfall

16. Identify the incorrect pair regarding texts and their major domain.
(A) Bhojanakutūhala - Pākaśāstra
(B) Bṛhat Samhitā - Exclusively Pākaśāstra
(C) Kṣemakutūhala - Pākaśāstra
(D) Gajāyurveda - Mṛgāyurveda

17. The text 'Pākadarpaṇa' is historically attributed to which prominent personality known for his culinary expertise?
(A) Sage Parāśara
(B) King Nala
(C) Śālihotra
(D) Pālakāpya

18. Consider the following factors considered to create a balanced diet in Pākaśāstra:
I. Nature of the food (Prakriti)
II. Processing of food (Karana)

meteorological and astrological indicators.
(D) Methods of weed control and pest management were documented.

93. Consider the following famous texts:
I. Pākadarpaṇa
II. Bhojanakutūhala
III. Kṣemakutūhala
IV. Pathyāpathyaviniścaya
V. Upavana Vinōda
Which of these texts are fundamentally associated with Pākaśāstra and dietary sciences?
(A) I, II, and III only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, II, III, IV, and V

94. A community is planting 'Āmalaka' (Amla) trees in their sacred grove. What is the most appropriate reason for this choice according to social forestry and Ayurveda?
(A) To produce high-quality timber for heavy construction
(B) To extract specific toxic latex for annual pest control
(C) To use massive canopies to block sunlight from the forest
(D) Harvesting fruits rich in Vitamin C for therapy

95. What does the term 'Pākaśāstra' literally translate to in English?
(A) The Science of Cooking
(B) The Science of Farming
(C) The Science of Elephant Management
(D) The Science of Plant Diseases

96. Consider the following statements regarding dietary principles.
Statement I: The concept of a balanced diet in ancient India emphasized only the quantity of food, ignoring seasonal variations.
Statement II: Customizing food according to the individual's constitution (Prakriti) is a core tenet of Pākaśāstra.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

97. Which of the following is an exception to the healthy food combinations?
(A) Ghee and Honey in unequal quantities
(B) Milk and Sour fruits
(C) Milk and Ghee
(D) Rice and Lentils

98. Which text is historically acknowledged as a milestone in the documentation of agricultural implements and rainfall forecasting in ancient India?
(A) Kṛṣiparāśara
(B) Pākadarpaṇa
(C) Pālakāpyasaṃhitā
(D) Mṛgapakṣiśāstra

99. The ancient practice of applying 'Viḍaṅga' and cow urine to tree roots serves which specific cause-and-effect purpose?
(A) It causes the tree to stop bearing fruit.
(B) It causes the leaves to change color to bright red.
(C) It causes the elimination of root-destroying pests and diseases.
(D) It causes the immediate death of the tree.

100. Identify the correct pair regarding an ancient text and its focus.
(A) Bhojanakutūhala - Elephant anatomy
(B) Gajāyurveda - Culinary arts
(C) Upavana Vinōda - Dietary regimen for infants
(D) Bṛhat Samhitā - Contains chapters on Vṛkṣāyurveda

101. Which sacred tree is renowned for its heartwood that produces a cooling paste often used in Ayurvedic skincare and religious ceremonies?
(A) Ark
(B) Kapittha
(C) Candana (Sandalwood)
(D) Panasa

102. What is the primary characteristic of 'Ingudī' as described in ancient texts?
(A) A mythical tree that traditionally grants

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IV. Khadira
Which of these are explicitly recognized in Ayurvedic texts for both social forestry benefits and high medicinal value?
(A) I and II only
(B) III and IV only
(C) I, II, and IV only
(D) I, II, III, and IV

29. A community in ancient India wishes to establish social forestry based on ancient Indian principles. They select trees that yield beneficial leaves and fruits while offering medicinal properties. Which group of trees best represents this competency?
(A) Pine, Oak, Eucalyptus
(B) Cactus, Bamboo, Teak
(C) Bilvā, Āmalaka, Kapittha
(D) Mahogany, Rubber, Cinchona

30. Which of the following trees is uniquely classified as a 'Milk-tree' (Kshira Vriksha) in traditional texts due to its milky sap?
(A) Nīmba
(B) Aśokā
(C) Śiṃśapā
(D) Panasa

31. Consider the following statements regarding traditional flora.
Statement I: The tree 'Śamī' holds immense significance in sacred groves and rituals.
Statement II: 'Devadāru' is a coastal palm tree known for its edible fruits.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

32. Which of the following is an exception to the category of fruit-bearing trees typically planted for mass consumption in social forestry?
(A) Āmra (Mango)
(B) Viṣamuṣṭi
(C) Panasa (Jackfruit)
(D) Kadali (Banana)

33. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Neem (Nīmba) is extensively planted in social forestry and sacred groves.
Reason (R): Neem provides significant ecological benefits and its leaves, bark, and seeds have potent Ayurvedic medicinal properties.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

34. Which Ayurvedic herb is famously known as 'Uśīra-ghāsa' and is used for its cooling properties?
(A) Vetiver grass
(B) Lemongrass
(C) Holy Basil
(D) Sandalwood

35. Identify the correct pair of a sacred grove plant and its common use.
(A) Tulasī - Solely utilized for high-quality timber
(B) Arjuna - Exclusively for producing specific dyes
(C) Kuṭaja - Treatment of dysentery and diarrhea
(D) Ingudī - Primarily used as an ornamental flower

36. Which cause-and-effect relationship is accurately reflected in traditional Vṛkṣāyurveda regarding plant diseases?
(A) Overwatering causes immediate and lush flowering.
(B) Planting in barren land causes seeds to germinate faster.
(C) Extreme frost causes an increase in fruit sweetness.
(D) Imbalance of soil doshas causes leaf yellowing.

37. Which of the following represents the most appropriate definition of 'Kṛṣiśāstra'?
(A) The science of building specific agricultural

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sunlight
(D) Flooding the entire field with salty ocean water

75. Which cause-and-effect principle justifies the use of 'Kunapa Jala' in ancient agriculture?
(A) It causes the soil to become sterile and weed-free.
(B) It causes immediate death of all surrounding insects.
(C) It causes roots to dry up and prevent waterlogging.
(D) Fermented organic matter enhances plant growth.

76. Identify the incorrect pair regarding sacred trees and their botanical/common names.
(A) Nīmba - Neem
(B) Panasa - Apple
(C) Āmra - Mango
(D) Aśvatthā - Sacred Fig

77. Which text provides historical milestones in traditional Indian cooking, emphasizing seasonal eating and the constitution of the individual?
(A) Gajāyurveda
(B) Kṛṣi Gīta
(C) Kṣemakutūhala
(D) Śālihotrasaṃhitā

78. Consider the following sources and classifications of food in Pākaśāstra:
I. Shuka Dhanya (Cereals)
II. Shami Dhanya (Pulses)
III. Mamsa (Meat)
IV. Shakrut (Dung)
Which of the above are valid food classifications?
(A) I and II only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

79. The principle of 'Right methods of eating' in ancient texts includes:
(A) Eating only when the previous meal is completely digested
(B) Eating very fast to save time
(C) Drinking large amounts of cold water immediately before a meal
(D) Eating while emotionally distressed

80. A chef aims to prepare a highly balanced recipe based on traditional Pākaśāstra. Which combination demonstrates competency in this art?
(A) Deep-frying unseasonal vegetables in reheated oil
(B) Using local seasonal vegetables with balancing spices
(C) Mixing equal quantities of fresh honey and hot water
(D) Serving ice-cold milk with a hot fish curry dish

81. Consider the following statements regarding ancient flora.
Statement I: Betel nut, Coconut, and Banana are prominent plants associated with sacred groves and plantation benefits.
Statement II: Devadāru is a type of small shrub primarily used for culinary spices.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

82. Which ancient authority is considered an expert on equine medicine (Aśvāyurveda)?
(A) Śālihotra
(B) Pālakāpya
(C) Parāśara
(D) King Nala

83. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Pālakāpyasaṃhitā is a highly specialized text focused entirely on elephants.
Reason (R): Elephants held immense strategic and royal importance in ancient India, necessitating detailed texts on their anatomy, diseases, and care.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.

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correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

46. Which of the following texts is explicitly devoted to the science of elephants?
(A) Kṛṣiparāśara
(B) Pathyāpathyaviniścaya
(C) Bhojanakutūhala
(D) Pālakāpyasaṃhitā

47. Identify the correct statement regarding 'Aśvāyurveda'.
(A) It details the anatomy, diseases, and treatments of horses.
(B) It was authored by Sage Parāśara.
(C) It focuses exclusively on the dietary habits of wild birds.
(D) It is a subsection of Pākaśāstra.

48. Consider the following combinations of ancient culinary processes. Which combination is generally considered an 'unhealthy food habit' according to traditional Pākaśāstra?
(A) Eating freshly prepared warm meals
(B) Overeating before the digestion of a previous meal
(C) Consuming meals in a calm environment
(D) Customizing the diet according to seasonal changes

49. Which prominent personality is traditionally associated with the authorship of Śālihotrasaṃhitā?
(A) Pālakāpya
(B) Śālihotra
(C) Suśruta
(D) Nala

50. The method of cooking is an integral part of which ancient science?
(A) Pākaśāstra
(B) Kṛṣiśāstra
(C) Mṛgāyurveda
(D) Vṛkṣāyurveda

51. What is the defining feature of 'Pathyāpathyaviniścaya'?
(A) Guidelines on architectural layouts for modern kitchens
(B) Specialized techniques for grafting the native mango tree
(C) Classification of wholesome and unwholesome diets
(D) Methods of capturing and training various wild animals

52. Which of the following is not one of the eight factors to be considered to create a balanced diet in Pākaśāstra?
(A) Desha (The place or habitat)
(B) Kala (The specific season)
(C) Rashi (The food quantity)
(D) Varna (Color of the room)

53. Consider the following texts:
I. Kṣemakutūhala
II. Bhojanakutūhala
III. Pākadarpaṇa
IV. Upavana Vinōda
Which of the above texts are primarily dedicated to Pākaśāstra?
(A) I and II only
(B) II and III only
(C) I, II, and III only
(D) I, II, III, and IV

54. Identify the correct pair of a dietary concept and its meaning.
(A) Rashi - Cooking method
(B) Samyoga - Combination of foods
(C) Karana - Geographical location
(D) Upayokta - Time of consumption

55. A person living in a hot, arid climate frequently consumes extremely hot and spicy foods during the peak summer season. According to Pākaśāstra, this practice fails to adhere to the customization of food based on:
(A) Rashi
(B) Upayokta
(C) Samyoga
(D) Kala and Desha

56. Which of the following plant grafting techniques is mentioned in traditional texts like Bṛhat Samhitā?

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III. Combination (Samyoga)
IV. Quantity (Rashi)
V. Place or habitat (Desha)
Which of the above are included in the traditional eight factors (Aṣṭa Āhāra Vidhi Viśeṣāyatana)?
(A) I, II, and III only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, III, IV, and V

19. According to Pākaśāstra, which of the following represents an unhealthy combination of foods (Viruddha Ahara)?
(A) Rice mixed with ghee
(B) Wheat bread with lentil soup
(C) Milk consumed with fish
(D) Mango eaten with cardamom

20. Which of the following statements about 'Bhojanakutūhala' is correct?
(A) It describes traditional methods of taming wild elephants.
(B) It is a specific text devoted to classification of soils.
(C) It details specialized grafting techniques for Kapittha trees.
(D) It details dietary regulations and food ingredients.

21. Customizing food according to place, seasons, and constitution of the individual is a core principle of:
(A) Mṛgapakṣiśāstra
(B) Vṛkṣāyurveda
(C) Pākaśāstra
(D) Gajāyurveda

22. Which of the following describes the most appropriate method of eating according to ancient dietary guidelines?
(A) Eating rapidly to preserve digestive heat
(B) Eating warm, unctuous food in an appropriate quantity
(C) Eating in a distractive environment to avoid overthinking
(D) Eating while walking to promote immediate digestion

23. Arrange the following ancient agricultural and life science texts in the widely accepted chronological order of their historical emergence:
I. Bṛhat Samhitā
II. Kṛṣi Gīta
III. Śālihotrasaṃhitā (early elements)
IV. Bhojanakutūhala
(A) III, I, II, IV
(B) I, III, IV, II
(C) III, II, I, IV
(D) I, IV, II, III

24. Which sacred tree is commonly known as 'Aśvatthā'?
(A) Ficus religiosa
(B) Ficus racemosa
(C) Ficus benghalensis
(D) Ficus lacor

25. What is the primary ecological and social benefit of maintaining 'Pavitra Upavana' (Sacred groves) as mentioned in ancient texts?
(A) Providing timber for commercial export
(B) Creating exclusive hunting grounds for the nobility
(C) Preserving biodiversity and supporting local microclimates
(D) Clearing forest lands for urban settlement

26. Which traditional text primarily describes the concept and management of 'Pavitra Upavana'?
(A) Upavana Vinōda
(B) Pathyāpathyaviniścaya
(C) Kṣemakutūhala
(D) Gajāyurveda

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27. Identify the incorrect statement regarding Sacred groves in India.
(A) They are tracts of virgin forest harboring rich biodiversity.
(B) Species like Sandalwood, Śamī, and Tulasī are often protected within them.
(C) They serve as a traditional method of conservation.
(D) They are entirely devoid of religious or cultural significance.

28. Consider the following trees planted in sacred groves:
I. Nīmba (Neem)
II. Āmra (Mango)
III. Panasa (Jackfruit)

(D) Upavana Vinōda

65. Which of the following represents a major milestone in the historical development of Pākaśāstra?
(A) Using chemical pesticides to preserve all stored food
(B) Documenting healthy and unhealthy food combinations
(C) Rejecting seasonal dietary changes for a universal diet
(D) Discovery of specific surgical methods to enhance digestion

66. Identify the exception among the following methods of cooking traditionally classified in ancient texts.
(A) Microwave irradiation
(B) Boiling (Svedana)
(C) Frying
(D) Roasting (Bhārjana)

67. The concept of 'Viruddha Ahara' (unhealthy combinations) primarily warns against the mixing of:
(A) Rice and Dal
(B) Ghee and Sugar in different proportions
(C) Milk and Sour fruits
(D) Wheat and Vegetables

68. Consider the following herbs and trees:
I. Khadira
II. Devadāru
III. Kuṭaja
IV. Ingudī
V. Uśīra-ghāsa
Which of these are recognized as Ayurvedic medicine herbs, trees, and plants?
(A) I, II, and III only
(B) II, IV, and V only
(C) I, III, IV, and V only
(D) I, II, III, IV, and V

69. What is the general description of 'Viṣamuṣṭi' in traditional contexts?
(A) Highly nutritious fruit eaten on a daily basis
(B) Sweet-smelling grass used for traditional roofing
(C) Toxic plant used in medicinal formulations
(D) Large aquatic plant species yielding edible tubers

70. According to ancient texts on sacred groves, which plant is highly venerated for both its religious sanctity and its continuous use in everyday home remedies?
(A) Viṣamuṣṭi
(B) Tulasī
(C) Ingudī
(D) Saptaraṃgī

71. Identify the correct statement regarding social forestry as mentioned in ancient texts.
(A) It encourages planting trees exclusively for royal timber use.
(B) It prohibits the planting of fruit-bearing trees near villages.
(C) It focuses on eradicating all wild herbs from the forest.
(D) It promotes planting fruit trees for community benefits.

72. Which of the following lists contains only plants classified as sacred groves or beneficial trees?
(A) Sandalwood, Śamī, Ark, Palāśa
(B) Tulasī, Plastic bush, Devadāru
(C) Coconut, Banana, Synthetic vine
(D) Betel nut, Khadira, Nylon plant

73. Arrange the following ancient agricultural and botanical milestones in a conceptual chronological sequence from foundational awareness to specialized compilation:
I. Primitive agricultural practices in ancient India
II. Recognition of specific plant diseases and pests
III. Compilation of specialized texts like Kṛṣiparāśara
IV. Development of advanced recreational garden manuals (Upavana Vinōda)
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, IV, III
(D) III, I, II, IV

74. In the context of Vṛkṣāyurveda, what is a traditional method for pest control?
(A) Applying paste from cow urine, neem, and viḍaṅga
(B) Systematic spraying of synthetic organophosphates
(C) Exposing tree roots to direct scorching

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implements
(B) The specialized manual on traditional animal husbandry
(C) The science of agriculture and crop management
(D) The methodology of calculating annual monsoon rains

38. Match List I (Plant/Tree) with List II (Ayurvedic/Ecological feature) and choose the correct answer:
List I: Plant/Tree
P. Arjuna
Q. Candana
R. Palāśa
S. Ark
List II: Ayurvedic/Ecological feature
1. Known for aromatic wood and cooling properties
2. Associated with cardiac care in Ayurveda
3. Medicinal plant used in traditional rituals, has broad leaves
4. A shrub known as Calotropis, used in medicinal formulations
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-1, R-2, S-4

39. Which traditional text outlines the principles of managing plant diseases and applying manures for plants?
(A) Kṣemakutūhala on culinary arts
(B) Gajāyurveda on elephant health
(C) Pākadarpaṇa on cooking methods
(D) Vṛkṣāyurveda in Bṛhat Samhitā

40. Historically, the term 'kṣatriya' most likely aligns with which aspect of the natural sciences mentioned?
(A) Management of pleasure gardens for royal recreation
(B) The specialized culinary art of cooking vegetables
(C) The architectural design of elephant stables
(D) The exact formulation of organic fertilizers

41. Identify the incorrect statement regarding the text 'Kṛṣi Gīta'.
(A) It is an agricultural text offering guidance on farming practices.
(B) It contains guidelines primarily in a poetic or song format.
(C) It entirely rejects the use of organic manures.
(D) It deals with crop varieties and seasonal sowing.

42. A case study involves a forest area conserved by local indigenous communities where specific trees like Devadāru and Sandalwood are untouched due to religious beliefs. This area is best identified as a:
(A) Pavitra Upavana
(B) Commercial Plantation
(C) Agricultural farmland
(D) Recreational Garden

43. Consider the following trees mentioned in social forestry contexts:
I. Aśokā
II. Punnāga
III. Śiṃśapā
IV. Saptaparṇa
V. Saptaraṃgī
Which of the above are recognized as important Ayurvedic trees planted for their general therapeutic and ecological benefits?
(A) I, II, and III only
(B) II, IV, and V only
(C) I, III, IV, and V only
(D) I, II, III, IV, and V

44. What is the primary characteristic of the plant 'Kuṭaja' as per Ayurvedic descriptions?
(A) A massive and high-quality timber-yielding tree
(B) Medicinal plant for gastrointestinal disorders
(C) A sacred grass used strictly in ancient fire rituals
(D) An aquatic plant species yielding various edible seeds

45. Consider the following statements regarding botanical characteristics.
Statement I: 'Fig' or 'Gular' is traditionally considered an inauspicious plant and avoided in sacred groves.
Statement II: The Coconut tree is widely recognized for its diverse benefits, including fruits and leaves in social forestry.
In light of the above statements, choose the

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(C) A is true but R is false.
(D) A is false but R is true.

84. The text 'Mṛgapakṣiśāstra' is best described as:
(A) Treatise on preparing medicines from minerals
(B) Manual on constructing various irrigation canals
(C) Detailed culinary guide for roasting various meats
(D) Zoological text describing animals and birds

85. Which of the following is an unhealthy food habit explicitly mentioned in ancient dietary guidelines?
(A) Eating meals within a clean and pleasant environment
(B) Consuming meals while chewing food very thoroughly
(C) Eating food that is extremely dry and unctuousness-free
(D) Eating meals while maintaining full concentration

86. What is the main ecological advantage of maintaining trees like 'Tamarind' and 'Bilvā' in social forestry?
(A) They are fast-growing timber for immediate logging.
(B) They yield fruits with strong medicinal value.
(C) They are invasive species that clear out underbrush.
(D) They deplete groundwater efficiently to stop floods.

87. Identify the correct statement regarding the 'Ark' plant (Calotropis).
(A) Primarily a large timber tree used in ship building
(B) Yields a sweet fruit that is commonly consumed daily
(C) An aquatic plant species found only in deep lakes
(D) Sacred medicinal shrub used in Ayurvedic rituals

88. Match List I (Tree/Plant) with List II (Key Attribute) and choose the correct answer:
List I: Tree/Plant
P. Saptaparṇa
Q. Khadira
R. Śamī
S. Candana
List II: Key Attribute
1. Highly valued for aromatic heartwood
2. Known for its seven-leaf clusters, used in fever remedies
3. Renowned for its astringent heartwood, used in skin diseases
4. Venerated in the Mahabharata, culturally significant tree
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-1, Q-4, R-3, S-2

89. Which of the following best defines the concept of 'Recreational Gardens' in ancient India?
(A) Gardens strictly meant for growing commercial cash crops
(B) Barren lands used for grazing of military horses
(C) Designed green spaces for royal relaxation
(D) Deep forests restricted from all human entry

90. Which of the following ancient texts deals with both the layout of recreational gardens and the treatment of plant diseases?
(A) Upavana Vinōda
(B) Pathyāpathyaviniścaya
(C) Gajāyurveda
(D) Bhojanakutūhala

91. The tree 'Palāśa' is commonly known as the Flame of the Forest. What is its significance in ancient life sciences?
(A) It is used exclusively as a building material for forts.
(B) It is a primary source of edible grains.
(C) It is known for its highly poisonous leaves that kill surrounding flora.
(D) Its flowers, seeds, and bark are used in traditional medicine and sacred rituals.

92. Identify the incorrect statement concerning ancient agricultural practices.
(A) Cow dung was widely used as a primary manure.
(B) Crop rotation was completely unknown to ancient Indian farmers.
(C) Sowing of seeds was often done considering

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(A) Smearing cut branches with cow dung and honey
(B) Scientific genetic modification of plant seeds
(C) Using advanced synthetic hormonal rooting agents
(D) Completely burning root systems before replanting

57. What is the role of 'Kapittha' in the context of sacred groves and social forestry?
(A) It is solely an ornamental grass species
(B) It is a poisonous vine used to deter pests
(C) Fruit-bearing tree valued for medicinal uses
(D) It is an aquatic plant species purifying water

58. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Sacred groves (Pavitra Upavana) serve as decentralized mechanisms for protecting endemic plant species.
Reason (R): Cultural and religious taboos strictly prohibit the felling of trees within these specific areas, thereby ensuring long-term conservation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

59. Identify the text that acts as a comprehensive encyclopedia, containing sections on arboriculture (Vṛkṣāyurveda), astrology, and planetary movements.
(A) Gajāyurveda
(B) Kṛṣi Gīta
(C) Pākadarpaṇa
(D) Bṛhat Samhitā

60. 'Kṛṣiparāśara' success of agriculture associated with:
(A) The exact shape of the pleasure gardens
(B) The timely prediction and arrival of rainfall
(C) The surgical removal of animal tumors
(D) The culinary preparation of rice

61. Which of the following represents a primary symptom of a plant disease as described in Vṛkṣāyurveda?
(A) Excessive production of sweet fruits
(B) Rapid multiplication of roots
(C) Premature yellowing and dropping of leaves
(D) Unusually bright green coloration of the stem

62. Consider the following statements regarding animal sciences.
Statement I: Mṛgāyurveda includes the classification, diagnosis, and treatment of diseases in animals.
Statement II: Gajāyurveda strictly deals with the treatment of avian species.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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63. Match List I (Animal/Bird science text) with List II (Core subject) and choose the correct answer:
List I: Animal/Bird science text
P. Mṛgapakṣiśāstra
Q. Aśvāyurveda
R. Gajāyurveda
S. Pālakāpyasaṃhitā
List II: Core subject
1. Elephants
2. Elephants (authored by Sage)
3. General Animals and Birds
4. Horses
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

64. A practitioner of traditional Mṛgāyurveda is called to treat a horse with lameness. The practitioner will most likely consult which of the following texts?
(A) Pākadarpaṇa
(B) Śālihotrasaṃhitā
(C) Kṛṣiparāśara

wishes
(B) Desert-dwelling plant whose fruit yields oil
(C) A massive tree used solely for making war chariots
(D) A highly fragrant flower species used in cooking

103. Consider the following trees:
I. Nīmba
II. Āmra
III. Bilvā
IV. Aśokā
Which of the above are frequently integrated into sacred groves for their socio-religious and medicinal value?
(A) I and II only
(B) III and IV only
(C) I, II, and III only
(D) I, II, III, and IV

104. The text 'Pathyāpathyaviniścaya' would most likely guide a practitioner in determining:
(A) Whether a food is beneficial during fever
(B) The exact physical dimensions of an elephant stall
(C) The distance between mango trees in a royal orchard
(D) The systematic surgical removal of a bird's wing

105. A horticulturist is designing a recreational garden based on ancient Indian principles. Which text would provide the most competent structural guidelines?
(A) Pākadarpaṇa
(B) Mṛgapakṣiśāstra
(C) Upavana Vinōda
(D) Gajāyurveda

106. Consider the following statements regarding animal classification.
Statement I: The traditional classification of animals was highly primitive and lacked any systematic observation.
Statement II: Mṛgapakṣiśāstra provides a detailed observational classification and description of various animals and birds.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

107. Which of the following represents a healthy and balanced recipe approach according to ancient texts?
(A) Using stale ingredients heavily masked with spices
(B) Combining equal parts of incompatible foods to neutralize them
(C) Boiling all vegetables until they lose their natural color and texture entirely
(D) Incorporating all six tastes (Shadrasa) appropriately tailored to the consumer's dosha

108. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Ancient Indians practiced plant grafting techniques long before modern horticulture.
Reason (R): Texts like Bṛhat Samhitā explicitly describe methods of joining different plant parts and applying protective medicinal pastes to ensure successful grafting.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

109. Which of the following is not traditionally classified as a sacred or medicinal tree in social forestry?
(A) Śiṃśapā
(B) Saptaparṇa
(C) Parthenium (Gajar ghas)
(D) Punnāga

110. Identify the incorrect statement regarding 'Mṛgāyurveda'.
(A) It involves the diagnosis and treatment of animal diseases.
(B) It includes specialized branches like Gajāyurveda and Aśvāyurveda.

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List I: Tree/Plant
P. Nīmba
Q. Āmra
R. Tulasī
S. Uśīra
List II: Key Attribute/Use
1. Highly revered sacred herb, immunomodulator
2. Sweet fruit, leaves used in auspicious ceremonies
3. Bitter taste, potent antibacterial properties
4. Fragrant root grass, highly cooling
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-1, S-4

164. A practitioner applies an ointment to an elephant suffering from a skin lesion, drawing knowledge strictly from ancient texts. This scenario is a practical application of:
(A) Kṛṣiparāśara
(B) Pākadarpaṇa
(C) Kṛṣi Gīta
(D) Gajāyurveda

165. The text 'Upavana Vinōda' details the creation of a 'Pramadavana'. What is a Pramadavana?
(A) A dense and impenetrable wild forest area
(B) A royal battlefield cleared of all local trees
(C) Royal garden for recreation and beauty
(D) A highly specialized kitchen for the royal king

166. Identify the exception among the following healthy cooking and eating methods.
(A) Cooking food thoroughly to make it digestible
(B) Reheating food multiple times over several days before consumption
(C) Customizing food based on the geographical region
(D) Including all essential tastes in the daily diet

167. Which ancient concept addresses the 'right methods of eating' including concentration and mindfulness during a meal?
(A) Kunapa Jala
(B) Pramadavana
(C) Viruddha Ahara
(D) Aṣṭa Āhāra Vidhi Viśeṣāyatana

168. Consider the following trees associated with Sacred Groves:
I. Saptaraṃgī
II. Aśvatthā
III. Fig (Gular)
IV. Banana
V. Devadāru
Which of the above are recognized as sacred grove plants or beneficial social forestry trees?
(A) I, II, and III only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, III, IV, and V

169. What is the fundamental purpose of 'plant grafting techniques' as described in ancient Vṛkṣāyurveda?
(A) To completely alter the genetic DNA of plants
(B) To destroy the host tree entirely and instantly
(C) Combine desirable traits of different plants
(D) To stop plants from various photosynthesizing

170. Which of the following accurately describes the 'Ark' plant in traditional taxonomy?
(A) Sacred shrub used in Ayurvedic therapies
(B) It is a massive banyan tree variety
(C) It is a sweet edible vine grown in gardens
(D) It is a specific type of aquatic fern

171. The historical text 'Pālakāpyasaṃhitā' is an authoritative milestone in the field of:
(A) Culinary recipes for desserts
(B) Astrological rainfall prediction
(C) Grafting of mango trees
(D) Elephant anatomy and treatment

172. Consider the following statements regarding dietary management.
Statement I: A balanced diet in ancient texts is universally identical for all individuals regardless of their constitution.
Statement II: The concept of a balanced diet involves eight dynamic factors, including the processing and combination of food.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.

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through specific plant treatments.
Statement II: Mṛgapakṣiśāstra strictly forbids any human interaction with birds.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

121. The term 'Pavitra Upavana' translates to:
(A) Royal Kitchens
(B) Elephant Stables
(C) Sacred Groves
(D) Agricultural Fields

122. Which of the following trees is explicitly mentioned as beneficial for social forestry and is famous for its long, pod-like sour fruits?
(A) Tamarind
(B) Kapittha
(C) Śiṃśapā
(D) Saptaraṃgī

123. Arrange the following conceptual steps of dietary management as prescribed in Pākaśāstra in the correct chronological flow of application:
I. Assessment of the individual's constitution (Prakriti)
II. Selection of wholesome ingredients (Pathya)
III. Application of correct cooking methods (Karana)
IV. Consumption in right quantity and environment (Rashi and Upayokta)
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, II, I, IV

124. Which of the following best describes the ecological role of the 'Bagaraḍa' (Banyan/Fig varieties) in ancient social forestry?
(A) To be harvested immediately for everyday firewood
(B) To provide shade and support avian biodiversity
(C) To act as a poisonous barrier against wild animals
(D) To produce high-value commercial spice products

125. Identify the exception among the following 'Right methods of eating' mentioned in Pākaśāstra.
(A) Consuming freshly cooked and warm meals daily
(B) Eating within a clean and pleasant environment
(C) Eating only when famished to the point of fainting
(D) Chewing various food items carefully without rushing

126. What is the traditional significance of the 'Devadāru' tree?
(A) Small medicinal herb used for treating common colds
(B) Tropical fruit tree grown primarily in coastal regions
(C) Aquatic plant species commonly used in daily cooking
(D) Sacred Himalayan cedar used for timber and oil

127. Which text serves as a major textual source for traditional Indian agricultural practices, focusing heavily on meteorology, cattle management, and farming tools?
(A) Kṛṣiparāśara
(B) Bhojanakutūhala
(C) Pākadarpaṇa
(D) Śālihotrasaṃhitā

128. Consider the following statements about 'Upavana Vinōda':
I. It is a treatise dedicated to the science of arboriculture.
II. It discusses the construction of recreational gardens.
III. It outlines methods for the treatment of plant diseases.
IV. It details the surgical procedures for human cataracts.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I and II only
(D) I, II, III, and IV

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correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

182. Which of the following correctly describes 'Kṛṣiparāśara'?
(A) A poetic text based on cooking various meats
(B) Agricultural text on rainfall and farming
(C) Ancient manual focusing strictly on human surgery
(D) Specialized manual on treating avian flu strains

183. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Maintaining sacred groves (Pavitra Upavana) is an ancient competency that naturally supports social forestry.
Reason (R): Sacred groves not only protect ecologically vital trees like Śamī and Devadāru from exploitation but also provide sustainable resources like fallen leaves and fruits to the community.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

184. The 'Banana' plant is heavily integrated into Indian social and religious life. Which of the following is not a traditional benefit derived from it?
(A) High-quality hardwood timber for building ships
(B) Leaves used as biodegradable dining plates
(C) Nutritious fruits for consumption
(D) Use of its stem and flower in cooking

185. Identify the correct pair of a text and its primary subject.
(A) Pālakāpyasaṃhitā - Culinary science
(B) Kṣemakutūhala - Elephant husbandry
(C) Bhojanakutūhala - Culinary science and dietetics
(D) Aśvāyurveda - Plant grafting

186. Which cause-and-effect relationship is reflected in the traditional practice of 'Right methods of eating'?
(A) Mindful eating ensures optimal digestion.
(B) Eating while standing causes food to digest instantly.
(C) Eating extremely hot food causes permanent bone damage.
(D) Eating one type of grain causes superhuman strength.

187. The tree 'Aśvatthā' (Sacred Fig) is venerated in ancient texts. Where is it typically planted?
(A) Inside the traditional royal kitchen
(B) Only in the deep and salty ocean waters
(C) Exclusively inside royal bedrooms of kings
(D) In sacred groves and temple vicinities

188. Match List I (Pākaśāstra Concept) with List II (Meaning) and choose the correct answer:
List I: Pākaśāstra Concept
P. Viruddha Ahara
Q. Pathya
R. Karana
S. Desha
List II: Meaning
1. Wholesome dietary regimen
2. Incompatible or antagonistic food combination
3. Habitat or geographical consideration
4. Methods of processing or cooking food
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-3, S-4

189. Which of the following texts is considered an encyclopedia that includes a crucial chapter on Vṛkṣāyurveda, detailing the preparation of seeds, planting, and grafting?
(A) Kṣemakutūhala
(B) Mṛgapakṣiśāstra
(C) Bṛhat Samhitā
(D) Pākadarpaṇa

190. What is a defining feature of 'Social Forestry' as conceptualized in traditional ancient Indian texts?

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(B) Mṛgapakṣiśāstra
(C) Pākadarpaṇa
(D) Pālakāpyasaṃhitā

138. Match List I (Ayurvedic/Dietary Concept) with List II (Description in Pākaśāstra) and choose the correct answer:
List I: Ayurvedic/Dietary Concept
P. Prakriti
Q. Karana
R. Desha
S. Kala
List II: Description in Pākaśāstra
1. The processing or preparation method of food
2. The geographical habitat of the food and consumer
3. The inherent nature or constitution of the food
4. The season or time of consumption
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-4, R-3, S-1

139. Which of the following is considered an unhealthy food habit?
(A) Customizing diet according to one's individual constitution
(B) Drinking a moderate amount of water during meals
(C) Consuming locally grown seasonal vegetables
(D) Eating food that is excessively cold and dry on a regular basis

140. A farmer applies smoke from burnt neem leaves and cow dung to his fruit orchard. What is the most appropriate reason for this action based on Vṛkṣāyurveda?
(A) To artificially ripen the various fruits instantly
(B) Control pests through medicinal fumigation
(C) To warm the trees effectively during peak summer
(D) To change the specific color of the tree bark

141. The text 'Pathyāpathyaviniścaya' strictly classifies foods into two categories. These are:
(A) Sweet and Sour
(B) Plant-based and Animal-based
(C) Wholesome and Unwholesome
(D) Raw and Cooked

142. Consider the following statements regarding the Bilvā tree.
Statement I: The 'Bilvā' (Bael) tree is highly revered, and its fruits are traditionally used to treat gastrointestinal disorders like dysentery.
Statement II: Social forestry strictly forbids the planting of Bilvā trees due to their massive water consumption.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

143. Consider the following factors associated with sacred groves:
I. Conservation of rare medicinal herbs
II. Protection of large old-growth trees
III. Prohibition of mass logging due to cultural taboos
IV. Introduction of invasive foreign timber species for profit
V. Preservation of local microclimates
Which of these accurately reflect the benefits and nature of Pavitra Upavana?
(A) I, II, and III only
(B) II, III, IV, and V only
(C) I, II, III, and V only
(D) I, II, III, IV, and V

144. Identify the exception among the following historical milestones of ancient life sciences.
(A) Development of Kunapa Jala for plant nutrition
(B) Synthesis of chemical fertilizers like Urea
(C) Detailed anatomical study of elephants and horses
(D) Formulation of dietary regimens based on doshas

145. A case study in Mṛgāyurveda describes a bird suffering from wing paralysis. Which text would

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(C) It outlines the administration of herbal medicines to animals.
(D) It completely ignores the dietary needs of domestic animals.

111. What is the literal meaning and significance of 'Kṣemakutūhala'?
(A) A renowned text on dietetics, cooking, and wellbeing
(B) A text on the architecture of forts
(C) A manual on the art of warfare
(D) A text detailing the anatomy of the horse

112. According to the principles of a balanced diet in Pākaśāstra, 'Desha' refers to:
(A) The specific quantity of various foods consumed
(B) Geographic region influencing dietary choices
(C) The specific utensils used for everyday cooking
(D) The specific time of day each meal is eaten

113. Match List I (Food concept) with List II (Description) and choose the correct answer:
List I: Food concept
P. Pathya
Q. Apathya
R. Samyoga
S. Rashi
List II: Description
1. Unwholesome or harmful food
2. Wholesome or beneficial food
3. The specific measure or quantity of food
4. The combination of different food items
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-1, R-3, S-4
(D) P-1, Q-2, R-4, S-3

114. Which cause-and-effect scenario demonstrates the concept of customizing food according to seasons (Kala)?
(A) Consuming hot soups in winter prevents Vata cold ailments.
(B) Eating heavy and rich foods in summer causes better digestion.
(C) Drinking ice water during monsoon seasons causes enhanced immunity.
(D) Fasting entirely during various spring months causes weight gain.

115. The 'Pakar' tree, often found in sacred groves, is botanically associated with which genus?
(A) Mangifera
(B) Azadirachta
(C) Ficus
(D) Santalum

116. Identify the correct pair of a text and its famous personality/author.
(A) Kṛṣiparāśara - Śālihotrasaṃhitā
(B) Gajāyurveda - Parāśara
(C) Aśvāyurveda - Pālakāpya
(D) Pākadarpaṇa - Nala

117. Which of the following is considered a 'Milk-tree' known for yielding sticky white sap and highly nutritious large fruits?
(A) Āmra (Mango)
(B) Candana (Sandalwood)
(C) Panasa (Jackfruit)
(D) Devadāru

118. Consider the following ancient life sciences branches:
I. Vṛkṣāyurveda
II. Mṛgāyurveda
III. Gajāyurveda
IV. Aśvāyurveda
V. Pākaśāstra
Which of these directly relate to the diagnosis, treatment, and wellbeing of living beings (plants or animals)?
(A) I and II only
(B) I, II, III, and IV only
(C) II, III, and IV only
(D) I, II, III, IV, and V

119. A farmer wants to improve the health of his crops using a traditional ancient manure. He decides to use fermented animal remains, dung, and herbs. This formulation is classically known as:
(A) Viruddha Ahara
(B) Pathya
(C) Samyoga
(D) Kunapa Jala

120. Consider the following statements regarding ancient sciences.
Statement I: Bṛhat Samhitā provides methods for changing the fragrance and color of flowers

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155. A chef prepares a meal using ingredients that are fundamentally contradictory in their potencies (e.g., heating and cooling). In ancient Pākaśāstra, this error is categorized as:
(A) Matra Viruddha
(B) Desha Viruddha
(C) Kala Viruddha
(D) Viruddha Ahara (Veerya Viruddha)

156. The text 'Bhojanakutūhala' provides extensive details on:
(A) Exact geometric measurements of royal battlefields
(B) Food ingredient properties and dietary rules
(C) Methods of extracting various venoms from snakes
(D) Celestial constellations used for planting trees

157. Which cause-and-effect principle underlines the concept of 'Samyoga' (combination) in a balanced diet?
(A) Combining any two foods causes nutrition to drop to zero
(B) Combining foods of same color causes a mental imbalance
(C) Creating new properties by combining specific foods
(D) Combining solid and liquid foods causes sudden suffocation

158. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Sacred groves are an early and highly effective example of community-driven social forestry and biodiversity conservation.
Reason (R): They integrate the economic benefits of non-timber forest products (like fruits and leaves) with deep-rooted spiritual restrictions against destructive logging.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

159. Identify the incorrect statement regarding the 'Coconut' tree in the context of ancient social forestry.
(A) It is considered an inauspicious tree and is banned from sacred groves.
(B) It is valued as a 'Kalpavriksha' because every part of it is useful.
(C) Its leaves, fruits, and trunk are highly beneficial for the community.
(D) It provides significant economic and nutritional benefits.

160. What is the traditional use of the 'Khadira' tree in Ayurveda and ancient daily life?
(A) It is solely utilized for making industrial paper
(B) Extract used for oral care and skin diseases
(C) It yields highly toxic fruit used as arrow poison
(D) It is an aquatic plant used to weave fishing nets

161. Which of the following best defines 'Mṛgāyurveda'?
(A) The science of predicting annual agricultural yields
(B) Veterinary science for animal health and diseases
(C) Specialized art of cultivating herbs in a nursery
(D) Textual rules for constructing complex royal palaces

162. Consider the following statements regarding Ayurvedic flora.
Statement I: 'Arjuna' is a highly valued medicinal tree in Ayurveda whose bark is traditionally used as a cardiac tonic.
Statement II: 'Arjuna' trees are typically found only in extreme desert environments and have no leaves.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

163. Match List I (Tree/Plant) with List II (Key Attribute/Use) and choose the correct answer:

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129. The concept of identifying the exact 'Dosha' imbalance in an animal before administering herbal medicine is a core competency of:
(A) Pākaśāstra
(B) Mṛgāyurveda
(C) Vṛkṣāyurveda
(D) Kṛṣiśāstra

130. Identify the correct statement regarding 'Gajāyurveda'.
(A) It covers the capture, taming, diet, and disease treatment of elephants.
(B) It was developed primarily to manage agricultural pests.
(C) It is an exclusive chapter within the culinary text Kṣemakutūhala.
(D) It prohibits the use of medicinal herbs on animals.

131. Consider the following statements regarding the Kapittha tree.
Statement I: The Kapittha tree produces fruits that are highly valued in traditional medicine for digestive issues.
Statement II: The wood of the Kapittha tree is considered too toxic to touch and is strictly avoided.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

132. The 'Aśokā' tree is frequently planted in sacred groves. What is its predominant association in ancient Indian tradition?
(A) It is used exclusively as a lethal botanical poison
(B) It is known for massive and sweet edible yellow fruits
(C) It is an aquatic weed that purifies stagnant water
(D) Symbol of fertility associated with female health

133. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Ancient agricultural texts heavily prescribed the customization of seeds and sowing times according to specific seasons and lunar phases.
Reason (R): Understanding the cosmic and seasonal cycles was believed to optimize seed germination and protect crops from untimely weather changes.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

134. Which of the following represents a cause-and-effect relationship in traditional food combinations (Viruddha Ahara)?
(A) Mixing honey and warm water causes immediate weight loss without side effects.
(B) Consuming milk with sour fruits causes digestive toxins (Ama) and skin disorders.
(C) Eating rice with ghee causes severe dehydration.
(D) Combining wheat and cooked vegetables causes instantaneous food poisoning.

135. The term 'Saptaparṇa' refers to a tree whose leaves typically grow in clusters of:
(A) Three
(B) Five
(C) Seven
(D) Nine

136. Identify the incorrect pair of a plant and its common traditional use.
(A) Viṣamuṣṭi - Daily nutritional supplement for pregnant women
(B) Tulasī - Respiratory health and sacred rituals
(C) Khadira - Oral care and skin ailments
(D) Candana - Cooling paste for skin and rituals

137. Which prominent text outlines the exact methodologies of cooking, boiling, and roasting various foods to preserve their nutritional qualities?
(A) Śālihotrasaṃhitā

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(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

173. Arrange the following conceptual stages of animal healthcare in Mṛgāyurveda in logical order of practice:
I. Treatment and administration of herbal drugs
II. Classification and understanding of animal anatomy
III. Diagnosis of the disease and doshic imbalance
IV. Observation of behavioral symptoms
(A) II, IV, III, I
(B) I, II, III, IV
(C) IV, III, II, I
(D) II, I, IV, III

174. Which of the following represents a most appropriate method to prevent plant diseases according to ancient Indian agriculture?
(A) Uprooting plants at the first sign of yellowing
(B) Flooding the field continuously for a whole month
(C) Applying unfermented human waste directly to roots
(D) Treating seeds with herbs before sowing

175. The term 'Saptaraṃgī' refers to a medicinal plant historically recognized for its efficacy in managing which specific condition?
(A) Diabetes and metabolic disorders
(B) Various types of sudden hair loss
(C) Severe and painful bone fractures
(D) Progressive and opaque cataracts

176. Identify the incorrect statement regarding 'Pathyāpathyaviniścaya'.
(A) It provides a detailed list of what is beneficial to consume.
(B) It completely ignores the impact of diseases on dietary choices.
(C) It helps in customizing diets for sick individuals.
(D) It acts as a guide for avoiding unwholesome foods.

177. Which ancient text translates literally as "The Mirror of Culinary Arts"?
(A) Kṛṣiparāśara
(B) Pākadarpaṇa
(C) Gajāyurveda
(D) Kṛṣi Gīta

178. Consider the following practices:
I. Eating in a disturbed, noisy environment
II. Eating before the digestion of the previous meal
III. Eating food that is appropriate to one's constitution
IV. Eating extremely fast without chewing
Which of the above are classified as 'Unhealthy food habits'?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

179. A practitioner uses 'Viṣamuṣṭi' in a formulation. According to traditional Ayurvedic pharmacology, what must be done to this plant before administration?
(A) It must be eaten raw in large nutritional doses
(B) It must be mixed with equal parts of snake poison
(C) It must undergo strict purification (Śodhana)
(D) It must be exposed to moonlight for a whole decade

180. The traditional text 'Śālihotrasaṃhitā' is primarily dedicated to:
(A) Avian (Bird) species
(B) Bovine (Cow) management
(C) Elephant (Gaja) taming
(D) Equine (Horse) science

181. Consider the following statements regarding the Tamarind tree.
Statement I: The 'Tamarind' tree is valued in social forestry for its shade and its sour fruits used extensively in Indian cuisine.
Statement II: Tamarind is historically considered a 'Milk-tree' (Kshira Vriksha).
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are

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historically be the most relevant foundational reference for avian diseases?
(A) Kṛṣiparāśara
(B) Mṛgapakṣiśāstra
(C) Bhojanakutūhala
(D) Vṛkṣāyurveda

146. Which cause-and-effect relationship correctly demonstrates the application of 'Karana' (processing) in Pākaśāstra?
(A) Churning yogurt changes its inherent digestion
(B) Soaking lentils causes them to be impossible to digest
(C) Burning meat allows it to retain all natural vitamins
(D) Freezing fruits causes their innate heat to multiply

147. What is the primary characteristic of the 'Śiṃśapā' tree in traditional Indian forestry?
(A) Small flowering shrub species used only in garlands
(B) Poisonous vine species that strangles various trees
(C) Highly valued timber tree known for its strength
(D) Aquatic plant species commonly found in the Ganges

148. Identify the correct statement regarding 'Kṛṣi Gīta'.
(A) It primarily focuses on surgical techniques for humans
(B) It is a traditional culinary text written by King Nala
(C) It outlines construction of modern glass greenhouses
(D) Agricultural text imparting wisdom in songs

149. The practice of customizing a diet based on whether a person has a Vata, Pitta, or Kapha constitution refers to which of the eight factors of a balanced diet?
(A) Rashi
(B) Samyoga
(C) Upayokta (the consumer)
(D) Desha

150. Which prominent tree is mentioned as having 'milk' (Kshira) and is known for producing the largest tree-borne fruit in the world?
(A) Āmra
(B) Panasa (Jackfruit)
(C) Kapittha
(D) Nīmba

151. Consider the following statements regarding Punnāga.
Statement I: The tree 'Punnāga' is renowned for its fragrant flowers and seeds that yield a medicinal oil.
Statement II: 'Punnāga' is strictly an indoor decorative plant that cannot survive in forests.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

152. Which branch of ancient science broadly covers the diagnosis, treatment, and wellbeing of trees?
(A) Vṛkṣāyurveda
(B) Pākaśāstra
(C) Mṛgāyurveda
(D) Pavitra Upavana

153. Consider the following texts:
I. Gajāyurveda
II. Śālihotrasaṃhitā
III. Kṣemakutūhala
IV. Pālakāpyasaṃhitā
Which of the above belong strictly to the domain of Mṛgāyurveda?
(A) I and II only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

154. Identify the correct pair of a term and its English equivalent.
(A) Pavitra Upavana - Sacred Groves
(B) Pākaśāstra - Veterinary Science
(C) Mṛgāyurveda - Science of Cooking
(D) Kṛṣiśāstra - Elephant Husbandry

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(A) Eradicating native species for commercial crops
(B) Creating exclusive hunting reserves for the king
(C) Burning down forests to create agricultural land
(D) Planting mixed trees for community benefits

191. Consider the following statements regarding animal and plant sciences.
Statement I: Mṛgāyurveda encompasses the health and treatment of all animal species, including specialized branches for elephants and horses.
Statement II: Vṛkṣāyurveda is a branch of medicine dedicated solely to the treatment of human skin diseases.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

192. Which of the following is an exception to the category of trees planted in sacred groves?
(A) Sandalwood
(B) Plastic Vine
(C) Palāśa
(D) Tulasī

193. Consider the following trees:
I. Kapittha
II. Bilvā
III. Aśokā
IV. Āmalaka
V. Punnāga
Which of these are generally described as Ayurvedic medicine trees planted for community benefits?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, IV, and V only
(D) I, II, III, IV, and V

194. A horticulturist attempting to recreate an ancient 'Recreational Garden' (Pramadavana) would focus on:
(A) Aesthetic arrangement of plants and water
(B) Maximizing annual grain yield per square foot
(C) Building large and sturdy stables for war horses
(D) Planting only toxic plants to deter enemy spies

195. Which historical text translates to "Curiosity about Food" and provides extensive treatises on dietetics?
(A) Upavana Vinōda
(B) Kṛṣiparāśara
(C) Bhojanakutūhala
(D) Pālakāpyasaṃhitā

196. Identify the incorrect statement regarding the 'Right methods of eating'.
(A) One should eat in a clean and peaceful environment.
(B) One should consider their own constitution (Prakriti) before eating.
(C) One should not eat too fast or too slow.
(D) One should eat before the previous meal has been digested to maintain continuous energy.

197. The tree 'Śamī' is highly revered in ancient texts and is known for its:
(A) Massive edible sweet fruits that resemble apples
(B) Poisonous sap that kills all local vegetation
(C) Cultural significance and use in fire rituals
(D) Soft wood used to carve delicate royal statues

198. Which of the following is a primary characteristic of a 'Balanced Diet' as per ancient Indian dietary sciences?
(A) It consists entirely of raw and uncooked meats
(B) Includes six tastes tailored to individual dosha
(C) It relies exclusively on imported foreign ingredients
(D) It strictly avoids the use of various ghee and spices

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(A) Unique combination of food substances
(B) The geographical origin of the food
(C) The specific method of frying the food
(D) The specific time the food is consumed

235. Which of the following is traditionally considered an unhealthy combination of foods?
(A) Consuming warm milk with crushed almonds
(B) Mixing rice with cooked lentils
(C) Eating seasonal fruits alone
(D) Eating fish and milk together

236. Identify the incorrect statement regarding 'Devadāru'.
(A) It is considered a sacred tree.
(B) It is a small vine that produces sweet berries.
(C) It is a species of cedar found in the Himalayas.
(D) Its wood and oil have prominent Ayurvedic medicinal uses.

237. Which concept dictates that food should be customized according to the place (e.g., dry arid region vs. wet coastal region)?
(A) Kala
(B) Karana
(C) Desha
(D) Rashi

238. Match List I (Tree/Plant) with List II (Ayurvedic/Ecological description) and choose the correct answer:
List I: Tree/Plant
P. Amalaka
Q. Bilvā
R. Saptaparṇa
S. Śiṃśapā
List II: Ayurvedic/Ecological description
1. Indian Rosewood, valued timber and medicinal tree
2. Bael tree, sacred, fruits used for digestive ailments
3. Amla, extremely rich in Vitamin C, potent rejuvenator
4. Seven-leaved tree, bark used for malarial fevers
(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-1, Q-4, R-3, S-2

239. The ancient practice of preparing a highly nutritious liquid fertilizer for plants using fermented meat, bone marrow, and herbs is known as:
(A) Kunapa Jala
(B) Pathya
(C) Pramadavana
(D) Viruddha Ahara

240. Which text fundamentally deals with the identification of 'wholesome' and 'unwholesome' diets for healthy living and during diseases?
(A) Kṛṣiparāśara
(B) Pathyāpathyaviniścaya
(C) Gajāyurveda
(D) Śālihotrasaṃhitā

241. Consider the following statements regarding Ayurvedic flora.
Statement I: The tree 'Arjuna' is highly celebrated in Ayurvedic texts for its cardioprotective properties.
Statement II: The tree 'Palāśa' is known for its bright orange flowers and is used in traditional ceremonies.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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242. Which of the following lists represents correctly the texts primarily dedicated to Pākaśāstra?
(A) Pākadarpaṇa, Bhojanakutūhala, Kṣemakutūhala
(B) Gajāyurveda, Aśvāyurveda, Kṛṣiparāśara
(C) Upavana Vinōda, Bṛhat Samhitā, Kṛṣi Gīta
(D) Pālakāpyasaṃhitā, Mṛgapakṣiśāstra, Śālihotrasaṃhitā

243. Consider the following trees associated with Sacred groves and Social Forestry:
I. Nīmba (Neem)
II. Āmra (Mango)
III. Panasa (Jackfruit)
IV. Coconut

derived from fermented biological waste, promoting robust plant growth.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

209. Which of the following is NOT an Ayurvedic herb, tree, or plant?
(A) Kuṭaja
(B) Rafflesia
(C) Viṣamuṣṭi
(D) Uśīra-ghāsa

210. Identify the incorrect statement regarding 'Grafting' as described in ancient Vṛkṣāyurveda.
(A) It was used exclusively to create poisonous plants for warfare.
(B) It was considered a highly advanced horticultural technique.
(C) It involved binding a scion to a rootstock using mud, cow dung, and specific herbs.
(D) It was employed to improve the yield and quality of fruits.

211. What is the traditional medicinal application of 'Kuṭaja' (Holarrhena antidysenterica)?
(A) Topical application for healing bone fractures
(B) Utilization to induce deep and prolonged sleep
(C) Bark remedy for diarrhea and dysentery
(D) Utilization as a traditional cardiac stimulant

212. Consider the following statements regarding dietary rules.
Statement I: 'Pathyāpathyaviniścaya' dictates that dietary rules are rigid and cannot be modified under any circumstances, even during illness.
Statement II: Pākaśāstra allows for the customization of recipes based on the changing seasons.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

213. Match List I (Text) with List II (Author / Associated Figure) and choose the correct answer:
List I: Text
P. Pākadarpaṇa
Q. Śālihotrasaṃhitā
R. Pālakāpyasaṃhitā
S. Kṛṣiparāśara
List II: Author / Associated Figure
1. Sage Parāśara
2. King Nala
3. Sage Śālihotra
4. Sage Pālakāpya
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-2, S-3

214. Which cause-and-effect principle is reflected in the traditional practice of planting 'Nīmba' (Neem) near households?
(A) Planting Neem causes the soil to become barren
(B) Volatile oils from leaves purify surrounding air
(C) Planting Neem causes a huge rise in mosquitoes
(D) Neem roots cause building foundations to crumble

215. The 'Uśīra-ghāsa' (Vetiver) is celebrated in ancient texts primarily for its:
(A) Production of very sweet and edible fruits
(B) Having sharp thorns commonly used for fencing
(C) Toxic leaves used for agricultural pest control
(D) Cooling properties and fragrant roots for mats

216. Which prominent text serves as an extensive guide on predicting rain and managing agricultural activities based on celestial observations?
(A) Kṛṣiparāśara
(B) Bhojanakutūhala

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(C) Gajāyurveda
(D) Kṣemakutūhala

217. Identify the correct description of the 'Bagaraḍa' plant.
(A) A tiny and delicate medicinal creeper plant
(B) A type of deep-sea algae found in the ocean
(C) Banyan variety used for shade and stability
(D) A flowering bulb species used for making perfumes

218. Consider the following statements regarding ancient Pākaśāstra:
I. It strongly advocates for a balanced diet encompassing all six tastes.
II. It considers the combination of food (Samyoga) as a critical factor for health.
III. It rejects the idea that geographical location (Desha) affects diet.
IV. It details various methods of cooking (Karana).
V. It provides lists of wholesome and unwholesome foods.
Which of the above statements are correct?
(A) I, II, III, and IV only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

219. A farmer identifies a white powdery fungal growth on the leaves of his Mango (Āmra) tree. According to traditional Vṛkṣāyurveda pest control, what is a competent organic intervention?
(A) Chopping down the entire affected tree
(B) Pouring boiling water over the tree roots
(C) Painting the trunk with synthetic lead paint
(D) Applying paste of mud and medicinal herbs

220. The eight factors (Aṣṭa Āhāra Vidhi Viśeṣāyatana) necessary to create a balanced diet include all of the following EXCEPT:
(A) Prakriti (The nature of food)
(B) Varna (The color of the room)
(C) Rashi (The specific food quantity)
(D) Karana (The method of processing)

221. Which historical milestone is fundamentally associated with the 'Upavana Vinōda'?
(A) The formulation of the first surgical anesthetic
(B) The earliest known recipe for cooking wild boar
(C) Systematic codification of arboriculture
(D) The invention of the modern metal ploughshare

222. Consider the following statements regarding Mṛgapakṣiśāstra.
Statement I: Mṛgapakṣiśāstra strictly categorizes animals based purely on mythology with no empirical observation.
Statement II: The text provides descriptions of various animals and birds, reflecting a traditional zoological classification system.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

223. Arrange the following conceptual components of traditional culinary science (Pākaśāstra) in the logical chronological order of meal preparation and consumption:
I. Determining the consumer's doshic constitution
II. Sourcing wholesome (Pathya) raw ingredients
III. Applying correct cooking methods (Karana)
IV. Consuming the food in a mindful environment
(A) I, II, III, IV
(B) II, I, III, IV
(C) III, II, I, IV
(D) I, III, II, IV

224. Which of the following is widely recognized as a 'Milk-tree' (yielding milky latex) that produces one of the most prominent large fruits used in social forestry?
(A) Candana
(B) Panasa (Jackfruit)
(C) Tulasī
(D) Śamī

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225. Identify the exception among the following 'Right methods of eating'.
(A) Eating freshly prepared, warm food
(B) Eating while engaging in intense arguments
(C) Eating an appropriate quantity (Rashi)
(D) Eating after the digestion of the previous meal

226. What is the primary characteristic of 'Tulasī' in the context of sacred groves?
(A) Sacred herb used for medicinal properties
(B) It is a massive timber tree used for construction
(C) It is a poisonous vine that requires extreme caution
(D) It is an aquatic plant floating on sacred rivers

227. Which ancient text translates broadly as the 'Song of Agriculture' and imparts farming practices in regional poetic formats?
(A) Kṣemakutūhala
(B) Pākadarpaṇa
(C) Kṛṣi Gīta
(D) Bhojanakutūhala

228. Consider the following texts:
I. Bṛhat Samhitā
II. Kṛṣiparāśara
III. Gajāyurveda
IV. Upavana Vinōda
Which of the above are recognized as textual sources for Kṛṣiśāstra and Vṛkṣāyurveda?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

229. A veterinary physician in ancient India is tasked with diagnosing and treating an ailing royal horse. The most authoritative competency-based text for this procedure would be:
(A) Pālakāpyasaṃhitā
(B) Kṛṣiparāśara
(C) Śālihotrasaṃhitā
(D) Pākadarpaṇa

230. Identify the correct pair of a Sacred Grove plant and its botanical/common identity.
(A) Devadāru - Coconut Palm
(B) Khadira - Acacia catechu
(C) Śamī - Lotus
(D) Nīmba - Mango

231. Consider the following statements regarding ancient social forestry.
Statement I: Social forestry as mentioned in famous texts only benefits the kings by providing exotic flowers.
Statement II: Ancient social forestry emphasizes the plantation of trees like Mango, Coconut, and Banana because they provide tangible benefits like leaves, fruits, and shade to the common people.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

232. What is the fundamental focus of 'Pālakāpyasaṃhitā'?
(A) The anatomy, diseases, and treatment of elephants
(B) The construction of traditional kitchens
(C) The surgical procedures for human dentistry
(D) The poetic description of monsoon clouds

233. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Ancient culinary science (Pākaśāstra) strictly prohibits the consumption of equal quantities of honey and ghee.
Reason (R): This combination is historically categorized as 'Viruddha Ahara' (incompatible food) which can produce toxic effects in the body.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

234. The term 'Samyoga' in the context of the eight factors of diet refers to:

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historical development and milestones in farming practices. When a sudden outbreak affects the orchards, the scholar initiates comprehensive plant disease management strategies derived from these classical texts. The protocols emphasize precise pest control mechanisms and the strategic application of natural manures for plants to restore soil fertility. Furthermore, the estate workers are instructed in advanced plant grafting techniques to improve the yield and resilience of various fruit-bearing species. The scholar also dedicates a section of the estate to designing recreational gardens, applying the aesthetic and botanical principles outlined in the Upavana Vinoda. By integrating practical plant health protocols with the architectural nuances of recreational gardens, the scholar demonstrates the comprehensive scope of Kṛṣiśāstra. This textual application highlights how historical personalities shaped agricultural methodologies to balance functional food production with botanical aesthetics.

Based on the above source, attempt the following five questions.

251. Which textual sources are primarily utilized by the scholar to establish agricultural protocols?
(A) Bṛhat Samhitā and Kṛṣi Gīta
(B) Kṛṣiparāśara and Upavana Vinoda
(C) Pālakāpyasaṃhitā and Gajāyurveda
(D) Kṣemakutūhala and Bhojanakutūhala

252. What is strategically applied by the scholar to restore soil fertility in the orchards?
(A) Natural manures for plants
(B) Intensive crop rotation methods
(C) Chemical pest control mechanisms
(D) Deep soil excavation techniques

253. What technique is taught to the estate workers to improve fruit-bearing species?
(A) Water harvesting methods
(B) Seed hybridization models
(C) Plant grafting techniques
(D) Canopy thinning procedures

254. Which text specifically guides the aesthetic and botanical principles for designing recreational gardens?
(A) Kṛṣiparāśara
(B) Bṛhat Samhitā
(C) Pākadarpaṇa
(D) Upavana Vinoda

255. What comprehensive scope is demonstrated by integrating plant health with the architecture of recreational gardens?
(A) Mṛgāyurveda
(B) Pākaśāstra
(C) Kṛṣiśāstra
(D) Śālihotrasaṃhitā

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Direction : Please read the following source carefully.

The broader field of Kṛṣiśāstra encompasses deep environmental and astrological insights essential for cultivation. An academic study evaluating agriculture in ancient India often turns to textual sources like the Bṛhat Samhitā and Kṛṣi Gīta to understand crop management. In a specific historical scenario, a regional administrator utilizes the Bṛhat Samhitā to predict weather patterns and determine the optimal timing for implementing plant grafting techniques. These classical milestones demonstrate how historical personalities documented the changing phases of agricultural practices. The Kṛṣi Gīta serves as an essential manual for the regional farmers, detailing the methods for diagnosing plant diseases and their management. The text guides the administrator in formulating policies regarding effective pest control and selecting appropriate manures for plants. The administrator's role extends beyond mere crop production to the establishment of meticulously planned recreational gardens for the community. Such gardens are designed not only for aesthetic appeal but also as experimental grounds for testing grafting techniques mentioned in the Bṛhat Samhitā. Through these classical texts, the administrator successfully integrates theoretical knowledge with the practical demands of ancient agriculture, ensuring sustainable agricultural milestones are achieved within the region.

Based on the above source, attempt the following five questions.

256. Which textual source is used by the regional administrator to predict weather patterns?
(A) Upavana Vinoda
(B) Bṛhat Samhitā
(C) Kṛṣi Gīta

V. Banana

Which of these trees are historically emphasized for plantation because they yield highly beneficial leaves, fruits, and medicinal properties for the community?

(A) I, II, and III only
(B) II, III, IV, and V only
(C) I, II, IV, and V only
(D) I, II, III, IV, and V

244. A practitioner designs a diet for an individual based on the season (Kala) and the individual's inherent bodily constitution (Prakriti). This practice is a core competency of:

(A) Mṛgāyurveda
(B) Kṛṣiśāstra
(C) Vṛkṣāyurveda
(D) Pākaśāstra

245. Identify the exception among the following characteristics of a 'Pramadavana' (Recreational Garden).

(A) Presence of beautiful flowering plants and creepers
(B) Construction of aesthetic water bodies and shaded walkways
(C) Exclusive cultivation of highly toxic military plants
(D) Designed primarily for royal relaxation and pleasure

246. Which cause-and-effect principle justifies the careful processing (Karana) of food in Pākaśāstra?

(A) Processing causes food to lose its nutritional value
(B) Processing causes inherent changes in food properties
(C) Processing food causes it to become instantly toxic
(D) Processing food causes physical weight to multiply

247. The text 'Upavana Vinōda' is traditionally recognized as an essential manual for:

(A) Traditional royal elephant warfare
(B) Advanced human surgical procedures
(C) Complex royal navigational astronomy
(D) Plant grafting and garden layout

248. Identify the incorrect statement regarding the 'Sacred Groves' (Pavitra Upavana).

(A) They are massive commercial timber logging zones heavily exploited for profit.
(B) They serve as a vital source of biodiversity conservation.
(C) Trees like Tulasī, Sandalwood, and Śamī are strictly protected within them.
(D) They incorporate strong cultural and religious taboos against felling trees.

249. Which famous Ayurvedic tree, whose seeds are highly toxic (Strychnos nux-vomica), requires severe purification before being used carefully in medicinal formulations?

(A) Ingudī
(B) Kuṭaja
(C) Viṣamuṣṭi
(D) Candana

250. Consider the following statements regarding ancient Indian agriculture.

Statement I: The ancient Indian agricultural system described in texts like Kṛṣiparāśara heavily relied on rainfall predictions and astronomical data.

Statement II: Methods for pest control and the application of plant manures were completely unknown to ancient Indian agriculture.

In light of the above statements, choose the correct answer:

(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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Direction : Please read the following source carefully.

The discipline of Vṛkṣāyurveda systematically addresses plant health and productivity. Consider an ancient agricultural scholar responsible for overseeing a sprawling state estate. To ensure crop vitality, the scholar relies heavily on foundational textual sources such as Kṛṣiparāśara and the Upavana Vinoda. By referencing these texts, the scholar establishes specific protocols for agriculture in ancient India, focusing closely on

199. What cause-and-effect principle justifies the prohibition of 'Viruddha Ahara' (incompatible foods)?
(A) Incompatible foods cause immediate dropping of teeth
(B) Incompatible foods cause the stomach to shrink
(C) Incompatible foods cause unnatural increase in height
(D) Disruption of metabolism and toxin formation

200. The text 'Upavana Vinōda' is traditionally recognized as a specialized chapter extracted from a larger encyclopedic work called:
(A) Śārṅgadhara Paddhati
(B) Bṛhat Samhitā
(C) Kṛṣiparāśara
(D) Pākadarpaṇa

201. Consider the following statements regarding the Betel nut tree.
Statement I: The 'Betel nut' tree is commonly integrated into sacred groves and plantation models for its socio-religious and economic importance.
Statement II: Betel nut is highly toxic and historically banned from all rituals.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

202. Which of the following trees is classically paired with the 'Banyan' (Vata) and 'Peepal' (Aśvatthā) as part of the sacred 'Triveni' or sacred fig complexes?
(A) Pakar (Ficus lacor)
(B) Nīmba
(C) Āmra
(D) Kadali

203. Consider the following texts:
I. Kṛṣiparāśara
II. Bṛhat Samhitā
III. Kṛṣi Gīta
IV. Upavana Vinōda
Which of the above texts are fundamental sources for studying ancient Indian agriculture and arboriculture?
(A) I and II only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, II, III, and IV

204. The 'Punnāga' tree is highly valued in Ayurvedic social forestry for its:
(A) Edible roots that taste like common potatoes
(B) Fragrant flowers and medicinal oil for skin
(C) Extremely lightweight wood used for making paper
(D) Ability to survive completely without water

205. Identify the correct pair of a culinary text and its core theme.
(A) Kṣemakutūhala - Veterinary surgery
(B) Mṛgapakṣiśāstra - Plant diseases
(C) Pākadarpaṇa - The art and methods of cooking
(D) Kṛṣi Gīta - Elephant taming

206. A person consistently eats large quantities of cold, dry food during the peak of the cold winter season. According to ancient dietary rules, this violates the customization of food according to:
(A) Karana
(B) Desha and Samyoga
(C) Upayokta
(D) Rashi and Kala

207. Which tree is known traditionally as 'Gular' (Ficus racemosa) and is an integral part of sacred groves?
(A) Cluster Fig
(B) Banyan
(C) Peepal
(D) Jackfruit

208. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Ancient agricultural texts emphasized the preparation of organic manures like 'Kunapa Jala' to nourish plants.
Reason (R): These traditional liquid manures provided essential macro and micronutrients

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(D) Kṛṣiparāśara

257. The Kṛṣi Gīta serves as an essential manual for which of the following purposes?
(A) Predicting regional weather patterns
(B) Designing large community gardens
(C) Tracking historical farming development
(D) Plant disease diagnosis and management

258. Besides pest control and plant diseases, what other selection does the Kṛṣi Gīta guide the administrator in?
(A) Appropriate manures for plants
(B) Astrological charting for farmers
(C) Architectural designs for estates
(D) Seed distribution for communities

259. What serves as experimental grounds for testing grafting techniques mentioned in the Bṛhat Samhitā?
(A) Agricultural grain silos
(B) Regional forest reserves
(C) Planned recreational gardens
(D) Meticulously planned orchards

260. What broad field encompasses the deep environmental and astrological insights discussed in the passage?
(A) Kṛṣiśāstra
(B) Pākaśāstra
(C) Mṛgāyurveda
(D) Vṛkṣāyurveda

Direction : Please read the following source carefully.

The specialized domain of Mṛgāyurveda forms a critical component of ancient veterinary science. In a royal stable managed by expert kṣatriyas, maintaining the health of war animals is paramount. The chief veterinarian relies extensively on textual sources such as the Pālakāpyasaṃhitā and the Gajāyurveda for precise guidelines. These texts represent significant milestones in the historical development of animal medicine. When a mysterious ailment begins to afflict the royal elephants, the veterinarian consults the Gajāyurveda for accurate diagnosis and treatment of diseases. The text offers a detailed classification and description of animals, allowing the caretaker to distinguish between varying symptoms based on the specific anatomical features of the elephants. Following the protocols outlined by historical personalities in the Pālakāpyasaṃhitā, the veterinarian formulates a targeted treatment plan. This plan involves not only the administration of herbal remedies but also strict dietary modifications suited to the specific classification of the elephant. Through rigorous application of these classical texts, the veterinarian successfully manages the outbreak. The scenario underscores the profound depth of Mṛgāyurveda in ensuring the longevity and health of vital animals through systematic diagnosis and treatment methodologies.

Based on the above source, attempt the following five questions.

261. Which specialized domain forms a critical component of ancient veterinary science?
(A) Kṛṣiśāstra
(B) Vṛkṣāyurveda
(C) Pākaśāstra
(D) Mṛgāyurveda

262. Who manages the royal stable where the health of war animals is maintained?
(A) Historical personalities
(B) Expert kṣatriyas
(C) Regional administrators
(D) Chief botanists

263. Which specific text is consulted to address the mysterious ailment afflicting the royal elephants?
(A) Śālihotrasaṃhitā
(B) Mṛgapakṣiśāstra
(C) Gajāyurveda
(D) Aśvāyurveda

264. What does the Gajāyurveda provide that allows the caretaker to distinguish between varying symptoms?
(A) Predicting astrological weather patterns
(B) Advanced plant grafting methodologies
(C) Determining factors for balanced diets
(D) Animal classification and descriptions

265. Along with the Gajāyurveda, which other textual source is used by the veterinarian for formulating protocols?
(A) Pālakāpyasaṃhitā
(B) Pathyāpathyaviniścaya

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(C) Upavana Vinoda
(D) Bhojanakutūhala

Direction : Please read the following source carefully.

Expanding upon veterinary disciplines, the historical development of Mṛgāyurveda encompasses the meticulous care of diverse species. An ancient sanctuary dedicated to the well-being of both steeds and avian species operates under the strict guidelines of multiple authoritative texts. The caretakers consult the Śālihotrasaṃhitā and Aśvāyurveda primarily for equine management, which detail the extensive classification and description of animals. These textual sources provide comprehensive methodologies for the diagnosis and treatment of diseases affecting horses. Concurrently, the Mṛgapakṣiśāstra is employed to address the health and classification of various bird species kept within the sanctuary. When an epidemic strikes both the stables and the aviaries, the head caretaker leverages the Aśvāyurveda to identify specific joint ailments in the horses. Simultaneously, the Mṛgapakṣiśāstra guides the diagnosis and treatment of respiratory diseases spreading among the birds. The caretakers meticulously follow the milestones set by early historical personalities who compiled these texts, ensuring that treatments are tailored to the distinct physiological descriptions of each animal. This integrated approach demonstrates the comprehensive nature of ancient veterinary texts in maintaining multispecies health.

Based on the above source, attempt the following five questions.

266. Which two texts are primarily consulted by caretakers for comprehensive equine management?
(A) Gajāyurveda and Mṛgapakṣiśāstra
(B) Śālihotrasaṃhitā and Aśvāyurveda
(C) Pālakāpyasaṃhitā and Śālihotrasaṃhitā
(D) Aśvāyurveda and Kṛṣi Gīta

267. Which textual source is employed to address the health and classification of bird species?
(A) Mṛgapakṣiśāstra
(B) Gajāyurveda
(C) Śālihotrasaṃhitā
(D) Aśvāyurveda

268. The head caretaker leverages the Aśvāyurveda specifically to identify ailments in which part of the horses?
(A) Hooves
(B) Respiratory system
(C) Joints
(D) Digestive tract

269. What specific type of disease among the birds is treated using the Mṛgapakṣiśāstra?
(A) Skin diseases
(B) Digestive diseases
(C) Neurological diseases
(D) Respiratory diseases

270. What is tailored to the distinct physiological descriptions of each animal based on historical milestones?
(A) Dietary food sources
(B) Habitat structures
(C) Treatments
(D) Breeding procedures

Direction : Please read the following source carefully.

The discipline of Pākaśāstra provides foundational guidelines for culinary arts and dietary wellness. In an ancient culinary academy, a master chef meticulously applies the principles from authoritative textual sources like the Pākadarpaṇa and Bhojanakutūhala. These texts mark significant milestones in the historical development of dietary science. The chef focuses on constructing a balanced diet by thoroughly understanding the diverse sources and classification of food. When preparing a royal feast, the chef consults the Pākadarpaṇa to design healthy and balanced recipes. A critical aspect of the preparation involves avoiding healthy and unhealthy combinations of foods, ensuring that the ingredients synergize perfectly. The Bhojanakutūhala offers comprehensive insights into various methods of cooking, emphasizing how different techniques alter the nutritional value of the classified food sources. By strictly adhering to these texts, the chef navigates the complexities of ancient nutrition, honoring the contributions of prominent historical personalities in the field. This systematic application guarantees that the meals served not only provide optimal nourishment but also strictly avoid any unhealthy food habits,

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thereby promoting overall physiological well-being.

Based on the above source, attempt the following five questions.

271. The master chef applies principles from which two authoritative textual sources?
(A) Kṛṣiparāśara and Pākadarpaṇa
(B) Kṣemakutūhala and Pathyāpathyaviniścaya
(C) Pākadarpaṇa and Bhojanakutūhala
(D) Bhojanakutūhala and Upavana Vinoda

272. Which text does the chef consult specifically to design healthy and balanced recipes for a royal feast?
(A) Pathyāpathyaviniścaya
(B) Pākadarpaṇa
(C) Bhojanakutūhala
(D) Kṣemakutūhala

273. What critical aspect of preparation is avoided to ensure the ingredients synergize perfectly?
(A) Unregulated heat variations
(B) Prolonged fermentation stages
(C) Excessive use of dry spices
(D) Improper food combinations

274. The Bhojanakutūhala offers comprehensive insights into which of the following?
(A) Various methods of cooking
(B) Cultivation of diverse spices
(C) Diagnosis and treatment of diseases
(D) Historical development of farming

275. The systematic application of the culinary texts guarantees the avoidance of what?
(A) Regional dietary imbalances
(B) Seasonal crop shortages
(C) Unhealthy food habits
(D) Aesthetic presentation errors

Direction : Please read the following source carefully.

Advanced applications within Pākaśāstra require the precise customization of diets based on individual and environmental variations. A renowned dietary physician utilizes the Kṣemakutūhala and Pathyāpathyaviniścaya to formulate tailored nutrition plans. These textual sources highlight the necessity of customizing food according to place, seasons, and constitution of the individual. For a patient suffering from seasonal imbalances, the physician evaluates the eight factors to be considered to create a balanced diet as outlined in the classical texts. The Pathyāpathyaviniścaya provides strict guidelines on differentiating between proper and improper dietary choices, directly addressing the consequences of unhealthy food habits. Furthermore, the Kṣemakutūhala dictates the right methods of eating, emphasizing the sequence and pace at which meals should be consumed. The physician strictly monitors the patient's adherence to healthy and balanced recipes, ensuring that the selected methods of cooking align with the individual's constitution. By integrating the environmental context of the place and the current seasons, the physician constructs a comprehensive dietary regimen. This meticulous approach underscores the sophisticated analytical framework embedded within the historical development of ancient culinary sciences.

Based on the above source, attempt the following five questions.

276. Which two textual sources does the dietary physician utilize to formulate tailored nutrition plans?
(A) Kṣemakutūhala and Pathyāpathyaviniścaya
(B) Pākadarpaṇa and the Bhojanakutūhala
(C) Bṛhat Samhitā and the regional Kṛṣi Gīta
(D) Kṣemakutūhala and the Pākadarpaṇa

277. According to the classical texts, how many factors must be considered to create a balanced diet?
(A) Four factors
(B) Six factors
(C) Ten factors
(D) Eight factors

278. Which text provides strict guidelines on differentiating between proper and improper dietary choices?
(A) Kṣemakutūhala
(B) Pathyāpathyaviniścaya
(C) Bhojanakutūhala
(D) Upavana Vinoda

279. What does the Kṣemakutūhala specifically dictate regarding dietary habits?
(A) The methods of cultivation

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establishing groves and provides instructions for their maintenance. The text serves as a manual for arboriculture, ensuring that sacred spaces are preserved with the appropriate flora to benefit both the environment and the local community.

27. (D) They are entirely devoid of religious or cultural significance.
Sacred groves are deeply rooted in religious and cultural traditions, which is the primary reason for their preservation. Communities often believe that these forests are the abode of deities, leading to strict taboos against cutting trees or harming wildlife within them. This spiritual connection acts as a powerful conservation mechanism, ensuring that these areas remain virgin forests harboring rich local biodiversity.

28. (D) I, II, III, and IV
Trees like Neem, Mango, Jackfruit, and Khadira are recognized in Ayurvedic texts for their immense social forestry benefits. They provide sustainable resources such as fruits, shade, and medicinal bark while supporting the local ecosystem. These species are frequently chosen for planting in sacred groves because they combine ecological resilience with significant therapeutic value for human communities, supporting a holistic model of forestry.

29. (C) Bilvā, Āmalaka, Kapittha
The trees Bilvā, Āmalaka, and Kapittha are ideal for social forestry based on ancient Indian principles. Bilvā is sacred and treats digestive issues, Āmalaka provides highly nutritious fruits, and Kapittha is valued for its medicinal properties. Planting this group ensures the community has access to beneficial fruits and therapeutic leaves while promoting environmental health through the use of native, hardy species.

30. (D) Panasa
The Jackfruit tree, or Panasa, is classified as a Kshira Vriksha or milk-tree in traditional texts because it yields a thick, milky sap when cut. This category of trees is often prioritized in social forestry for its robustness and diverse benefits. Panasa is particularly valued for its large, nutritious fruits and medicinal leaves, making it a staple species in ancient community-driven plantation models.

31. (C) Statement I is correct but Statement II is incorrect.
The Śamī tree holds significant cultural and ritual importance in ancient India, often being mentioned in epics like the Mahabharata. It is a hardy species typically found in sacred groves. Conversely, Devadāru is a species of Himalayan cedar, not a coastal palm tree. While Śamī is associated with rituals and ecological resilience, Devadāru is valued for its aromatic timber and medicinal oil.

32. (B) Viṣamuṣṭi
While Mango, Jackfruit, and Banana are fruit-bearing trees widely planted for mass consumption in social forestry, Viṣamuṣṭi is an exception. Known as Strychnos nux-vomica, it is highly toxic and is used only in specific, purified medicinal formulations. Due to its poisonous nature, it is not intended for general consumption and requires careful handling by experts, unlike the other nutritious fruit trees.

33. (A) Both A and R are true and R is the correct explanation of A.
Neem is a cornerstone of Indian social forestry and sacred groves due to its exceptional ecological and medicinal profile. It acts as a natural pesticide and air purifier while providing leaves, bark, and seeds used in numerous Ayurvedic treatments. Its multi-faceted benefits for both the environment and human health justify its widespread planting and protection in traditional community-led conservation efforts.

34. (A) Vetiver grass
Uśīra-ghāsa, commonly known as Vetiver grass, is celebrated in Ayurveda for its potent cooling properties and fragrant roots. It is frequently used to make traditional cooling mats and is an ingredient in many skincare formulations to treat heat-related issues. The grass is valued for its ability to prevent soil erosion while providing a sustainable source of aromatic material for daily medicinal use.

35. (C) Kuṭaja - Treatment of dysentery and diarrhea
Kuṭaja is a well-known medicinal plant found in sacred groves and used extensively in Ayurveda. Its bark and seeds are primary remedies for gastrointestinal disorders, particularly dysentery and diarrhea. Unlike trees used primarily for

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are utilized for various local applications. By systematically cultivating these specific trees, the council effectively implements historical social forestry models. This structured plantation not only secures long-term agricultural resources but also sustains the microclimate, exactly as prescribed in the ancient agricultural texts.

Based on the above source, attempt the following five questions.

286. What specific model initiated by the village council maximizes benefits from leaves and fruits?
(A) Recreational gardening
(B) Pavitra upavana
(C) Botanical aestheticism
(D) Social forestry

287. Which tree is specifically referred to as the Milk-tree in the ancient texts mentioned?
(A) Āmra
(B) Kapittha
(C) Panasa
(D) Bilvā

288. Along with aśvatthā and fig or gular, which plant is used to create a robust canopy?
(A) Nīmba
(B) Pakar
(C) Bagarāḍa
(D) Tamarind

289. Which tree is specifically utilized by the community for its protective foliage?
(A) Panasa
(B) Fig
(C) Kapittha
(D) Nīmba

290. Which two plants generate immense benefits from leaves utilized for various local applications?
(A) Aśvatthā and pakar
(B) Āmra and panasa
(C) Tamarind and bilvā
(D) Kapittha and bagarāḍa

Direction : Please read the following source carefully.

Cultivating plants for therapeutic purposes requires strict adherence to ancient botanical guidelines. An estate manager dedicates a specific sector to the growth of āyurvedika medicine herbs, trees, and plants to supply a local healing center. The manager focuses on the precise general description provided in authoritative texts for species like arjuna, candana (sandalwood), and kuṭaja. To ensure optimal growth, śamī, ark, and palāśa are planted in regions with appropriate sun exposure, based on their distinct botanical profiles. The manager carefully tends to the devadāru and khadira trees, which require specialized soil conditions. Furthermore, the estate cultivates ingudī, uśīra-ghāsa, and viṣamuṣṭi for their specific medicinal properties. The precise general description of viṣamuṣṭi is strictly followed to handle it safely due to its potent nature. The uśīra-ghāsa is planted near water channels to utilize its cooling properties. By meticulously managing these specific āyurvedika medicine herbs, trees, and plants, the estate ensures a reliable supply of authentic botanical resources. This organized cultivation reflects the practical application of ancient ecological and medical knowledge in maintaining robust healthcare resources.

Based on the above source, attempt the following five questions.

291. Which of the following herbs is planted near water channels to utilize its cooling properties?
(A) Ingudī
(B) Viṣamuṣṭi
(C) Uśīra-ghāsa
(D) Kuṭaja

292. Which two trees require specialized soil conditions according to the estate manager's guidelines?
(A) Devadāru and khadira
(B) Arjuna and candana
(C) Śamī and ark
(D) Palāśa and ingudī

293. Which plant's precise general description is strictly followed to handle it safely due to its potent nature?
(A) Uśīra-ghāsa
(B) Ingudī
(C) Kuṭaja
(D) Viṣamuṣṭi

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44. (B) Medicinal plant for gastrointestinal disorders
Kuṭaja is a prominent medicinal plant described in Ayurvedic texts for its effectiveness in treating gastrointestinal ailments. It is particularly known for its anti-dysenteric properties, with the bark and seeds used to formulate remedies for digestive infections. This functional characteristic makes it a valuable species in sacred groves, where medicinal plants were often cultivated to ensure easy access for local healthcare needs.

45. (D) Statement I is incorrect but Statement II is correct.
The Fig or Gular tree is traditionally considered auspicious and is an essential component of many sacred groves and rituals. It is valued for its fruit and ecological support. Similarly, the Coconut tree is recognized as a 'Kalpavriksha' because every part of it provides benefits, including nutritious fruits and useful leaves. Both trees are celebrated in social forestry for their diverse utility.

46. (D) Pālakāpyasaṃhitā
Pālakāpyasaṃhitā is a comprehensive ancient treatise dedicated exclusively to the science of elephants. It covers their management, breeding, and medical treatment, reflecting the high regard for elephants in ancient Indian society. While Kṛṣiparāśara deals with agriculture and Bhojanakutūhala focuses on dietetics, Pālakāpyasaṃhitā provides the deep anatomical and veterinary knowledge necessary for the care of these large and strategically important animals.

47. (A) It details the anatomy, diseases, and treatments of horses.
Aśvāyurveda is the specialized branch of veterinary science focused on horses. It provides extensive details on equine anatomy, classification, and the herbal treatment of various diseases. This knowledge was essential for maintaining the health of horses used in transport and military campaigns. It is a distinct science from Pākaśāstra and was historically authored by experts like Śālihotra to ensure equine wellbeing.

48. (B) Overeating before the digestion of a previous meal
Ancient dietary guidelines identify overeating before the previous meal is digested as a major cause of illness. This practice disrupts the digestive process and leads to the accumulation of toxic metabolic by-products. Maintaining a disciplined eating schedule allows the body to fully process nutrients and maintain metabolic balance, which is a cornerstone of health in the traditional science of Pākaśāstra.

49. (B) Śālihotra
Śālihotrasaṃhitā is the foundational text of equine medicine, and its authorship is traditionally attributed to the sage Śālihotra. He is regarded as the pioneer of veterinary science in India, specifically for his systematic study of horses. His work established the standards for horse care, diagnosis, and herbal therapy, which were followed for centuries by practitioners across the Indian subcontinent and beyond.

50. (A) Pākaśāstra
Pākaśāstra is the ancient Indian science of cooking and food preparation. It explores various methods of boiling, roasting, and frying to ensure that ingredients retain their nutritional value while becoming easily digestible. This science is closely linked to Ayurveda, as it emphasizes the therapeutic potential of food and the importance of preparing meals that align with an individual's health needs.

51. (C) Classification of wholesome and unwholesome diets
Pathyāpathyaviniścaya focuses on the systematic classification of foods into categories of Pathya (wholesome) and Apathya (unwholesome). This determination is based on the individual's constitution, the nature of any illness, and environmental factors. By following these guidelines, people can use their diet to support recovery and maintain health, reflecting the ancient view that proper nutrition is a primary form of medicine.

52. (D) Varna (Color of the room)
The eight factors of a balanced diet include Desha, Kala, Rashi, and Karana, among others. These factors address the geographical origin, season, quantity, and processing of food. While

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ANSWERS

1. (B) Upavana Vinōda
Upavana Vinōda is a specialized text focusing on arboriculture and the development of recreational gardens. It provides detailed instructions on soil preparation, watering techniques, and the aesthetic arrangement of pleasure groves. This manual emphasizes systematic plant maintenance to ensure health and beauty, serving as a primary source for ancient Indian landscaping and horticultural practices.

2. (D) Statement I is incorrect but Statement II is correct.
Kṛṣiparāśara is an ancient text primarily concerned with agriculture rather than veterinary medicine. It places significant emphasis on meteorological observations for rainfall prediction and systematic management of farming activities. While it provides guidance on agricultural success through seasonal planning, it does not focus on animal diseases, which is the domain of Mṛgāyurveda or specialized veterinary treatises.

3. (A) I, II, and III only
The texts Upavana Vinōda, Kṛṣi Gīta, and Bṛhat Samhitā are foundational sources for ancient Indian plant sciences and agricultural practices. They contain specialized information on arboriculture, seasonal crop management, and the biological care of trees. While Mṛgapakṣiśāstra focuses on animals and birds, these three works are dedicated specifically to the systematic study of plants and farming methodologies.

4. (D) The science of plant health and diseases
Vṛkṣāyurveda translates to the science of plant life or arboriculture. It is an ancient branch of Indian science that deals with the systematic study of plant health, growth, and the treatment of diseases. The field covers various aspects of plant biology, including soil selection, seed preparation, grafting techniques, and the application of organic fertilizers to ensure robust crops.

5. (C) Grafting was exclusively used for medicinal herbs, not fruit trees.
Ancient Indian horticultural texts, including the Bṛhat Samhitā, describe grafting as an advanced technique to improve fruit yield and tree quality. The process was widely applied to various fruit-bearing trees to enhance their productivity and health. Practitioners utilized natural materials like cow dung and mud to protect the joined parts, demonstrating a sophisticated understanding of plant regeneration.

6. (B) Use a fumigation technique with prescribed medicinal herbs.
Traditional Vṛkṣāyurveda principles emphasize the use of organic treatments for plant health. When crops suffer from pests or diseases, fumigation with specific medicinal herbs like neem or turmeric is often prescribed to eliminate harmful organisms. This holistic approach focuses on balancing the plant's environment rather than abandoning the field or applying chemical substances that were not historically available.

7. (D) Pālakāpyasaṃhitā - Elephant medicine
Pālakāpyasaṃhitā is a highly specialized ancient text dedicated to the medical treatment and management of elephants. It covers their anatomy, common ailments, and appropriate herbal remedies, reflecting the strategic importance of elephants in ancient royalty. While other texts like Gajāyurveda also deal with elephants, Śālihotrasaṃhitā focuses on horses and Upavana Vinōda deals with the management of recreational gardens.

8. (A) Both A and R are true and R is the correct explanation of A.
Traditional Indian agriculture heavily emphasized organic manures to maintain soil fertility and plant health. This practice is supported by Vṛkṣāyurveda texts, which provide specific formulations like Kunapa Jala, a fermented liquid manure made from organic waste. These detailed recipes serve to nourish crops and enhance their total yield, validating

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294. What determines the specific regions with appropriate sun exposure for planting śamī, ark, and palāśa?
(A) The proximity to water channels
(B) Their distinct botanical profiles
(C) The specialized soil conditions
(D) The size of the local healing center

295. The estate manager dedicates a sector to the growth of which specific category of resources?
(A) Exotic and ornamental plant species
(B) Sacred grove peripheral forest shrubs
(C) Medicinal herbs, trees, and plants
(D) Recreational fruit-bearing species

Direction : Please read the following source carefully.

The strategic planting of specific trees highlights the sophisticated understanding of ecological synergy in ancient texts. An agricultural scholar undertakes an extensive plantation project aiming to realize the fruit of planting these plants as described in classical literature. The project involves the careful integration of trees such as aśokā, amalaka, punnāga, śiṃśapā, saptaparṇa, and saptaraṃgī. Each species is chosen based on its general description and ecological function. The amalaka and aśokā are planted in accessible zones to easily harvest their beneficial yields, while the robust śiṃśapā is placed to serve as a windbreak for the more delicate plants. The scholar also incorporates saptaparṇa and saptaraṃgī to maintain a diverse biological structure within the plantation. Alongside these, Betel nut, Coconut, and Banana are cultivated in the warmer sections of the estate to maximize the utility of the land. By adhering to the general description of these species, the scholar accurately predicts the ecological interactions and the ultimate fruit of planting these plants. This meticulously planned project demonstrates the advanced structural methodologies used to optimize the benefits of diverse tree cultivation.

Based on the above source, attempt the following five questions.

296. Which tree is strategically placed to serve as a windbreak for the more delicate plants?
(A) Amalaka
(B) Punnāga
(C) Saptaparṇa
(D) Śiṃśapā

297. Which two trees are planted in accessible zones to easily harvest their beneficial yields?
(A) Amalaka and aśokā
(B) Saptaparṇa and saptaraṃgī
(C) Punnāga and śiṃśapā
(D) Coconut and Banana

298. Which two trees are incorporated specifically to maintain a diverse biological structure within the plantation?
(A) Amalaka and the aśokā trees
(B) Saptaparṇa and saptaraṃgī
(C) Betel nut and Coconut palms
(D) Punnāga and śiṃśapā species

299. In which section of the estate are Betel nut, Coconut, and Banana cultivated to maximize land utility?
(A) The elevated sections
(B) The warmer sections
(C) The cooler sections
(D) The accessible zones

300. By adhering to the general description of the species, what is the scholar able to accurately predict?
(A) Results of planting these trees
(B) Complex astrological weather cycles
(C) Specific dates for annual harvests
(D) Onsets of various plant diseases

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cooking. The work details various recipes, cooking techniques, and the nutritional properties of ingredients. It serves as a historical milestone in the documentation of Indian cuisine, reflecting the sophisticated level of culinary expertise practiced within ancient royal households.

18. (D) I, II, III, IV, and V
The traditional eight factors for a balanced diet include the nature of food, its processing, combination, quantity, and the place of consumption. These factors collectively determine the nutritional impact and digestibility of a meal. By considering environmental habitat, seasonal timing, and the individual's constitution, Pākaśāstra provides a holistic framework for dietary management to ensure optimal health and prevent metabolic disorders.

19. (C) Milk consumed with fish
In ancient dietary sciences, certain food combinations are classified as Viruddha Ahara, meaning they are incompatible and potentially harmful. Mixing milk with fish is a primary example, as these substances have contradictory potencies that can lead to skin diseases and digestive toxins. Avoiding such combinations is a core principle of Pākaśāstra intended to maintain the balance of the body.

20. (D) It details dietary regulations and food ingredients.
Bhojanakutūhala is a comprehensive Sanskrit text dedicated to the science of dietetics and culinary arts. It provides extensive details on the properties of various food ingredients, cooking methods, and dietary regulations for different seasons and constitutions. This work emphasizes the medicinal value of food, illustrating how proper nutrition serves as a foundation for long-term health and the prevention of illness.

21. (C) Pākaśāstra
Pākaśāstra is the ancient science of cooking and dietetics that emphasizes customizing food based on individual constitution, seasonal variations, and geographical location. It provides a systematic approach to meal preparation to ensure that food is both nutritious and easily digestible. This principle of personalization ensures that the diet supports the unique physical and metabolic needs of the consumer throughout the year.

22. (B) Eating warm, unctuous food in an appropriate quantity
Traditional dietary guidelines suggest that food should be consumed while it is fresh, warm, and slightly unctuous to stimulate digestive fire. Eating in a calm environment and in a measured quantity ensures proper absorption of nutrients and prevents digestive distress. These practices are designed to align the meal with the body's metabolic capacity, promoting overall health and preventing common ailments.

23. (A) III, I, II, IV
The historical emergence of these texts begins with early equine medicine elements found in the Śālihotrasaṃhitā. This was followed by the encyclopedic Bṛhat Samhitā, which includes arboriculture chapters. Later, agricultural guides like Kṛṣi Gīta emerged, and specialized culinary works such as Bhojanakutūhala appeared in more recent centuries. This timeline reflects the progressive specialization of ancient Indian life sciences across different domains.

24. (A) Ficus religiosa
Ficus religiosa, commonly known as the Peepal tree or Aśvatthā, is one of the most sacred trees in the Indian subcontinent. It is highly valued for its ecological benefits, including oxygen production and support for biodiversity. Traditional texts emphasize its religious sanctity and medicinal properties, often planting it in sacred groves and near temples as a symbol of longevity and spiritual growth.

25. (C) Preserving biodiversity and supporting local microclimates
Sacred groves, or Pavitra Upavana, are tracts of forest land protected by community traditions and religious beliefs. They serve as vital reservoirs for biodiversity, protecting rare plant and animal species from exploitation. By preventing logging and human interference, these groves maintain local microclimates, support water table recharge, and preserve the ecological balance of the surrounding region for future generations.

26. (A) Upavana Vinōda
Upavana Vinōda is the primary traditional text that details the concept and management of recreational and sacred gardens. It outlines the spiritual and ecological significance of

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the historical focus on systematic and organic cultivation methods.

9. (C) Śālihotrasaṃhitā
Śālihotrasaṃhitā is recognized as the most authoritative ancient Indian text on equine science and medicine. It provides comprehensive details on the classification, breeding, training, and treatment of horses. The text outlines various horse diseases and prescribes specific herbal formulations, demonstrating the advanced level of veterinary knowledge regarding horses, which were vital for transportation, communication, and warfare in antiquity.

10. (A) Management of plant diseases
Mṛgāyurveda is the branch of ancient Indian medicine dedicated to animal health, including the diagnosis and treatment of diseases in various species. It encompasses veterinary practices for domestic animals, birds, and even wildlife. However, the management of plant diseases is classified under Vṛkṣāyurveda. Therefore, while animal classification and treatment fall under Mṛgāyurveda, the study of flora health is excluded.

11. (D) Classification of animals and birds
Mṛgapakṣiśāstra is a significant zoological text from ancient India that focuses on the detailed classification and description of various animals and birds. It provides observations on their physical characteristics, behavioral traits, and habitats. This work reflects the systematic approach ancient scholars took toward understanding biodiversity, long before modern biology established similar categories for the study of avian and mammalian species.

12. (B) Pālakāpyasaṃhitā
Pālakāpyasaṃhitā is the primary text for managing the health of royal elephants, detailing their diet, diseases, and required therapies. It serves as a comprehensive competency-based guide for veterinary practitioners dealing with pachyderms. While Aśvāyurveda focuses on horses and Pākadarpaṇa deals with culinary arts, Pālakāpyasaṃhitā provides the specific anatomical and medical knowledge necessary to treat digestive and other ailments in elephants.

13. (A) P-3, Q-2, R-1, S-4
Kṛṣi Gīta provides guidance on seasonal agricultural practices, while Śālihotrasaṃhitā is the foundational text for equine medicine. Pākadarpaṇa is a renowned work on culinary arts and cooking methods, attributed to King Nala. Finally, Upavana Vinōda is dedicated to arboriculture and the systematic management of recreational gardens. Each text represents a specialized branch of knowledge within the ancient Indian scientific tradition.

14. (D) Eating before digesting the previous meal causes doshic imbalance.
Pākaśāstra emphasizes that the timing of food consumption is critical for metabolic health. Eating a new meal before the previous one has been fully digested leads to the formation of metabolic toxins, known as Ama, and causes an imbalance in bodily humors. This principle highlights the importance of digestive capacity and mindfulness in ancient dietary guidelines to ensure physical wellbeing.

15. (A) Determination of wholesome and unwholesome foods
Pathyāpathyaviniścaya is an ancient dietary science concept that involves identifying wholesome and unwholesome foods for an individual. It guides practitioners in selecting the right diet based on the person's health status and the specific nature of their illness. This systematic determination is essential for promoting recovery and maintaining balance, as food is considered a primary tool for therapeutic intervention.

16. (B) Bṛhat Samhitā - Exclusively Pākaśāstra
Bṛhat Samhitā is an encyclopedic work by Varāhamihira that covers a wide range of subjects, including astrology, planetary movements, and arboriculture. While it contains significant chapters on Vṛkṣāyurveda, it is not exclusively a culinary text. In contrast, Bhojanakutūhala and Kṣemakutūhala are dedicated to dietary management and cooking methods, and Gajāyurveda specifically addresses the veterinary science of managing royal elephants.

17. (B) King Nala
Pākadarpaṇa is a prominent culinary text traditionally attributed to King Nala, who was legendary for his exceptional skills in the art of

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timber or ornament, Kuṭaja is valued specifically for its therapeutic efficacy, reflecting the ancient practice of preserving plants that provide essential health benefits to the local population.

36. (D) Imbalance of soil doshas causes leaf yellowing.
Vṛkṣāyurveda applies the concept of doshas to plant life, suggesting that an imbalance in the soil or environment leads to disease. Leaf yellowing is often described as a symptom of such internal imbalances or nutritional deficiencies. This cause-and-effect understanding allowed ancient practitioners to treat plant ailments by restoring balance through organic manures, soil amendments, and medicinal applications directly to the roots.

37. (C) The science of agriculture and crop management
Kṛṣiśāstra is the ancient Indian science dedicated to agriculture, covering the entire lifecycle of crop production. It includes knowledge on soil testing, seed selection, sowing times, irrigation methods, and pest management. This specialized branch provided the technical foundation for feeding the population, emphasizing sustainable practices that aligned with seasonal changes and ecological health to ensure consistent and bountiful harvests.

38. (A) P-2, Q-1, R-3, S-4
Arjuna is traditionally associated with cardiac care, and Candana is famous for its cooling, aromatic heartwood. Palāśa is a culturally significant tree used in rituals, known for its distinctive broad leaves and vibrant flowers. Ark, or Calotropis, is a sacred medicinal shrub used in various traditional formulations. Together, these species represent the diversity of flora prioritized in ancient Indian medicine and social forestry models.

39. (D) Vṛkṣāyurveda in Bṛhat Samhitā
The Bṛhat Samhitā contains dedicated chapters on Vṛkṣāyurveda, which outline the systematic principles of managing plant health. These sections provide detailed instructions on identifying plant diseases, applying organic manures, and selecting appropriate seeds. This encyclopedic work serves as a vital historical source, demonstrating that arboriculture was a well-developed science focused on maximizing the productivity and longevity of trees and crops.

40. (A) Management of pleasure gardens for royal recreation
Historically, the elite or kṣatriya class was associated with the patronage and management of large estates, including pleasure gardens or recreational groves. These gardens were designed for royal relaxation and were often detailed in texts like Upavana Vinōda. Maintaining such aesthetic and ecological spaces was a mark of status and responsibility, linking the ruling class with the systematic application of arboricultural and horticultural knowledge.

41. (C) It entirely rejects the use of organic manures.
Kṛṣi Gīta is a traditional agricultural text that provides guidance on farming through poetic or regional formats. It emphasizes the importance of crop varieties, seasonal sowing, and the use of organic manures to ensure soil fertility. Rejecting organic manures would contradict the fundamental principles of ancient Indian agriculture, which relied heavily on fermented biological materials and cow-based products for nourishment.

42. (A) Pavitra Upavana
An area of forest conserved by a community due to religious beliefs, where specific trees like Sandalwood and Devadāru are protected from logging, is a Pavitra Upavana. These sacred groves function as traditional conservation areas that preserve biodiversity. By prohibiting commercial exploitation through cultural taboos, these groves ensure the survival of endemic species and maintain the ecological integrity of the local landscape.

43. (D) I, II, III, IV, and V
Trees such as Aśokā, Punnāga, Śiṃśapā, and Saptaparṇa are integral to Indian social forestry and Ayurveda. They provide diverse benefits, including medicinal bark, fragrant flowers, and high-quality timber. Saptaraṃgī is particularly valued for its therapeutic role in managing metabolic disorders. Together, these trees offer a combination of ecological health and human wellbeing, making them essential species for community-driven plantation and conservation efforts.

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(B) The selection of cooking oils
(C) The right methods of eating
(D) The preservation of raw vegetables

280. The texts highlight the necessity of customizing food according to the constitution of the individual, seasons, and which other factor?
(A) Age
(B) Occupation
(C) Gender
(D) Place

Direction : Please read the following source carefully.

The establishment of a pavitra upavana, or sacred grove, reflects deep ecological and spiritual integration in ancient practices. A community sets out to cultivate a protected forest space dedicated solely to significant botanical species. They strictly select plants such as tulasī, sandalwood, śamī, ark, palāśa, khadira, and devadāru to form the core of the sacred grove. According to traditional texts, the fruit of planting these plants yields profound environmental and spiritual benefits. The planners carefully arrange the devadāru and sandalwood at the center due to their aromatic properties and structural grandeur, while tulasī and ark are planted around the periphery. The inclusion of Betel nut, Coconut, and Banana further diversifies the biological profile of the pavitra upavana. The community follows specific agricultural rites, ensuring that the khadira and śamī thrive together in the designated soil. This general description of the grove serves as a living repository of vital species. The careful cultivation of these specific plants underscores the community's commitment to maintaining ecological balance, reflecting a structured approach to environmental conservation rooted in ancient textual traditions.

Based on the above source, attempt the following five questions.

281. Which term is used to describe the sacred grove reflecting deep ecological and spiritual integration?
(A) Pavitra upavana
(B) Kṛṣiśāstra
(C) Pākaśāstra
(D) Vṛkṣāyurveda

282. Which two trees are planted at the center of the grove due to their aromatic properties and structural grandeur?
(A) Khadira and śamī
(B) Devadāru and sandalwood
(C) Tulasī and ark
(D) Palāśa and khadira

283. Where are the tulasī and ark plants positioned within the sacred grove?
(A) At the exact center
(B) Around the periphery
(C) Near the water source
(D) Interspersed with Betel nut

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284. Which two specific plants thrive together in the designated soil through specific agricultural rites?
(A) Khadira and śamī
(B) Coconut and Banana
(C) Devadāru and sandalwood
(D) Tulasī and palāśa

285. What inclusion further diversifies the biological profile of the sacred grove?
(A) Mango, Neem, and the Tamarind trees
(B) Panasa, Aśvatthā, and the local Fig
(C) Betel nut, Coconut, and Banana
(D) Kapittha, Bilvā, and Aśokā species

Direction : Please read the following source carefully.

The principles of social forestry in ancient times were deeply linked to community welfare and sustainable resource management. A village council initiates a large-scale plantation drive based on the guidelines mentioned in famous texts. To maximize the benefits from leaves and fruits from plantation, the council selects a specific array of trees including nīmba (neem), āmra (Mango), and the Milk-tree-panasa (Jackfruit). These trees are strategically placed alongside aśvatthā, fig or gular, and pakar (Ficus lacor) to create a robust canopy. The project also incorporates bagarāḍa, tamarind, kapittha, and bilvā to ensure a diverse yield of resources throughout the year. The community utilizes the nīmba for its protective foliage, while the āmra and panasa provide essential sustenance. The texts highlight the immense benefits from leaves generated by the aśvatthā and pakar, which

the environment during eating is considered, the specific color of the room is not one of the primary eight factors. Instead, the focus remains on the biological and metabolic interactions between the food and the consumer.

53. (C) I, II, and III only
Kṣemakutūhala, Bhojanakutūhala, and Pākadarpaṇa are all primary texts dedicated to the science of Pākaśāstra or culinary arts. They provide recipes, dietary regulations, and details on the properties of various food items. Upavana Vinōda, however, is a text focused on arboriculture and the management of recreational gardens. Thus, the first three works form the core of historical Indian dietary and cooking literature.

54. (B) Samyoga - Combination of foods
Samyoga refers to the specific combination of different food items, which is a critical factor in determining the nutritional outcome of a meal. According to Pākaśāstra, combining certain foods can enhance their benefits, while others might become toxic. Understanding these interactions is essential for creating a balanced diet that supports metabolism and avoids the formation of harmful substances in the digestive system.

55. (D) Kala and Desha
Customizing food according to Kala (season) and Desha (place) is a fundamental rule in Pākaśāstra. Consuming hot and spicy foods in a hot, arid climate during summer violates this principle, as it increases body heat excessively. A balanced diet must counteract the external environmental conditions to maintain internal harmony, requiring the selection of cooling and appropriate foods based on the specific time and location.

56. (A) Smearing cut branches with cow dung and honey
Ancient horticultural texts like the Bṛhat Samhitā describe grafting techniques where cut branches are joined and protected using natural medicinal pastes. The use of cow dung, mud, and honey was common to seal the graft and prevent infections. This traditional method demonstrates a sophisticated practical understanding of plant healing and vegetative propagation, used to improve the quality and yield of various trees.

57. (C) Fruit-bearing tree valued for medicinal uses
The Kapittha tree, also known as the Wood Apple, is a fruit-bearing species highly valued in Ayurveda for its medicinal properties, especially for treating digestive disorders. In the context of social forestry and sacred groves, it provides both food and therapeutic resources for the community. Its hardy nature makes it suitable for various landscapes, ensuring a sustainable supply of beneficial fruits and leaves.

58. (A) Both A and R are true and R is the correct explanation of A.
Sacred groves are effective conservation tools because they protect endemic plant species through community-driven management. The felling of trees is strictly prohibited by cultural and religious taboos, which ensures that these forest tracts remain undisturbed over long periods. This traditional restriction creates a safe haven for biodiversity, allowing various native species to thrive without the threat of commercial exploitation or clearing.

59. (D) Bṛhat Samhitā
Bṛhat Samhitā, authored by Varāhamihira, is a comprehensive ancient encyclopedia that covers various scientific disciplines. It contains significant sections on arboriculture (Vṛkṣāyurveda), detailing seed preparation and tree care alongside chapters on astrology and natural phenomena. This broad scope highlights the interconnectedness of ancient Indian sciences, where the health of the plant kingdom was studied in relation to cosmic and environmental factors.

60. (B) The timely prediction and arrival of rainfall
Kṛṣiparāśara emphasizes that the success of agriculture depends largely on the timely arrival and accurate prediction of rainfall. The text provides various meteorological indicators and astrological signs to help farmers plan their sowing and harvesting activities. This focus on rainfall reflects the historical reliance on natural cycles for crop production and the importance of systematic observation in ensuring food security for the community.

61. (C) Premature yellowing and dropping of leaves
Vṛkṣāyurveda identifies premature leaf yellowing and dropping as key indicators of plant disease or

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properties of different foods. By emphasizing how proper cooking and eating habits contribute to health, the work serves as a foundational manual for Pākaśāstra, illustrating the ancient belief that a well-managed diet is essential for a long and healthy life.

112. (B) Geographic region influencing dietary choices
In the context of Pākaśāstra, Desha refers to the geographic habitat of both the food and the consumer. Different regions have different climatic conditions and available resources, which must be considered when planning a diet. For example, people in arid regions need different nutrition than those in wet, coastal areas. This factor ensures that the diet is ecologically and metabolically suitable for the specific environment.

113. (A) P-2, Q-1, R-4, S-3
Pathya refers to wholesome food that supports health, while Apathya identifies harmful or unwholesome items. Samyoga describes the combination of various foods, and Rashi refers to the specific quantity or measure consumed. Understanding these concepts is essential for creating a diet that maintains internal balance and prevents disease, reflecting the systematic and structured approach to nutrition found in ancient Indian dietary sciences.

114. (A) Consuming hot soups in winter prevents Vata cold ailments.
Customizing diet according to Kala involves selecting foods that counteract the effects of the current season. Consuming hot soups in winter helps balance the cold and dry qualities of the environment, preventing Vata-related ailments. This cause-and-effect principle ensures that the body remains in harmony with seasonal changes, using nutrition as a tool to protect against environmental stressors and maintain metabolic stability.

115. (C) Ficus
The Pakar tree, frequently planted in sacred groves alongside other sacred figs, belongs to the Ficus genus. It is valued for its expansive shade and ecological role in supporting local avian biodiversity. Like other Ficus species, it is considered sacred and is protected through cultural traditions, contributing to the structural and biological diversity of ancient community-managed forests and social forestry projects.

116. (D) Pākadarpaṇa - Nala
Pākadarpaṇa is a famous culinary text traditionally attributed to the legendary King Nala, known for his mastery of the art of cooking. In other pairings, Kṛṣiparāśara is linked to Parāśara, Gajāyurveda is related to elephant science experts like Pālakāpya, and Śālihotrasaṃhitā is by Śālihotra. This correct attribution highlights King Nala's historical reputation as a primary authority on dietary management and advanced culinary methods.

117. (C) Panasa (Jackfruit)
Panasa, or Jackfruit, is classified as a milk-tree due to its thick latex and is famous for producing the world's largest tree-borne fruit. It is highly nutritious and a key species in social forestry because it provides food, timber, and medicinal leaves. Its robustness and diverse utility make it a prioritized plant in traditional plantation models, supporting both human nutrition and environmental health.

118. (B) I, II, III, and IV only
Vṛkṣāyurveda, Mṛgāyurveda, Gajāyurveda, and Aśvāyurveda are all dedicated to the diagnosis, treatment, and medical wellbeing of plants and animals. They provide specialized veterinary and botanical knowledge for maintaining life. Pākaśāstra, while related to health through nutrition, focuses on the art and science of cooking for humans. Thus, the first four branches form the core veterinary and arboricultural medicine of ancient Indian life sciences.

119. (D) Kunapa Jala
Kunapa Jala is a traditional fermented liquid manure made from animal remains and organic materials. It is described in Vṛkṣāyurveda as a highly effective nourishment for plants, promoting rapid growth and enhancing yields. By converting biological waste into a nutrient-rich formulation, this ancient practice demonstrates a sophisticated understanding of organic fertilization and sustainable agricultural management, providing a natural alternative to modern synthetic fertilizers.

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sophisticated ability of ancient chemists to transform hazardous plants into valuable therapeutic agents.

70. (B) Tulasī
Tulasī, or Holy Basil, is venerated for its spiritual sanctity and its extensive use in daily home remedies. It is an essential medicinal herb known for supporting respiratory health and boosting immunity. Planted in almost every household and sacred grove, it serves as a continuous source of therapy for common ailments, reflecting the integration of religious devotion and practical healthcare in Indian culture.

71. (D) It promotes planting fruit trees for community benefits.
Social forestry in ancient India emphasized planting trees that provided tangible benefits to the community, such as fruits, shade, and medicinal resources. Unlike plantations meant for exclusive royal use, these community-driven efforts focused on species like Mango and Jackfruit that supported local nutrition and wellbeing. This inclusive approach ensured that forestry practices contributed to the environmental and economic stability of the common people.

72. (A) Sandalwood, Śamī, Ark, Palāśa
Species like Sandalwood, Śamī, Ark, and Palāśa are all traditionally classified as beneficial trees or inhabitants of sacred groves. Sandalwood is valued for its aromatic wood, Śamī for its ritual importance, Ark for its medicinal properties, and Palāśa for its flowers and traditional uses. These plants were selected for protection and propagation due to their multifaceted contributions to religion, medicine, and the ecosystem.

73. (A) I, II, III, IV
The development of agricultural knowledge followed a logical progression from primitive farming to the systematic recognition of pests and diseases. This led to the compilation of specialized texts like Kṛṣiparāśara for practical farming and later to advanced horticultural manuals like Upavana Vinōda. This sequence reflects the growing complexity of human interaction with the environment and the formalization of botanical sciences in ancient India.

74. (A) Applying paste from cow urine, neem, and viḍaṅga
In Vṛkṣāyurveda, traditional pest control involves using natural substances with strong antimicrobial and insect-repellent properties. Applying a paste of cow urine, neem, and viḍaṅga to tree trunks or roots is a common method to eliminate harmful organisms. This organic approach ensures that the tree remains healthy without the use of harsh chemicals, utilizing the medicinal properties of native plants to protect crops.

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75. (D) Fermented organic matter enhances plant growth.
Kunapa Jala is a traditional liquid manure made by fermenting animal remains and organic waste. The principle behind its use is that the fermentation process breaks down biological materials into easily absorbable nutrients that significantly enhance plant growth. This practice demonstrates an early understanding of soil nutrition and the role of organic matter in increasing agricultural productivity through sustainable fertilization techniques.

76. (B) Panasa - Apple
Panasa is the traditional Sanskrit name for the Jackfruit tree, not the Apple. This tree is highly valued in social forestry for its massive, nutritious fruits and milky sap. Identifying the correct botanical and common names is essential for understanding ancient agricultural texts. While Nīmba is Neem and Āmra is Mango, Panasa refers to one of the most prominent tropical fruit species in India.

77. (C) Kṣemakutūhala
Kṣemakutūhala is a major culinary text that details the methods of cooking while emphasizing the importance of seasonal eating and individual constitution. It provides recipes that are designed to maintain health and prevent illness by aligning the diet with the body's changing needs. This work serves as a historical milestone in documenting the holistic approach to nutrition practiced in ancient Indian dietary sciences.

78. (B) I, II, and III only
Valid food classifications in Pākaśāstra include Shuka Dhanya (cereals), Shami Dhanya (pulses), and Mamsa (meat). These categories group food

metabolic imbalance. These symptoms suggest that the tree is unable to properly process nutrients or is suffering from environmental stress. By recognizing these early warning signs, ancient practitioners could apply corrective measures such as soil amendments or medicinal fumigation to restore the plant's health and ensure a productive harvest.

62. (C) Statement I is correct but Statement II is incorrect.
Mṛgāyurveda is the overarching veterinary science that includes the diagnosis and treatment of diseases in various animals. Specialized branches like Gajāyurveda and Aśvāyurveda focus on elephants and horses, respectively. Therefore, Statement I is accurate. However, Gajāyurveda strictly deals with elephant medicine, not avian species, making Statement II incorrect. This reflects the highly specialized nature of ancient Indian veterinary disciplines for different animals.

63. (A) P-3, Q-4, R-1, S-2
Mṛgapakṣiśāstra is a general text describing animals and birds, while Aśvāyurveda is dedicated to the study of horses. Gajāyurveda and Pālakāpyasaṃhitā both focus on elephants, with the latter specifically attributed to a sage with deep expertise in pachyderm health. These texts collectively demonstrate the specialized and systematic approach ancient scholars took toward understanding the anatomy and medical needs of different species.

64. (B) Śālihotrasaṃhitā
Śālihotrasaṃhitā is the primary medical reference for treating equine ailments like lameness or digestive issues. As the foundational text of Aśvāyurveda, it provides detailed diagnostic tools and herbal remedies specifically for horses. A practitioner would consult this work rather than culinary or agricultural texts to ensure they were using the most appropriate veterinary protocols for the care and recovery of a royal horse.

65. (B) Documenting healthy and unhealthy food combinations
A major milestone in Pākaśāstra was the documentation of compatible and incompatible food combinations. This systematic approach helped individuals avoid Viruddha Ahara, which was believed to cause various chronic illnesses. By identifying how different ingredients interact biologically, ancient dietary science provided a practical framework for maintaining health through daily meals, prioritizing the prevention of toxins through correct and mindful food selection.

66. (A) Microwave irradiation
Traditional Pākaśāstra describes various cooking methods such as boiling, frying, and roasting, which were used to enhance the digestibility and flavor of food. Microwave irradiation is a modern technological development and was not part of the ancient culinary repertoire. The focus of traditional cooking remained on using heat from wood or charcoal fires to transform raw ingredients into wholesome and nutritious meals.

67. (C) Milk and Sour fruits
The concept of Viruddha Ahara warns against combining milk with sour fruits, as their opposite properties cause the milk to curdle and create metabolic toxins. This combination is believed to disrupt the digestive fire and lead to skin disorders and other ailments. Avoiding such antagonistic mixtures is a fundamental principle in Pākaśāstra designed to ensure that the diet supports rather than harms the body.

68. (D) I, II, III, IV, and V
All listed species, including Khadira, Devadāru, Kuṭaja, Ingudī, and Uśīra-ghāsa, are recognized for their significant Ayurvedic value. These trees and herbs provide a range of therapeutic benefits, from treating skin diseases and gastrointestinal disorders to offering cooling effects. Their inclusion in traditional medicine emphasizes the deep pharmaceutical knowledge ancient practitioners had regarding the diverse flora found in the Indian subcontinent.

69. (C) Toxic plant used in medicinal formulations
Viṣamuṣṭi, or Strychnos nux-vomica, is characterized by its highly toxic seeds containing strychnine. While it is naturally poisonous, traditional medicine utilizes it after a rigorous purification process known as Śodhana. Once purified, it is used in controlled medicinal formulations to treat various neurological and digestive conditions. This highlights the

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supply of medicinal food resources, supporting a holistic model of community health and environmental management.

87. (D) Sacred medicinal shrub used in Ayurvedic rituals
The Ark plant, or Calotropis, is a hardy medicinal shrub that holds sacred status in Indian traditions. It is frequently used in various Ayurvedic formulations to treat inflammatory conditions and is also significant in religious rituals. Its presence in social forestry models reflects the practice of integrating plants with high ritual and therapeutic value into the community landscape, ensuring their conservation and easy accessibility.

88. (A) P-2, Q-3, R-4, S-1
Saptaparṇa is known for its seven-leaf clusters used in fever remedies, while Khadira is prized for its astringent heartwood used for skin conditions. Śamī is a culturally significant tree with deep historical roots, and Candana is renowned for its aromatic, cooling properties. These attributes define their ecological and medicinal importance, illustrating how different species were valued and utilized in ancient Indian science and daily life.

89. (C) Designed green spaces for royal relaxation
Recreational gardens in ancient India were meticulously designed green spaces intended for royal pleasure and relaxation. They featured aesthetic arrangements of flowering plants, shaded walkways, and water bodies to create a serene environment. These gardens represented the systematic application of arboricultural knowledge, where the beauty and health of plants were managed to provide a peaceful retreat for the ruling class.

90. (A) Upavana Vinōda
Upavana Vinōda is a unique text that combines the art of landscape design with the science of plant care. It provides guidelines on laying out recreational gardens while also detailing the identification and treatment of various plant diseases. This dual focus ensures that gardens remain both beautiful and healthy, demonstrating a comprehensive understanding of horticulture that covers both aesthetic planning and biological maintenance.

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91. (D) Its flowers, seeds, and bark are used in traditional medicine and sacred rituals.
The Palāśa tree, often called the Flame of the Forest, is significant for its medicinal and ritual uses. Its bark and flowers are utilized in Ayurvedic treatments for various conditions, and the wood is used in traditional fire rituals. This versatility makes it a highly valued species in ancient life sciences, where plants were appreciated for their ability to support both spiritual practices and physical health.

92. (B) Crop rotation was completely unknown to ancient Indian farmers.
Ancient Indian agricultural systems were quite sophisticated and included techniques like soil enrichment and systematic sowing. Historical records indicate that farmers understood the importance of crop rotation and soil rest to maintain fertility. Therefore, claiming that crop rotation was unknown is incorrect. Practices like seed preparation and astrological planning were also widely documented, reflecting a deep understanding of sustainable and effective farming methodologies.

93. (B) I, II, III, and IV only
Pākadarpaṇa, Bhojanakutūhala, Kṣemakutūhala, and Pathyāpathyaviniścaya are all fundamentally dedicated to culinary and dietary sciences. They provide extensive treatises on food properties, recipes, and wholesome eating. Upavana Vinōda, while part of the same broader tradition of life sciences, is specifically focused on arboriculture and garden management. Thus, the first four texts form the primary literary foundation for ancient Indian dietary knowledge and Pākaśāstra.

94. (D) Harvesting fruits rich in Vitamin C for therapy
Āmalaka is planted in sacred groves primarily for its exceptionally high nutritional and medicinal value. Known as a potent rejuvenator in Ayurveda, it provides fruits that are one of the richest natural sources of Vitamin C. Planting this tree ensures a sustainable supply of these therapeutic fruits for the community, supporting digestive health, immunity, and overall longevity through the practice of social forestry.

healthy groves. However, it does not cover human medical procedures like cataract surgery, which belongs to human Ayurvedic surgery texts. Thus, its focus remains strictly on the systematic science and management of plant life.

129. (B) Mṛgāyurveda
Identifying the specific doshic imbalance in an animal before treatment is a core principle of Mṛgāyurveda. Like human medicine, ancient veterinary science recognized that illness results from an imbalance of Vata, Pitta, or Kapha. By diagnosing the root cause through symptoms and behavior, practitioners could administer tailored herbal remedies. This sophisticated diagnostic framework ensured that animal healthcare was systematic and aimed at restoring biological harmony in diverse species.

130. (A) It covers the capture, taming, diet, and disease treatment of elephants.
Gajāyurveda is a specialized veterinary science that provides comprehensive guidelines for the entire lifecycle of elephant management. It includes methods for capturing and taming wild elephants, as well as detailed protocols for their diet and medical treatment. This branch of knowledge was essential for maintaining the health of royal and military elephants, using herbal medicines and specialized care to ensure their strength and longevity in service.

131. (C) Statement I is correct but Statement II is incorrect.
The Kapittha tree produces fruits that are highly valued in Ayurveda for their effectiveness in treating digestive ailments. They are a staple of traditional dietary therapy. Conversely, the wood is not considered toxic; it is a hardy species often planted for its diverse benefits. This reflects the ancient practice of valuing trees that provide reliable food and medicinal resources for the community while supporting environmental health.

132. (D) Symbol of fertility associated with female health
The Aśokā tree is a prominent sacred species in Indian tradition, long associated with beauty and fertility. In Ayurveda, its bark is a primary remedy for various female health conditions, particularly those related to the reproductive system. Often planted in sacred groves and palace gardens, it represents the integration of aesthetic value and therapeutic utility, serving as an important symbol of health and emotional wellbeing.

133. (A) Both A and R are true and R is the correct explanation of A.
Ancient agricultural texts prescribed specific sowing times based on seasonal and lunar cycles to ensure optimal crop growth. Understanding these cosmic patterns allowed farmers to align their activities with favorable environmental conditions, which improved seed germination and protected young plants from harsh weather. This systematic approach illustrates the deep connection between astronomy and agriculture in ancient India, aimed at maximizing yields through seasonal harmony.

134. (B) Consuming milk with sour fruits causes digestive toxins (Ama) and skin disorders.
Consuming milk with sour fruits is a classic example of an incompatible food combination that leads to the formation of Ama. These toxins disrupt metabolic processes and are believed to manifest as various skin disorders and chronic digestive issues. This cause-and-effect principle is a cornerstone of Pākaśāstra, warning individuals that improper food mixing can create internal biological conflict and long-term health problems.

135. (C) Seven
Saptaparṇa, botanically known as Alstonia scholaris, is named for its distinctive leaf arrangement where leaves typically grow in clusters of seven. This tree is valued in Ayurveda for its bark, which is used to treat fevers and skin diseases. Its unique appearance and medicinal properties make it a well-recognized species in traditional forestry and sacred groves, illustrating the systematic botanical descriptions found in ancient Indian texts.

136. (A) Viṣamuṣṭi - Daily nutritional supplement for pregnant women
Viṣamuṣṭi is naturally toxic and is used in medicine only after strict purification; it is never a daily nutritional supplement. In contrast, Tulasī is used for respiratory health, Khadira for skin and oral care, and Candana as a cooling agent. The misidentification of a poisonous plant

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because they offer a blend of socio-religious and medicinal benefits. Neem provides antimicrobial resources, Mango offers nutritious fruit, Bilvā is essential for rituals and digestive health, and Aśokā is significant for female health. Together, they support local biodiversity and provide a reliable source of therapeutic materials for the surrounding community.

104. (A) Whether a food is beneficial during fever
Pathyāpathyaviniścaya is specifically designed to help practitioners determine wholesome diets for patients suffering from various illnesses. For someone with a fever, it provides guidelines on which foods are beneficial and which should be avoided to prevent further imbalance. This systematic dietary management is a crucial part of the healing process in ancient medicine, ensuring that nutrition supports the therapeutic goals of the practitioner.

105. (C) Upavana Vinōda
Upavana Vinōda is the most authoritative text for designing recreational gardens according to ancient Indian principles. It provides structural guidelines on the arrangement of plants, the construction of water features, and the aesthetic layout of groves. By following this manual, a horticulturist can create a space that is both visually pleasing and ecologically sound, reflecting the high standard of ancient landscaping and arboriculture.

106. (D) Statement I is incorrect but Statement II is correct.
Traditional animal classification was far from primitive; it was based on systematic and empirical observations of traits and behaviors. Mṛgapakṣiśāstra provides a detailed zoological description of various species, making Statement II correct. This scientific approach to animal and bird study reflects a sophisticated understanding of biodiversity that moved beyond mythology to document the natural world in a structured and observational manner.

107. (D) Incorporating all six tastes (Shadrasa) appropriately tailored to the consumer's dosha
A balanced recipe in Pākaśāstra should incorporate all six tastes to provide complete nutrition, but these must be tailored to the individual's constitution. This ensures that the meal supports the person's metabolic balance rather than causing a doshic disturbance. This personalized approach to cooking reflects the ancient understanding that health is maintained through a diet that is both comprehensive and customized to the consumer's needs.

108. (A) Both A and R are true and R is the correct explanation of A.
Ancient Indian horticulturalists practiced sophisticated grafting techniques, which are explicitly documented in texts like the Bṛhat Samhitā. These manuals describe how to join plant parts and apply protective pastes made from cow dung and medicinal herbs to ensure successful fusion. This documented history proves that advanced methods of plant propagation were well-developed in India long before they became part of modern commercial horticulture.

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109. (C) Parthenium (Gajar ghas)
While Śiṃśapā, Saptaparṇa, and Punnāga are all valued medicinal or timber trees in traditional forestry, Parthenium is an invasive and harmful weed. It is not part of the traditional Ayurvedic pharmacopoeia and is generally avoided due to its negative impact on health and local ecosystems. Ancient social forestry focused on planting and protecting beneficial native species that provided tangible resources rather than invasive plants with no therapeutic value.

110. (D) It completely ignores the dietary needs of domestic animals.
Mṛgāyurveda is a holistic veterinary science that includes the diagnosis and treatment of diseases as well as the management of animal nutrition. It provides guidelines on herbal medicines and appropriate diets to maintain the health of domestic animals. Therefore, claiming that it ignores dietary needs is incorrect. The science ensures that animals receive comprehensive care that supports their physical strength and prevents various illnesses through proper feeding.

111. (A) A renowned text on dietetics, cooking, and wellbeing
Kṣemakutūhala is a significant ancient text that explores the relationship between diet and overall wellbeing. It provides detailed chapters on culinary techniques and the nutritional

95. (A) The Science of Cooking
Pākaśāstra literally translates to the science of cooking. It is a comprehensive field that covers ingredients, preparation methods, and the nutritional impact of various foods. By focusing on how cooking transforms raw materials into wholesome meals, Pākaśāstra ensures that diet serves as a primary pillar of health. It encompasses the art of recipe creation alongside the systematic study of metabolic wellbeing and dietetics.

96. (D) Statement I is incorrect but Statement II is correct.
Ancient dietary principles emphasized that a balanced diet must consider seasonal variations to maintain health, making Statement I incorrect. Conversely, customizing food according to an individual's constitution (Prakriti) is indeed a core tenet of Pākaśāstra, as different body types require different nutritional balances. This personalized approach ensures that the diet supports each individual's unique metabolic needs throughout the year, promoting long-term health.

97. (B) Milk and Sour fruits
Combining milk with sour fruits is a classic example of an unhealthy food combination according to ancient dietary rules. The acidic nature of the fruit causes the milk to curdle, creating substances that are difficult to digest and can lead to the formation of metabolic toxins. Avoiding such combinations is essential for preventing skin disorders and maintaining digestive harmony, which is a key goal of Pākaśāstra.

98. (A) Kṛṣiparāśara
Kṛṣiparāśara is a foundational agricultural text that documents various farming implements and provides detailed methods for rainfall forecasting. It emphasizes the importance of planning agricultural activities based on celestial and meteorological observations. This milestone in ancient science highlights the systematic approach taken toward farming, where technology and observation were combined to ensure food security and agricultural success for the population.

99. (C) It causes the elimination of root-destroying pests and diseases.
Applying Viḍaṅga and cow urine to tree roots is a traditional Ayurvedic technique for plant protection. Viḍaṅga is known for its potent anti-parasitic properties, while cow urine acts as a natural antimicrobial and fertilizer. Together, they eliminate pests and diseases that attack the root system, ensuring the tree's health and productivity. This cause-and-effect relationship demonstrates the effective use of organic materials in ancient arboricultural pest management.

100. (D) Bṛhat Samhitā - Contains chapters on Vṛkṣāyurveda
The Bṛhat Samhitā is an encyclopedic work that includes important chapters on Vṛkṣāyurveda, detailing tree care and arboriculture. In contrast, Bhojanakutūhala is a culinary text, Gajāyurveda is dedicated to elephant medicine, and Upavana Vinōda focuses on recreational gardens. The presence of plant science in Varāhamihira's work reflects the high level of botanical knowledge integrated into the broader scientific literature of ancient India.

101. (C) Candana (Sandalwood)
Candana, or Sandalwood, is famous for its fragrant heartwood, which is ground into a cooling paste for medicinal and ritual use. It is widely utilized in Ayurvedic skincare to treat inflammatory conditions and is a staple in religious ceremonies due to its sanctity and fragrance. The tree's inclusion in sacred groves ensures its protection and provides a sustainable source of this highly valued heartwood.

102. (B) Desert-dwelling plant whose fruit yields oil
Ingudī is described in ancient texts as a hardy plant suitable for arid environments. Its fruit yields a medicinal oil that was traditionally used for various therapies and as a base for ointments. This species represents the diverse range of flora studied in ancient times, where even plants from challenging habitats were utilized for their specific economic and therapeutic contributions to the community.

103. (D) I, II, III, and IV
Trees like Neem, Mango, Bilvā, and Aśokā are frequently integrated into sacred groves

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120. (C) Statement I is correct but Statement II is incorrect.
The Bṛhat Samhitā provides fascinating details on arboriculture, including methods for altering the fragrance and color of flowers through specific plant treatments. This reflects a deep level of horticultural expertise. Conversely, Mṛgapakṣiśāstra is a zoological text that observes and classifies birds and animals rather than forbidding interaction with them. This scientific study emphasizes observation and understanding of the natural world and its diverse species.

121. (C) Sacred Groves
Pavitra Upavana literally translates to sacred groves, which are forest areas protected by community religious beliefs. These groves are managed through traditional taboos that prohibit harmful activities like logging or hunting. They serve as vital reservoirs of biodiversity and are essential components of ancient Indian ecological management, reflecting a culture that values the preservation of nature through spiritual and community-led conservation practices.

122. (A) Tamarind
The Tamarind tree is a prominent species in social forestry, valued for its dense shade and long, pod-like sour fruits used extensively in cooking. It provides significant nutritional benefits and is traditionally planted along roadsides and in community spaces. Its hardy nature and multifaceted utility make it a sustainable resource for both food and environmental benefits in the Indian subcontinent's agricultural landscape.

123. (A) I, II, III, IV
Dietary management begins with assessing an individual's constitution to ensure the diet is appropriate. Next, wholesome ingredients are selected and processed using correct cooking methods. Finally, the food is consumed in the right quantity and a proper environment. This logical flow ensures that nutrition is customized and prepared in a way that optimizes digestion and supports long-term health according to Pākaśāstra principles.

124. (B) To provide shade and support avian biodiversity
In ancient social forestry, trees of the Ficus genus like the Bagaraḍa (Banyan/Fig varieties) were planted to provide expansive shade for travelers and local communities. Their large canopies and fruit also create critical habitats for various bird species, supporting local biodiversity. These trees were valued for their long-term ecological services and stability rather than for immediate timber harvest, reflecting a sustainable approach to landscape management.

125. (C) Eating only when famished to the point of fainting
Healthy eating methods emphasize mindfulness, appropriate quantity, and timeliness. Eating only when extremely famished is generally discouraged as it can weaken the digestive fire and lead to erratic eating habits. Instead, Pākaśāstra recommends consuming meals once the previous one is digested and when there is a natural, manageable hunger, ensuring that the body receives a steady and balanced supply of nutrition for optimal function.

126. (D) Sacred Himalayan cedar used for timber and oil
Devadāru is the sacred cedar of the Himalayas, highly valued for its durable timber and medicinal oil. Its name translates to "Wood of the Gods," reflecting its high religious and ecological status. In ancient medicine, its oil is used to treat respiratory and skin conditions. As a long-lived and majestic tree, it is a key species in high-altitude sacred groves and traditional forestry models.

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127. (A) Kṛṣiparāśara
Kṛṣiparāśara is the primary historical source for ancient Indian agricultural practices. It focuses on meteorology for rainfall prediction, the design of farming tools, and the management of cattle and crops. This systematic manual provided farmers with the essential technical and astronomical knowledge needed to navigate the agricultural cycle successfully, ensuring that farming was guided by observation and sustainable practices for community sustenance.

128. (A) I, II, and III only
Upavana Vinōda is a specialized manual dedicated to arboriculture, focusing on the construction of recreational gardens and the treatment of plant diseases. It provides systematic guidelines for maintaining diverse flora in aesthetic and

items based on their biological properties and nutritional roles in the diet. While dung is used in various agricultural and ritual contexts, it is not classified as a food substance. Systematic categorization allowed ancient scholars to study the effects of different food groups on health.

79. (A) Eating only when the previous meal is completely digested
A fundamental principle of healthy eating in ancient texts is to wait until the previous meal is fully digested before consuming more food. This ensures that the digestive fire is ready to process new nutrients and prevents the formation of Ama or metabolic toxins. This mindful approach to meal timing is considered essential for maintaining optimal metabolism and preventing long-term digestive disorders.

80. (B) Using local seasonal vegetables with balancing spices
A balanced recipe in Pākaśāstra utilizes local, seasonal ingredients combined with spices that balance their inherent qualities. This competency ensures that the food is appropriate for the current environmental conditions and the consumer's health needs. Unlike using incompatible mixtures or stale ingredients, this approach prioritizes freshness and metabolic harmony, reflecting the sophisticated level of dietary knowledge found in traditional culinary arts.

81. (C) Statement I is correct but Statement II is incorrect.
Betel nut, Coconut, and Banana trees are frequently planted in sacred groves and community plantations due to their significant ritual and economic value. They provide essential resources for daily life and religious ceremonies. However, Devadāru is a species of Himalayan cedar, not a culinary spice or a small shrub. This distinction highlights the specific ecological and functional roles assigned to different flora in ancient sciences.

82. (A) Śālihotra
Śālihotra is celebrated as the foremost authority on Aśvāyurveda or equine medicine. His systematic study of horses, covering their anatomy, diseases, and training, established him as a pioneer in veterinary science. His contributions were so foundational that veterinary practitioners were historically referred to as 'Shalihotriya.' His work ensured that horses, vital for both state and society, received expert medical care and management.

83. (A) Both A and R are true and R is the correct explanation of A.
Pālakāpyasaṃhitā is a specialized text that focuses on elephant medicine because these animals were crucial for royal power and military strategy. The necessity to maintain the health and strength of the state's elephant corps led to the development of detailed anatomical and therapeutic guides. Thus, the strategic importance of elephants directly necessitated the creation of comprehensive veterinary treatises dedicated specifically to their care.

84. (D) Zoological text describing animals and birds
Mṛgapakṣiśāstra is an ancient zoological treatise that provides a detailed classification and description of various mammals and avian species. It reflects the observational skills of ancient scholars who categorized animals based on their traits, behaviors, and habitats. This work is a significant historical source for understanding how biodiversity was studied and documented in India long before the advent of modern zoological systems.

85. (C) Eating food that is extremely dry and unctuousness-free
Consuming food that lacks proper unctuousness or is extremely dry is considered an unhealthy habit as it can aggravate Vata and hinder digestion. Pākaśāstra recommends that food should be slightly moist or contain healthy fats like ghee to support the digestive process. A balanced meal must provide the necessary lubrication to the internal systems, ensuring smooth metabolic function and preventing dryness-related health issues.

86. (B) They yield fruits with strong medicinal value.
In social forestry, trees like Tamarind and Bilvā are valued for producing fruits with significant nutritional and therapeutic properties. Tamarind is used in daily cooking and for its antioxidant benefits, while Bilvā is a primary remedy for digestive infections. Planting these species ensures that the community has a sustainable

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as a supplement highlights the importance of expert knowledge in traditional pharmacology to prevent harmful health outcomes.

137. (C) Pākadarpaṇa
Pākadarpaṇa is an authoritative text on culinary arts that details various methods for preparing food, such as boiling and roasting. It emphasizes the importance of these processes in preserving the nutritional value and digestibility of different ingredients. Attributed to King Nala, the work serves as a comprehensive guide for ancient chefs, ensuring that meals are prepared to support health and provide optimal nourishment.

138. (A) P-3, Q-1, R-2, S-4
In Pākaśāstra, Prakriti refers to the inherent nature of food, while Karana involves the processing methods used in preparation. Desha describes the geographic habitat of the ingredients and the consumer, and Kala represents the specific season or timing of the meal. These four factors are critical for customizing a diet that is metabolically appropriate and environmentally balanced, ensuring that food serves as a foundation for health.

139. (D) Eating food that is excessively cold and dry on a regular basis
Regularly consuming food that is excessively cold and dry is considered an unhealthy habit as it can diminish the digestive fire and aggravate Vata. Pākaśāstra recommends that meals should be warm and contain some unctuousness to support efficient digestion and nutrient absorption. A balanced diet must provide internal warmth and lubrication, which are essential for maintaining smooth metabolic function and overall physical vitality.

140. (B) Control pests through medicinal fumigation
Applying smoke from medicinal materials like neem and cow dung is a traditional method of plant pest control described in Vṛkṣāyurveda. This fumigation process helps eliminate harmful insects and fungal growth without the use of chemical pesticides. This organic intervention reflects a sophisticated understanding of botanical properties, using the antimicrobial effects of neem to protect the health and productivity of fruit orchards in a sustainable manner.

141. (C) Wholesome and Unwholesome
Pathyāpathyaviniścaya classifies foods into the essential categories of Pathya (wholesome) and Apathya (unwholesome). This classification is based on the food's effect on the individual's bodily humors and health status. By distinguishing between beneficial and harmful items, the science provides a practical roadmap for dietary management, allowing people to choose foods that promote balance and support recovery from various ailments through nutritional therapy.

142. (C) Statement I is correct but Statement II is incorrect.
The Bilvā tree is highly revered, and its fruits are a primary Ayurvedic remedy for gastrointestinal disorders like dysentery. It is an essential medicinal plant. Contrary to Statement II, social forestry does not forbid its planting; it is actually encouraged in groves and community spaces for its diverse therapeutic benefits. Its cultural sanctity and medicinal utility make it a prioritized species in traditional Indian forestry models.

143. (C) I, II, III, and V only
Sacred groves are essential for conserving rare herbs, protecting old-growth trees, and preserving local microclimates through community logging prohibitions. However, the introduction of invasive foreign species for profit is contrary to the nature of these traditional conservation areas, which prioritize native biodiversity. By maintaining the natural ecosystem, Pavitra Upavana ensures that indigenous flora and fauna are preserved for their ecological and socio-religious value.

144. (B) Synthesis of chemical fertilizers like Urea
Ancient Indian life sciences reached significant milestones with the development of Kunapa Jala for plant nutrition, detailed animal anatomy studies, and dosha-based dietary regimens. However, the synthesis of chemical fertilizers like Urea is a modern industrial achievement and was not part of traditional agricultural practices. Ancient systems relied on fermented organic materials and sustainable biological processes to maintain soil health and enhance crop productivity naturally.

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194. (A) Aesthetic arrangement of plants and water
A horticulturist recreating an ancient Pramadavana would focus on the aesthetic and sensory arrangement of flowering plants, creepers, and water features. These gardens were designed for royal relaxation, emphasizing visual beauty and peaceful surroundings. By following traditional principles of layout and arboriculture, the designer creates a space that reflects the historical standard for pleasure groves, where the arrangement of nature served to provide tranquility and pleasure.

195. (C) Bhojanakutūhala
Bhojanakutūhala, which translates to "Curiosity about Food," is a major ancient text that provides detailed treatises on dietetics and culinary arts. It explores the properties of diverse ingredients and outlines guidelines for healthy eating based on seasonal and individual factors. This work is a historical milestone in documenting the holistic approach to nutrition, reflecting the deep scientific interest in how diet influences physical health and overall human wellbeing.

196. (D) One should eat before the previous meal has been digested to maintain continuous energy.
Healthy eating methods strictly advise waiting until the previous meal is fully digested before consuming more food. Eating before digestion is complete can lead to the accumulation of metabolic toxins and disrupt the digestive process. Instead, Pākaśāstra promotes mindfulness, proper environment, and appropriate speed. Maintaining a clear gap between meals allows the digestive fire to reset, ensuring efficient nutrient absorption and the prevention of chronic health issues.

197. (C) Cultural significance and use in fire rituals
The Śamī tree is highly revered for its cultural and ritual importance, especially in fire ceremonies and its mention in ancient Indian epics. It is a hardy tree typical of the Indian landscape and sacred groves. Beyond its spiritual role, it provides shade and has traditional medicinal uses. Its preservation reflects the ancient practice of protecting flora that holds deep symbolic meaning and practical utility in daily social life.

198. (B) Includes six tastes tailored to individual dosha
A balanced diet in ancient Indian science is characterized by the inclusion of six essential tastes, which must be tailored according to the individual's doshic constitution (Vata, Pitta, or Kapha). This approach ensures that the meal provides complete nourishment while maintaining metabolic harmony. By personalizing the proportions of sweet, sour, salty, pungent, bitter, and astringent tastes, Pākaśāstra ensures that diet serves as a foundation for personalized health management.

199. (D) Disruption of metabolism and toxin formation
The prohibition of Viruddha Ahara is based on the principle that incompatible food combinations cause the formation of Ama and disrupt metabolic processes. This conflict between ingredients with opposite potencies leads to chronic health issues like skin disorders and digestive infections. Avoiding these mixtures is essential for maintaining internal balance, illustrating the ancient understanding that correct food synergy is critical for ensuring that nutrition supports the body's natural functions.

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200. (A) Śārṅgadhara Paddhati
Upavana Vinōda is traditionally recognized as a specialized chapter on arboriculture extracted from the larger encyclopedic work known as Śārṅgadhara Paddhati. It serves as a focused manual on garden management and plant health. This relationship highlights how specialized scientific knowledge, such as the systematic science of trees and groves, was often nested within broader treatises covering various aspects of life and science in ancient Indian literature.

201. (C) Statement I is correct but Statement II is incorrect.
The Betel nut tree is a prominent species in social forestry and sacred groves due to its high ritual and economic value. It is essential for many Indian ceremonies and daily social customs. Contrary to Statement II, it is not considered highly toxic or banned; it is a celebrated plant with significant socio-religious importance. This species represents the integration of economy and tradition in the management of local flora.

Therefore, the first, second, and fourth works are the ones strictly belonging to the veterinary branch of ancient Indian healthcare sciences.

154. (A) Pavitra Upavana - Sacred Groves
Pavitra Upavana is the traditional term for sacred groves, reflecting the ancient practice of forest conservation through religious sanctity. Other terms like Pākaśāstra refer to cooking, Mṛgāyurveda to animal health, and Kṛṣiśāstra to agriculture. Correctly identifying these terms is fundamental to studying ancient life sciences, where the preservation of nature and the management of food and health were categorized into specialized and systematic scientific disciplines.

155. (D) Viruddha Ahara (Veerya Viruddha)
Combining ingredients with contradictory thermal potencies, such as very heating and very cooling substances, is categorized as Veerya Viruddha. This form of incompatible food disrupts the body's internal balance and metabolic processes. Pākaśāstra emphasizes that such dietary errors can lead to chronic illnesses and toxins, requiring a thorough understanding of ingredient properties to ensure that every meal supports the body's biological harmony rather than causing conflict.

156. (B) Food ingredient properties and dietary rules
Bhojanakutūhala is a major dietetics text that provides extensive details on the nutritional and medicinal properties of various food ingredients. It outlines specific dietary rules based on seasons, time of day, and the consumer's health status. This work emphasizes the therapeutic role of food, illustrating how the careful selection and preparation of ingredients can prevent disease and maintain bodily balance according to the principles of ancient Indian science.

157. (C) Creating new properties by combining specific foods
The concept of Samyoga, or combination, suggests that mixing specific food items can create new properties that are different from those of the individual ingredients. Some combinations can enhance nutritional benefits, while others might become harmful. This principle highlights the complexity of dietetics in Pākaśāstra, where the synergy between different substances is carefully studied to ensure that the meal is balanced and supports optimal metabolic function.

158. (A) Both A and R are true and R is the correct explanation of A.
Sacred groves are prime examples of community-driven conservation because they combine the protection of biodiversity with local resource management. By integrating spiritual restrictions against logging with the sustainable harvest of fruits and fallen leaves, these groves ensure that forests remain intact while still benefiting the community. This holistic model demonstrates how cultural values can successfully protect ecological health and local livelihoods over many generations.

159. (A) It is considered an inauspicious tree and is banned from sacred groves.
The Coconut tree is highly auspicious in Indian culture and is often referred to as 'Kalpavriksha' because of its total utility. It is frequently planted in sacred groves and community plantations for its diverse benefits, including nutritious water, oil, and useful leaves. Claiming it is inauspicious or banned is incorrect, as it is one of the most celebrated and ecologically beneficial species in traditional Indian social forestry.

160. (B) Extract used for oral care and skin diseases
The Khadira tree is renowned for its astringent heartwood, which is used to produce an extract commonly utilized for treating skin ailments and maintaining oral hygiene. It is a staple in Ayurvedic formulations for conditions like eczema and gum infections. Beyond its medicinal value, its durable wood is used for specialized tasks, making it a highly prioritized species in ancient social forestry and traditional Indian pharmacology.

161. (B) Veterinary science for animal health and diseases
Mrgāyurveda is the branch of ancient Indian life sciences focused on the health and medical treatment of animals. It includes the classification of species, diagnosis of their ailments, and the administration of herbal therapies. With specialized sub-disciplines for horses and elephants, this scientific tradition reflects a deep commitment to animal welfare and the strategic

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management of livestock and wildlife for the benefit of society.

162. (C) Statement I is correct but Statement II is incorrect.
The Arjuna tree is highly valued in Ayurveda, with its bark serving as a primary cardiac tonic for various heart conditions. This makes Statement I accurate. However, Arjuna is not a desert plant; it is a large tree often found near riverbanks and has broad, healthy leaves. Its ecological role and medicinal efficacy in cardiovascular health make it an essential species in traditional social forestry and community healthcare.

163. (A) P-3, Q-2, R-1, S-4
Neem is known for its potent antibacterial properties, while Mango is a prized fruit often used in rituals. Tulasī is a revered sacred herb and immunomodulator, and Uśīra is a fragrant grass with cooling properties. These distinct features illustrate the wide range of botanical resources studied in ancient India, where each plant was categorized by its specific ecological, religious, and therapeutic contributions to the health and life of the people.

164. (D) Gajāyurveda
A practitioner treating an elephant for a skin lesion or any other ailment would draw knowledge from Gajāyurveda, the specialized veterinary science of elephants. This discipline provides detailed instructions on herbal ointments and medical procedures tailored specifically for pachyderms. While agricultural texts cover crops, Gajāyurveda ensures that these large and valuable animals receive the expert anatomical and medical care necessary for their wellbeing and effective recovery.

165. (C) Royal garden for recreation and beauty
A Pramadavana is a carefully designed royal recreational garden, as described in texts like Upavana Vinōda. These gardens were aesthetic retreats featuring beautiful flowering plants, shaded walkways, and water bodies. They represented the pinnacle of ancient Indian horticulture, where plants were managed not just for utility, but for their beauty and ability to create a peaceful and enjoyable environment for the ruling class and their guests.

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166. (B) Reheating food multiple times over several days before consumption
Ancient dietary guidelines prioritize freshness, suggesting that food should ideally be eaten soon after preparation. Reheating food multiple times is generally discouraged as it can deplete nutrients and create Ama or toxins. A healthy approach focuses on consuming warm, freshly cooked meals that are customized to the consumer's needs. Avoiding stale or excessively processed food is essential for maintaining optimal digestion and preventing metabolic disturbances according to Pākaśāstra.

167. (D) Aṣṭa Āhāra Vidhi Viśeṣāyatana
Aṣṭa Āhāra Vidhi Viśeṣāyatana refers to the eight factors of food consumption, which include the nature of food, combination, and methods of eating. These principles emphasize that mindfulness and the environment are just as important as the ingredients themselves. By considering all eight factors, individuals can ensure a balanced diet that supports digestion and metabolic health, reflecting the comprehensive and systematic approach of ancient Indian culinary science.

168. (D) I, II, III, IV, and V
Trees like Saptaraṃgī, Aśvatthā, Fig, Banana, and Devadāru are all recognized as vital components of sacred groves or social forestry. Each offers unique benefits: Saptaraṃgī for medicine, Aśvatthā for sanctity and oxygen, and Banana for its diverse utility. Together, they create resilient ecosystems that support both biodiversity and human health. This diverse group reflects the ancient practice of preserving a wide array of species for sustainable community resources.

169. (C) Combine desirable traits of different plants
The fundamental goal of plant grafting in ancient Vṛkṣāyurveda was to combine the desirable traits of different specimens, such as improving fruit quality or tree resilience. By joining a scion with a rootstock, horticulturalists could create plants that produced better results than those grown from seeds alone. This advanced technique demonstrates a sophisticated level of practical botany aimed at maximizing the health and productivity of diverse horticultural species in ancient India.

170. (A) Sacred shrub used in Ayurvedic therapies
The Ark plant, botanically known as Calotropis, is a sacred medicinal shrub frequently mentioned in ancient Indian life sciences. It is used in numerous Ayurvedic formulations to treat skin conditions and inflammation. Its importance in both ritual and medical contexts ensured its presence in sacred groves and community landscapes, illustrating how ancient scholars valued plants for their specific therapeutic efficacy and symbolic significance in daily life.

171. (D) Elephant anatomy and treatment
Pālakāpyasaṃhitā is a foundational text in the field of elephant medicine, offering a detailed exploration of elephant anatomy, common diseases, and specialized herbal treatments. Authored by the sage Pālakāpya, it served as the definitive guide for managing the health of these strategically vital animals. This work highlights the sophisticated veterinary expertise developed in ancient India to ensure the welfare of the state's royal elephant corps through systematic medical knowledge.

172. (D) Statement I is incorrect but Statement II is correct.
Ancient dietary management recognizes that a balanced diet cannot be identical for everyone; it must be personalized based on the consumer's constitution, making Statement I incorrect. Statement II is correct because Pākaśāstra defines a balanced diet through eight dynamic factors, including processing and combination. This holistic and customized approach ensures that nutrition is tailored to meet individual health needs throughout various seasons and stages of life.

173. (A) II, IV, III, I
Traditional animal healthcare begins with a foundational understanding of anatomy and classification. Next, practitioners observe behavioral symptoms to identify potential issues. This leads to a systematic diagnosis of the specific disease and any doshic imbalances. Finally, appropriate herbal treatments are administered to restore health. This logical sequence ensures that veterinary care is evidence-based and tailored to the unique biological needs of each animal species in Mṛgāyurveda.

174. (D) Treating seeds with herbs before sowing
A primary method for preventing plant diseases in ancient agriculture is treating seeds with medicinal herbs and natural substances before sowing. This practice protects the seeds from soil-borne pathogens and ensures a healthy start for the crop. By prioritizing prevention through organic seed treatment, Vṛkṣāyurveda emphasizes sustainable farming that reduces the risk of future infestations and diseases, ensuring a more reliable and bountiful harvest for the farmer.

175. (A) Diabetes and metabolic disorders
Saptaraṃgī is a medicinal plant historically recognized in Ayurveda for its effectiveness in managing metabolic disorders, particularly diabetes. Its extracts are used to help balance blood sugar levels and support metabolic health. Its inclusion in social forestry models ensures that this important therapeutic resource is available to the community, reflecting the ancient focus on cultivating plants that address significant health challenges through natural and sustainable means.

176. (B) It completely ignores the impact of diseases on dietary choices.
Pathyāpathyaviniścaya is specifically designed to consider the impact of diseases on nutrition. It provides detailed guidance on wholesome and unwholesome diets tailored for sick individuals to support their recovery. Claiming it ignores the impact of disease is incorrect, as its primary purpose is to adapt the diet to an individual's current health status, ensuring that food serves as a supportive tool in the management of various illnesses.

177. (B) Pākadarpaṇa
Pākadarpaṇa literally translates to the "Mirror of Culinary Arts." This historical text provides a comprehensive guide to ancient Indian cooking, attributed to King Nala. It explores the properties of ingredients and various preparation methods, serving as a reflection of the sophisticated culinary knowledge of the time. This work remains a vital source for understanding how diet and cooking were systematically studied to promote health and physical wellbeing.

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145. (B) Mṛgapakṣiśāstra
Mṛgapakṣiśāstra is the most relevant ancient reference for diagnosing and understanding the behavior of birds and animals. It provides observational descriptions that would help a practitioner identify the signs of various avian conditions. While other texts focus on crops or cooking, this zoological treatise offers the foundational knowledge of bird anatomy and habits necessary for veterinary observation and care in ancient animal healthcare practices.

146. (A) Churning yogurt changes its inherent digestion
In Pākaśāstra, Karana or processing refers to the physical or chemical transformation of food to change its properties. Churning yogurt to create buttermilk is a classic example, as this process makes the dairy product lighter and easier to digest. This cause-and-effect principle demonstrates that how food is prepared is just as important as the ingredient itself in determining its nutritional and metabolic impact on the consumer.

147. (C) Highly valued timber tree known for its strength
Śiṃśapā, or Indian Rosewood, is renowned in traditional Indian forestry for its high-quality timber and durability. It was extensively used for building furniture and agricultural implements. Beyond its strength, it is also valued in Ayurveda for its medicinal bark. Its multifaceted utility as a source of strong wood and therapeutic resources makes it an important species in social forestry and community-managed forest areas.

148. (D) Agricultural text imparting wisdom in songs
Kṛṣi Gīta is a traditional text that imparts agricultural wisdom through songs or poetic verses. This format made farming knowledge accessible and easy to remember for the general population. It covers essential topics like seed selection and seasonal planning, reflecting a culture where scientific information was often integrated into regional oral traditions to ensure the effective transmission of sustainable farming practices across generations.

149. (C) Upayokta (the consumer)
Customizing diet based on the individual's constitution refers to the factor of Upayokta, or the consumer. Ancient dietary science recognizes that each person has a unique doshic balance (Vata, Pitta, or Kapha) that influences how they process food. By considering the consumer's state of health and constitution, Pākaśāstra ensures that the meal is personalized to support their specific metabolic needs, which is essential for maintaining health.

150. (B) Panasa (Jackfruit)
The Panasa tree is a prominent milk-tree known for its sticky white latex and for bearing the largest tree-grown fruits in the world. These massive fruits are highly nutritious and versatile, used in both raw and ripe forms. Its ability to provide large quantities of food along with medicinal leaves and useful timber makes it a cornerstone species in Indian social forestry and traditional community plantations.

151. (C) Statement I is correct but Statement II is incorrect.
The Punnāga tree is celebrated for its fragrant flowers and medicinal seeds that yield oil used in Ayurvedic skin treatments. It is a well-known species in social forestry. Statement II is incorrect because Punnāga is a robust tree that thrives in natural forest environments and is not restricted to indoor use. Its presence in coastal and tropical regions highlights its resilience and multifaceted utility in ancient botanical sciences.

152. (A) Vṛkṣāyurveda
Vṛkṣāyurveda is the branch of ancient Indian science that focuses on the wellbeing of plants and trees. It covers everything from soil selection and seed preparation to the diagnosis and treatment of plant diseases. This systematic knowledge ensured that agricultural and horticultural practices were scientifically grounded, prioritizing plant health as a foundation for successful farming, biodiversity conservation, and the provision of medicinal resources for society.

153. (B) I, II, and IV only
Gajāyurveda, Śālihotrasaṃhitā, and Pālakāpyasaṃhitā are all dedicated to the medical treatment of animals, specifically elephants and horses. They form the core of the Mṛgāyurveda tradition. Kṣemakutūhala, however, is a culinary text focused on dietetics and cooking for humans.

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their domains is essential for understanding the specialized nature of ancient life sciences.

186. (A) Mindful eating ensures optimal digestion.
Ancient dietary guidelines emphasize that mindful eating is essential for optimal digestion. By focusing on the meal and avoiding distractions, the consumer supports the proper function of the digestive fire, leading to better nutrient absorption. This cause-and-effect relationship between concentration and metabolic health is a key principle in Pākaśāstra, promoting the idea that how one eats is just as critical as what one consumes for physical wellbeing.

187. (D) In sacred groves and temple vicinities
The Aśvatthā tree, or Sacred Fig, is traditionally planted in sacred groves and around temple vicinities due to its immense religious and ecological significance. It is revered for its long life and ability to support diverse wildlife. Its placement in these protected areas ensures its conservation and provides a focal point for spiritual practice and social gatherings, reflecting the deep integration of nature and culture in ancient Indian society.

188. (A) P-2, Q-1, R-4, S-3
Viruddha Ahara refers to incompatible food combinations, while Pathya describes a wholesome dietary regimen. Karana involves the processing methods of food, and Desha represents the geographic habitat or environmental considerations. Each of these concepts is a pillar of Pākaśāstra, providing a structured framework for meal preparation and consumption that ensures nutritional balance and prevents metabolic toxins, thereby supporting long-term health and vitality.

189. (C) Bṛhat Samhitā
Bṛhat Samhitā is an encyclopedic ancient text that includes a comprehensive chapter on Vṛkṣāyurveda. This section details the preparation of seeds, systematic planting, and advanced grafting techniques, reflecting a deep scientific understanding of plant biology. By including arboriculture alongside astrology and meteorology, Varāhamihira highlighted the fundamental role of plant science in the broader context of ancient knowledge and the sustainable management of environmental resources.

190. (D) Planting mixed trees for community benefits
Ancient social forestry is defined by the intentional planting of a variety of trees that provide diverse benefits to the common people, such as food, shade, and medicinal resources. Instead of focusing on commercial logging, this community-driven approach prioritizes species like Mango, Neem, and Jackfruit. This ensures that the local population has a sustainable supply of vital biological materials while promoting environmental health and biodiversity within the human landscape.

191. (C) Statement I is correct but Statement II is incorrect.
Mṛgāyurveda is the overarching veterinary science that covers animal health and treatment, including horses and elephants. Therefore, Statement I is correct. However, Vṛkṣāyurveda is dedicated to the study and treatment of plant life, not human skin diseases. This distinction illustrates the specialized categories of ancient Indian life sciences, where separate disciplines were developed to provide systematic healthcare for both the animal and plant kingdoms.

192. (B) Plastic Vine
Trees like Sandalwood, Palāśa, and Tulasī are all traditional members of sacred groves, valued for their ecological, medicinal, or religious significance. In contrast, a plastic vine is a modern synthetic product and is never considered part of any traditional botanical or forestry category. Ancient sacred groves focused on preserving living native species that contributed to the environment and provided sustainable resources for rituals and local community healthcare.

193. (D) I, II, III, IV, and V
Kapittha, Bilvā, Aśokā, Āmalaka, and Punnāga are all described in ancient texts as essential medicinal trees suitable for social forestry. Each provides specific therapeutic benefits, from treating digestive issues to supporting female health and skincare. Their diverse fruits and leaves offer reliable health resources for the community. Planting these trees ensures that the environment is enriched with species that are both ecologically robust and high in Ayurvedic medicinal value.

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178. (B) I, II, and IV only
Eating in a noisy environment, overeating before the previous meal is digested, and eating too fast are all classified as unhealthy food habits in ancient dietary guidelines. These practices disrupt the natural digestive process and can lead to various metabolic issues. In contrast, eating food that is appropriate to one's constitution is a healthy habit that supports balance, illustrating the importance of mindfulness and personalization in the traditional science of Pākaśāstra.

179. (C) It must undergo strict purification (Śodhana)
Viṣamuṣṭi is naturally toxic and requires a rigorous purification process known as Śodhana before it can be used in any medicinal formulation. This process neutralizes harmful toxins while preserving the plant's therapeutic benefits. This expert pharmacological approach allows ancient practitioners to safely utilize potent botanicals to treat complex conditions, demonstrating a deep understanding of toxicology and the chemical transformation of plants for human health.

180. (D) Equine (Horse) science
Śālihotrasaṃhitā is the foundational ancient Indian text dedicated to the study of equine science. It provides comprehensive details on the care, diagnosis, and medical treatment of horses. Authored by the sage Śālihotra, the pioneer of veterinary medicine, it established the standards for managing horse health, which was vital for transportation and military success. This specialized branch of knowledge reflects the high priority given to equine welfare in antiquity.

181. (C) Statement I is correct but Statement II is incorrect.
The Tamarind tree is highly valued in social forestry for its shade and its versatile sour fruits used in Indian cuisine. It provides important nutritional resources for the community. However, it is not a milk-tree; Statement II is incorrect as Tamarind does not produce the milky sap characteristic of Kshira Vrikshas like Panasa. This botanical distinction helps horticulturalists select the appropriate species for different environmental and social forestry needs.

182. (B) Agricultural text on rainfall and farming
Kṛṣiparāśara is an ancient text focused on agriculture, specifically detailing methods for rainfall prediction and the management of farming operations. It provides practical wisdom on sowing times and the design of agricultural tools based on seasonal and meteorological observations. This work served as a crucial manual for ensuring farming success, demonstrating a scientific and systematic approach to food production that prioritized environmental harmony and reliable planning.

183. (A) Both A and R are true and R is the correct explanation of A.
Sacred groves represent an ancient competency in social forestry as they protect vital native trees through religious and cultural restrictions. This protection ensures the conservation of ecologically important species while allowing the community to sustainably collect fallen leaves and fruits. By prohibiting destructive logging, these groves maintain local microclimates and provide consistent resources, illustrating a successful model of integrating spiritual values with long-term ecological management and social benefit.

184. (A) High-quality hardwood timber for building ships
The Banana plant provides many benefits, including edible fruits, leaves used as plates, and nutritional parts like the stem and flower. However, it is not a source of hardwood timber for construction. Its soft, fibrous trunk cannot be used for shipbuilding. This distinction is important in ancient social forestry, where the Banana plant was valued for its rapid growth and diverse non-timber resources rather than for industrial wood products.

185. (C) Bhojanakutūhala - Culinary science and dietetics
Bhojanakutūhala is a comprehensive work focused on the science of dietetics and the properties of food ingredients. It serves as a major authority on ancient Indian culinary arts. In other pairs, Pālakāpyasaṃhitā is dedicated to elephant medicine, Kṣemakutūhala focuses on diet and wellbeing, and Aśvāyurveda is the science of horses. Correctly matching these works with

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202. (A) Pakar (Ficus lacor)
The Pakar tree is classically paired with the Banyan and Peepal to form sacred tree complexes known for their high ecological and religious status. These Ficus species are essential components of sacred groves and social forestry, providing expansive shade and supporting local biodiversity. Their integrated planting reflects an ancient strategy for creating resilient and spiritually significant green spaces that benefit both the environment and the human community.

203. (D) I, II, III, and IV
Kṛṣiparāśara, Bṛhat Samhitā, Kṛṣi Gīta, and Upavana Vinōda are all foundational sources for studying ancient Indian agriculture and arboriculture. Each text offers unique insights, from rainfall prediction and crop management to tree care and recreational garden design. Collectively, they demonstrate the advanced level of botanical and agricultural knowledge developed in ancient India, focusing on sustainable practices that aligned with environmental cycles to ensure food security and ecological health.

204. (B) Fragrant flowers and medicinal oil for skin
The Punnāga tree is prized in social forestry and Ayurveda for its highly fragrant flowers and seeds that yield a therapeutic oil used for skin ailments. It is a robust species well-suited for tropical environments. Its multifaceted benefits as a source of medicine and aromatic material make it a prioritized tree in traditional plantation models, supporting both community health and the production of diverse biological resources for daily use.

205. (C) Pākadarpaṇa - The art and methods of cooking
Pākadarpaṇa is correctly paired with the art and methods of cooking, serving as a comprehensive guide to ancient Indian culinary arts. In contrast, Kṣemakutūhala is about dietetics, and Mṛgapakṣiśāstra is a zoological text. Agricultural works like Kṛṣi Gīta focus on farming. This correct pairing highlights the systematic documentation of culinary techniques, recipes, and dietary rules that formed the scientific basis for healthy eating and physical wellbeing in ancient society.

206. (D) Rashi and Kala
Consuming cold and dry food during winter violates the principle of adjusting diet based on Rashi (quantity) and Kala (season). Seasonal dietary management requires eating foods that counteract the environmental conditions to maintain internal warmth. Regularly ignoring these factors can lead to an imbalance in bodily humors and weakened digestion. Customizing meals to align with the current climate is a core rule in Pākaśāstra for ensuring long-term metabolic health.

207. (A) Cluster Fig
The Gular tree, or Ficus racemosa, is botanically known as the Cluster Fig and is a sacred tree frequently found in Indian sacred groves. It is valued for its fruits, which support local wildlife, and its significance in religious rituals. Its inclusion in social forestry models ensures that these protected areas provide essential food resources and maintain ecological stability, reflecting the ancient practice of venerating and protecting diverse fig species.

208. (A) Both A and R are true and R is the correct explanation of A.
Ancient agricultural texts prioritized organic manures like Kunapa Jala to provide essential nutrients for plant growth. These fermented liquid formulations made from biological waste were designed to be easily absorbed by the roots, promoting rapid and healthy development. This practice highlights a sophisticated historical understanding of plant nutrition and soil health, using sustainable, organic methods to enhance crop yields and maintain the long-term productivity of the agricultural landscape.

209. (B) Rafflesia
Kuṭaja, Viṣamuṣṭi, and Uśīra-ghāsa are all recognized Ayurvedic herbs and plants with documented therapeutic uses. However, Rafflesia is a parasitic plant native to Southeast Asia and is not a part of the traditional Indian Ayurvedic pharmacopoeia. This distinction highlights that ancient Indian life sciences were based on the systematic study and utilization of indigenous flora that offered specific health benefits to the local population through well-defined medical protocols.

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210. (A) It was used exclusively to create poisonous plants for warfare.
Grafting was an advanced horticultural technique used to improve the quality and yield of various fruit and timber trees, not just for creating poisonous plants. Ancient manuals like the Bṛhat Samhitā provide systematic methods for joining different plant parts using mud and organic pastes. This highlights the practical application of plant science aimed at agricultural and horticultural improvement, demonstrating a broad and constructive use of botanical knowledge in ancient society.

211. (C) Bark remedy for diarrhea and dysentery
Kuṭaja is famously used in Ayurveda as a remedy for gastrointestinal infections, particularly diarrhea and dysentery. The bark and seeds are formulated into medicines that help regulate bowel movements and eliminate pathogens. This specific medicinal characteristic made it a highly valued plant in sacred groves and local forests, ensuring that the community had easy access to natural treatments for common and serious digestive health issues.

212. (D) Statement I is incorrect but Statement II is correct.
Pathyāpathyaviniścaya is a flexible dietary science that adjusts rules based on an individual's health status, especially during illness, making Statement I incorrect. Statement II is correct because Pākaśāstra explicitly encourages the customization of recipes and dietary habits to match seasonal changes. This adaptive approach ensures that nutrition remains supportive of the body's health as external environmental conditions shift throughout the year, promoting consistent internal harmony.

213. (A) P-2, Q-3, R-4, S-1
Pākadarpaṇa is traditionally attributed to King Nala, while Śālihotrasaṃhitā was authored by the horse science expert Śālihotra. Pālakāpyasaṃhitā is a specialized text on elephants by the sage Pālakāpya, and Kṛṣiparāśara was written by the agricultural sage Parāśara. These correct attributions reflect the highly specialized and authoritative nature of ancient Indian scientific literature, where legendary figures were associated with specific domains of veterinary, agricultural, and culinary knowledge.

214. (B) Volatile oils from leaves purify surrounding air
Planting Neem near households is a traditional practice based on the principle that its volatile oils act as natural air purifiers and insect repellents. Neem is known for its antimicrobial properties, and its presence helps create a healthier environment for the family. This cause-and-effect relationship between plant choice and local health is a hallmark of ancient Indian social forestry, utilizing the specific botanical benefits of native trees for community wellbeing.

215. (D) Cooling properties and fragrant roots for mats
Uśīra-ghāsa, or Vetiver, is celebrated in ancient texts for its potent cooling properties and fragrant roots, which are used to make traditional aromatic mats. These mats are particularly valued in summer for their ability to naturally cool the environment when moistened. The grass also prevents soil erosion, making it an ecologically and socially beneficial plant that integrates environmental protection with daily utility and therapeutic comfort.

216. (A) Kṛṣiparāśara
Kṛṣiparāśara is the primary ancient text dedicated to rainfall prediction and agricultural planning through celestial and meteorological observations. It provides farmers with the tools to anticipate weather patterns and plan their sowing accordingly. This work represents a major milestone in scientific agriculture, reflecting a deep historical understanding of the relationship between cosmic cycles and food production, aimed at ensuring reliable harvests for the sustained wellbeing of the community.

217. (C) Banyan variety used for shade and stability
The Bagaraḍa is a robust variety of the Banyan or Fig genus, valued in ancient social forestry for its expansive canopy and ecological stability. It provides significant shade for travelers and supports local biodiversity. Its strong root system and long life make it a prioritized tree for community landscapes, illustrating the ancient practice of planting large, durable trees that offer consistent environmental services to both humans and the local ecosystem.

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218. (B) I, II, IV, and V only
Pākaśāstra emphasizes a balanced diet with six tastes, considers food combination critical, and details diverse cooking methods and lists of wholesome foods. However, it does not reject the role of geographic location; Statement III is incorrect because Desha is one of the eight essential factors of diet. Understanding how environment influences nutrition was fundamental to the holistic approach of ancient Indian dietary science, ensuring that diet was ecologically and metabolically appropriate.

219. (D) Applying paste of mud and medicinal herbs
In Vṛkṣāyurveda, a common organic treatment for fungal growth on tree leaves or bark is the application of a medicinal paste made from mud and antimicrobial herbs like neem or turmeric. This intervention protects the tree from further infestation while providing nourishment. This practical application of botanical science highlights a sustainable and organic approach to pest management, using the natural healing properties of soil and plants to maintain agricultural productivity.

220. (B) Varna (The color of the room)
The eight factors of a balanced diet, known as Aṣṭa Āhāra Vidhi Viśeṣāyatana, include Prakriti, Karana, and Rashi, which focus on the biological and quantitative aspects of food. While the eating environment is considered for mindfulness, the specific color of the room is not one of these primary scientific factors. The system prioritizes the interaction between food properties and the consumer's metabolism to ensure that diet serves as an effective foundation for health.

221. (C) Systematic codification of arboriculture
Upavana Vinōda is a major historical milestone as it systematically codifies the science of arboriculture. It provides detailed guidelines for tree planting, garden layout, and the treatment of botanical diseases. By formalizing these practices into a comprehensive manual, the text ensures the effective management of groves and gardens. This reflects the advanced level of botanical knowledge in ancient India, where the care of trees was treated as a rigorous and well-documented science.

222. (D) Statement I is incorrect but Statement II is correct.
Mṛgapakṣiśāstra is far from being purely mythological; it is based on detailed observational zoology, making Statement I incorrect. Statement II is correct as the text provides a systematic classification of various animals and birds according to their traits. This reflects an ancient scientific tradition that valued empirical observation and systematic documentation of the natural world, providing a structured understanding of biodiversity long before the development of modern biological taxonomies.

223. (A) I, II, III, IV
Traditional meal preparation begins with assessing the consumer's constitution to ensure the diet is appropriate. Then, wholesome raw ingredients are sourced and prepared using correct culinary processing methods. Finally, the food is consumed in a mindful and proper environment. This logical flow ensures that every step of the process is optimized to support the individual's metabolic needs, reflecting the sophisticated and holistic approach to nutrition found in ancient Pākaśāstra.

224. (B) Panasa (Jackfruit)
The Panasa, or Jackfruit tree, is one of the most prominent milk-trees in Indian social forestry, valued for its large nutritious fruits and diverse benefits. It provides sustainable food resources along with medicinal leaves and useful timber. Its hardy nature and high yield make it an essential species for community-driven plantations, illustrating the ancient practice of prioritizing flora that offers tangible and multi-faceted resources for both the people and the environment.

225. (B) Eating while engaging in intense arguments
Ancient dietary guidelines emphasize eating in a calm and peaceful environment to ensure proper digestion. Engaging in intense arguments or emotional distress while eating is considered unhealthy as it can disrupt metabolic processes and lead to indigestion. Instead, Pākaśāstra promotes mindfulness and a pleasant setting, ensuring that the body is in a relaxed state to optimally process nutrients, which is a key factor in maintaining long-term physical and mental wellbeing.

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257. (D) Plant disease diagnosis and management
The Kṛṣi Gīta functions as an essential manual for farmers within a region. It offers detailed methods for diagnosing plant diseases and implementing management strategies. This guidance is crucial for maintaining crop health and productivity in ancient agricultural systems. By following these protocols, administrators can formulate effective policies for pest control and plant care, ensuring the stability of local farming operations.

258. (A) Appropriate manures for plants
Classical agricultural manuals provide comprehensive guidance on various aspects of crop production. Beyond managing diseases and pests, the Kṛṣi Gīta assists administrators in selecting appropriate manures for plants. This selection is vital for maintaining soil health and ensuring high yields. Utilizing these specific guidelines from ancient texts demonstrates the systematic approach taken by historical personalities toward sustainable resource management in farming.

259. (C) Planned recreational gardens
Meticulously planned recreational gardens serve multiple purposes in ancient agricultural contexts. They are designed for community aesthetic appeal while acting as experimental grounds for testing specialized methodologies. Techniques like grafting, mentioned in the Bṛhat Samhitā, are evaluated within these spaces. This integration of theory and practice ensures that agricultural milestones are achieved, balancing the demands of beauty with practical horticultural experimentation.

260. (A) Kṛṣiśāstra
Kṛṣiśāstra is a broad field that encompasses deep environmental and astrological insights essential for successful cultivation. It integrates diverse knowledge from texts like the Bṛhat Samhitā and Kṛṣi Gīta to manage crops. This discipline addresses everything from weather prediction to disease management and aesthetic gardening. By utilizing these ancient frameworks, regional administrators successfully ensure the sustainability and growth of agricultural practices within their jurisdictions.

261. (D) Mṛgāyurveda
Mṛgāyurveda represents a critical specialized domain within the broader field of ancient veterinary science. It focuses on the health, longevity, and systematic care of diverse animal species. This discipline provides structured methodologies for diagnosis and treatment through classical texts. By applying these guidelines, experts manage the well-being of vital animals, ensuring their resilience and health in demanding royal stables.

262. (B) Expert kṣatriyas
Royal stables are managed by expert kṣatriyas responsible for maintaining the health of war animals. Ensuring the vitality of these creatures is paramount for state security. These managers rely on extensive veterinary protocols derived from authoritative textual sources. By following historical milestones in animal medicine, these experts address ailments and implement precise treatment plans for royal species within stable environments.

263. (C) Gajāyurveda
When mysterious ailments affect royal elephants, veterinarians consult specific authoritative texts for guidance. The Gajāyurveda is the primary source utilized for the accurate diagnosis and treatment of diseases in these animals. It provides a structured framework based on historical milestones in veterinary medicine. By referencing this text, caretakers can identify symptoms and formulate targeted medical interventions to restore the health of the elephants.

264. (D) Animal classification and descriptions
The Gajāyurveda offers a detailed classification and description of animals, which is essential for effective veterinary care. These descriptions allow caretakers to distinguish between varying symptoms based on specific anatomical features. Understanding these distinctions is critical for making accurate diagnoses in complex cases. This systematic approach, rooted in classical veterinary science, ensures that treatment plans are appropriately tailored to the unique physiology of animals.

265. (A) Pālakāpyasaṃhitā
Veterinarians formulate targeted treatment plans by following protocols established by historical

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harmful if not correctly mixed, emphasizing the critical importance of food synergy in Pākaśāstra.

234. (A) Unique combination of food substances
Samyoga refers to the unique combination of different food substances, which is one of the eight essential factors in Pākaśāstra. Certain combinations can enhance the medicinal properties of food, while others can become harmful or indigestible. This concept highlights the sophisticated understanding of ingredient interactions in ancient dietary science, requiring chefs and consumers to be mindful of how different foods work together to support or disrupt bodily health and metabolism.

235. (D) Eating fish and milk together
Combining fish and milk is traditionally considered an unhealthy dietary practice as they have contradictory potencies that can lead to metabolic toxins and skin conditions. This specific incompatibility is a key example of Viruddha Ahara in Pākaśāstra. Avoiding such combinations is a primary rule for maintaining doshic balance and preventing chronic disease, reflecting the ancient understanding that correct ingredient mixing is fundamental for a diet that supports the body's natural health.

236. (B) It is a small vine that produces sweet berries.
Devadāru is a majestic Himalayan cedar tree, not a small vine or berry-bearing plant. It is highly sacred and valued for its durable aromatic wood and medicinal oil used in Ayurvedic therapies. Misidentifying this grand forest species as a small vine ignores its significant ecological and historical status. Its oil is used for treating various respiratory and inflammatory conditions, making it an essential medicinal tree in high-altitude Indian forestry.

237. (C) Desha
Desha is the dietary factor that dictates food should be customized according to the place or geographic region. It ensures that nutrition is appropriate for the local climate and resources, such as using cooling foods in hot arid zones. Considering the environment helps prevent external conditions from causing internal imbalances. This regional customization is a core principle of Pākaśāstra, ensuring that diet remains ecologically sound and metabolically supportive of the consumer's habitat.

238. (A) P-3, Q-2, R-4, S-1
Amalaka is a rich source of Vitamin C, and Bilvā is essential for digestive health. Saptaparṇa is known for its effectiveness in treating fevers, and Śiṃśapā is a highly valued timber and medicinal tree. Each of these trees provides unique ecological and therapeutic benefits, illustrating the diverse and systematic knowledge of flora preserved in ancient Indian life sciences to support both community wellbeing and environmental management through social forestry and sacred groves.

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239. (A) Kunapa Jala
Kunapa Jala is a traditional fermented liquid manure described in ancient agricultural texts for providing high-quality nutrition to plants. It is made from organic waste and animal remains, broken down into a nutrient-rich form that enhances plant growth and productivity. This organic fertilization method represents an early sustainable farming practice, using natural processes to enrich the soil and ensure bountiful harvests without the need for modern chemical interventions in farming.

240. (B) Pathyāpathyaviniścaya
Pathyāpathyaviniścaya is the science of identifying wholesome (Pathya) and unwholesome (Apathya) diets for both healthy living and recovery during illness. It provides a systematic framework for food selection based on the individual's metabolic needs and the nature of any disease. This approach emphasizes that proper nutrition is a foundation of healthcare, ensuring that dietary choices actively contribute to physical balance and help prevent the onset of various lifestyle-related ailments.

241. (A) Both Statement I and Statement II are correct.
The Arjuna tree is highly valued in Ayurveda for its cardioprotective bark, and the Palāśa tree is iconic for its bright orange flowers and ceremonial importance. Both species are essential to the Indian landscape and traditional science. Arjuna supports cardiovascular health, while Palāśa is used in rituals and for its medicinal seeds and bark. Their multifaceted roles in medicine and culture highlight the deep value ancient life

sciences placed on native flora for community wellbeing.

242. (A) Pākadarpaṇa, Bhojanakutūhala, Kṣemakutūhala
Pākadarpaṇa, Bhojanakutūhala, and Kṣemakutūhala are the primary ancient texts dedicated to Pākaśāstra, the science of cooking and dietetics. They explore ingredients, preparation methods, and nutritional properties in detail. Works like Gajāyurveda or Upavana Vinōda focus on different domains like elephant medicine or arboriculture. This correct grouping highlights the specialized scientific tradition that systematically documented the art and health impacts of Indian culinary practices and dietary regulations across many centuries.

243. (D) I, II, III, IV, and V
Neem, Mango, Jackfruit, Coconut, and Banana are historically prioritized in social forestry because they provide a continuous supply of beneficial fruits, leaves, and medicinal bark. These trees offer sustainable resources that support both local nutrition and healthcare. By planting this diverse group, communities ensure ecological stability and environmental health while maintaining a reliable source of biological materials for daily life, reflecting a holistic and community-centered approach to ancient forestry and plantation management.

244. (D) Pākaśāstra
Designing a diet based on the season and individual constitution is a core competency of Pākaśāstra, the science of cooking and dietetics. This personalization ensures that the food supports the consumer's unique metabolic needs throughout the changing environment. By aligning nutrition with the body's internal balance and external climate, Pākaśāstra promotes health and prevents disease through the mindful application of dietary principles tailored to the specific needs of each individual and their surroundings.

245. (C) Exclusive cultivation of highly toxic military plants
A Pramadavana is designed for royal recreation and beauty, featuring flowering plants, water bodies, and pleasant paths. While some medicinal plants might be present, the exclusive cultivation of toxic military plants is not its purpose. These gardens were intended to be tranquil retreats for pleasure and relaxation. Focusing on aesthetic and sensory appeal, they represented the sophisticated practice of ancient Indian horticulture aimed at creating harmonious and visually stunning landscapes for the ruling class.

246. (B) Processing causes inherent changes in food properties
Karana, or processing, is a fundamental factor in Pākaśāstra because methods like cooking, boiling, or fermenting cause inherent changes in the properties of food. For example, some preparation methods can make a heavy food lighter or more digestible. This principle ensures that ingredients are transformed in a way that maximizes their nutritional value and therapeutic potential. Understanding these chemical and physical changes allows chefs to prepare meals that are perfectly suited for the consumer's metabolic needs.

247. (D) Plant grafting and garden layout
Upavana Vinōda is an essential manual for plant grafting and the aesthetic layout of gardens. It provides detailed scientific guidelines on how to propagate plants and arrange them to create healthy and beautiful groves. This text represents the specialized codification of arboricultural knowledge, emphasizing both the technical skills required for horticulture and the aesthetic vision needed for landscape design, serving as a primary guide for ancient Indian garden management and tree health.

248. (A) They are massive commercial timber logging zones heavily exploited for profit.
Sacred groves are traditional conservation areas protected from commercial logging through religious taboos and cultural beliefs. They are the opposite of exploited timber zones, serving instead to preserve rich local biodiversity and rare medicinal plants. By strictly prohibiting the felling of trees, communities ensure that these forests remain virgin tracts that support environmental health and provide sustainable resources like fruits and fallen leaves, reflecting an ancient model of spiritual and ecological conservation.

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249. (C) Viṣamuṣṭi
Viṣamuṣṭi, or Strychnos nux-vomica, contains highly toxic seeds that require severe purification through the Śodhana process before they can be used in Ayurvedic medicine. This process ensures that the toxins are neutralized, making the plant safe for treating specific neurological and digestive conditions. This sophisticated pharmacological approach allows ancient doctors to utilize potent natural substances, reflecting a deep historical expertise in toxicology and the safe transformation of potentially hazardous flora into life-saving therapeutic agents.

250. (C) Statement I is correct but Statement II is correct.
Kṛṣiparāśara shows that ancient agriculture relied heavily on rainfall prediction and celestial data, making Statement I correct. Statement II is incorrect as methods for pest control and the use of manures like Kunapa Jala were well-documented and widely practiced. These organic techniques ensured soil fertility and crop health, illustrating a sophisticated and sustainable agricultural system that integrated environmental observation with advanced botanical knowledge to provide food security for ancient Indian society.

251. (B) Kṛṣiparāśara and Upavana Vinoda
The scholar relies on foundational texts to establish specific protocols for agriculture in ancient India. These documents focus on historical development and milestones in farming practices. Kṛṣiparāśara and the Upavana Vinoda provide the primary guidelines used to oversee state estates. By referencing these works, practitioners can balance functional food production with aesthetic botanical principles efficiently.

252. (A) Natural manures for plants
When sudden outbreaks occur in agricultural settings, specific management strategies must be implemented. Soil fertility restoration is a critical component of ancient agricultural protocols. The strategic application of natural manures for plants serves to revitalize the soil and support crop vitality. These methods are derived from classical texts like Kṛṣiparāśara and the Upavana Vinoda for effective results.

253. (C) Plant grafting techniques
Estate workers receive specialized instruction to improve the yield and resilience of various botanical species. Advanced plant grafting techniques are taught to enhance fruit-bearing trees according to traditional protocols. These milestones in agricultural history demonstrate how sophisticated methodologies were employed to ensure productivity. Such practices reflect the comprehensive scope of ancient agricultural sciences in managing diverse orchard environments effectively.

254. (D) Upavana Vinoda
Designing recreational gardens requires integrating aesthetic and botanical principles found in classical literature. The Upavana Vinoda serves as a specific guide for creating these spaces within agricultural estates. It provides detailed protocols that balance functional food production with visual appeal. By applying these ancient guidelines, scholars demonstrate the broad reach of Kṛṣiśāstra in historical landscape and garden architecture.

255. (C) Kṛṣiśāstra
Integrating practical plant health protocols with the architectural nuances of recreational gardens highlights the extensive range of agricultural knowledge. Kṛṣiśāstra encompasses both functional production and aesthetic design. This discipline shows how historical personalities shaped agricultural methodologies to achieve a balance between food needs and botanical beauty. The application of foundational texts confirms the multidisciplinary nature of ancient Indian agricultural systems.

256. (B) Bṛhat Samhitā
Regional administrators utilize classical texts to manage agricultural activities effectively. The Bṛhat Samhitā provides essential environmental and astrological insights necessary for predicting weather patterns. This information allows for determining the optimal timing for implementing advanced farming techniques like grafting. Such historical milestones showcase how ancient texts documented environmental changes to guide sustainable agricultural practices and ensure consistent crop management results.

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226. (A) Sacred herb used for medicinal properties
Tulasī is a sacred herb prioritized in sacred groves for its immense medicinal value, particularly for respiratory health and boosting immunity. It is not a timber tree but a small shrub with significant symbolic and therapeutic roles. Its widespread cultivation reflects the ancient practice of integrating high-value medicinal plants into both religious and community spaces, ensuring their preservation and constant availability for daily healthcare needs and spiritual rituals.

227. (C) Kṛṣi Gīta
Kṛṣi Gīta is a regional agricultural text that imparts traditional farming wisdom through poetic verses or songs. This format allowed complex agricultural practices to be easily memorized and shared among the farming community. By covering topics like seasonal cycles and seed selection in a culturally relevant way, the text ensured the effective transmission of sustainable farming methodologies across generations, reflecting the deep integration of scientific knowledge with regional oral traditions.

228. (B) I, II, and IV only
Bṛhat Samhitā, Kṛṣiparāśara, and Upavana Vinōda are foundational texts for agriculture and plant sciences in ancient India. They cover essential areas like meteorology, crop management, and arboriculture. Gajāyurveda, however, is a veterinary science text focused on elephants. Correctly identifying these sources allows scholars to distinguish between the science of flora and animal healthcare, reflecting the specialized and well-structured nature of ancient Indian life sciences and agricultural documentation.

229. (C) Śālihotrasaṃhitā
A veterinary practitioner treating an ailing horse would consult Śālihotrasaṃhitā, the authoritative text on equine medicine. It provides the specialized diagnostic protocols and herbal treatments necessary for horse care. Drawing from the work of the sage Śālihotra, the pioneer of veterinary science, this text ensured that horses received expert medical attention tailored to their unique anatomy, reflecting the high standard of equine healthcare practiced for centuries in the Indian subcontinent.

230. (B) Khadira - Acacia catechu
Khadira is botanically identified as Acacia catechu and is an important medicinal tree found in Indian sacred groves. It is prized for its heartwood extract used in Ayurvedic skincare and oral hygiene. Correctly identifying these botanical pairs is essential for understanding traditional Indian forestry and pharmacology. Khadira's multifaceted utility and therapeutic benefits make it a prioritized species in both natural conservation and sustainable community healthcare practices.

231. (D) Statement I is incorrect but Statement II is correct.
Social forestry was not just for royalty; it was designed for the common benefit by planting trees that provided food, shade, and medicine for everyone, making Statement I incorrect. Species like Mango and Coconut were emphasized because they offer tangible and sustainable resources to the community. This inclusive model reflects an ancient vision for environmental management where the needs of the population were integrated with long-term ecological health and biodiversity.

232. (A) The anatomy, diseases, and treatment of elephants
Pālakāpyasaṃhitā is a comprehensive ancient text dedicated to elephant science, detailing their anatomy, classification, and the medical treatment of various ailments. Authored by the sage Pālakāpya, it served as the definitive veterinary guide for maintaining the health of the royal elephant corps. This work highlights the strategic and cultural importance of elephants, necessitating a highly specialized and systematic science for their care and management across the Indian subcontinent.

233. (A) Both A and R are true and R is the correct explanation of A.
Ancient culinary science forbids consuming equal parts of honey and ghee because this specific combination is categorized as Viruddha Ahara. This antagonistic mixture is believed to produce toxic effects within the body due to the contradictory properties of the two substances when combined in equal measure. This principle warns that even healthy ingredients can become

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personalities in veterinary science. Along with specialized texts like the Gajāyurveda, the Pālakāpyasaṃhitā is a foundational source for developing animal care strategies. These classical works provide guidelines for both herbal remedies and dietary modifications. Their rigorous application ensures successful management of outbreaks and promotes long-term animal health.

266. (B) Śālihotrasaṃhitā and Aśvāyurveda
For comprehensive equine management, caretakers consult authoritative texts that detail the classification and description of animals. The Śālihotrasaṃhitā and Aśvāyurveda provide the necessary methodologies for diagnosing and treating diseases in horses. These sources represent significant historical milestones in veterinary science. By following these guidelines, head caretakers ensure that horses receive specialized medical care tailored to their distinct physiological needs within ancient sanctuaries.

267. (A) Mṛgapakṣiśāstra
The health and classification of various bird species within a sanctuary are addressed using the Mṛgapakṣiśāstra. This specialized text serves as a guide for diagnosing and treating avian diseases. It offers comprehensive insights into the physiological characteristics of diverse birds. By leveraging this source, caretakers can manage epidemic situations effectively. The text ensures that avian care is conducted according to established historical protocols in ancient veterinary medicine.

268. (C) Joints
During an epidemic, head caretakers must identify specific conditions affecting animals to provide correct treatments. The Aśvāyurveda is leveraged to diagnose ailments in the joints of horses. This precise identification allows for the administration of targeted remedies based on the horse's physiological description. Adhering to these textual milestones ensures that veterinary interventions are accurate, promoting the recovery and continued performance of vital equine assets.

269. (D) Respiratory diseases
The Mṛgapakṣiśāstra provides essential guidance for diagnosing and treating specific ailments spreading among bird populations. In the event of an outbreak, this text is used to address respiratory diseases in avian species. Caretakers follow the detailed descriptions and treatment protocols compiled by early historical personalities. This systematic approach ensures that health management is tailored to the distinct respiratory anatomy and requirements of the birds.

270. (C) Treatments
Ancient veterinary practices emphasize the importance of tailoring treatments to the distinct physiological descriptions of each animal. These interventions are based on milestones set by historical personalities who compiled authoritative texts. By strictly following these guidelines, caretakers ensure that medical care is effective and species-specific. This integrated approach to veterinary medicine maintains multispecies health by applying rigorous diagnosis and treatment methodologies across stables and aviaries.

271. (C) Pākadarpaṇa and Bhojanakutūhala
Master chefs in ancient culinary academies apply principles from authoritative textual sources to ensure dietary wellness. The Pākadarpaṇa and Bhojanakutūhala serve as primary guides for culinary arts and nutritional science. These texts represent historical milestones in the development of balanced diets. By following these works, chefs understand food classifications and cooking methods, ensuring every meal meets high physiological standards.

272. (B) Pākadarpaṇa
Designing healthy and balanced recipes for a royal feast requires specialized culinary knowledge found in classical texts. The chef consults the Pākadarpaṇa specifically for this purpose to ensure optimal nourishment. This text provides guidelines on how to design meals that align with nutritional principles. By adhering to its instructions, the chef guarantees that the dishes served promote well-being and honor the contributions of historical personalities.

273. (D) Improper food combinations
In ancient culinary arts, ensuring that ingredients synergize perfectly is a critical aspect of meal preparation. To achieve this, practitioners must

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avoid improper food combinations that might be unhealthy. Classical texts provide strict guidelines on identifying healthy and unhealthy pairings. By following these dietary rules, chefs can create balanced recipes that provide optimal nourishment while preventing any negative physiological effects resulting from the consumption of incompatible ingredients.

274. (A) Various methods of cooking
The Bhojanakutūhala offers comprehensive insights into various methods of cooking and their impact on nutritional value. This text explains how different techniques alter the properties of classified food sources. By understanding these variations, chefs can select the most appropriate preparation methods for maintaining dietary health. This systematic application of culinary science ensures that meals are prepared in a way that maximizes nourishment and promotes overall physiological well-being.

275. (C) Unhealthy food habits
Adhering to ancient culinary texts guarantees that meals provide optimal nourishment and strictly avoid unhealthy food habits. These systematic applications of Pākaśāstra principles promote long-term physiological wellness among individuals. By following the guidelines established by historical personalities, chefs ensure that dietary science is practiced correctly. This focus on healthy practices helps prevent imbalances and supports the maintenance of robust health through the careful preparation of classified foods.

276. (A) Kṣemakutūhala and Pathyāpathyaviniścaya
Dietary physicians utilize authoritative sources like the Kṣemakutūhala and Pathyāpathyaviniścaya to formulate tailored nutrition plans. These texts highlight the necessity of customizing food according to specific individual and environmental variations. They provide the analytical framework required for creating balanced diets in ancient culinary science. By integrating the knowledge from these works, physicians can ensure that nutrition is appropriately adapted to promote the health and recovery of their patients.

277. (D) Eight factors
To create a balanced diet for a patient, a physician must evaluate specific criteria outlined in classical literature. According to ancient textual guidelines, there are eight factors to be considered when designing a nutrition plan. These factors ensure that the diet is comprehensive and suited to the individual's needs. This meticulous evaluation process is essential for achieving optimal health outcomes and maintaining balance within the human physiological system.

278. (B) Pathyāpathyaviniścaya
The Pathyāpathyaviniścaya provides strict guidelines for differentiating between proper and improper dietary choices. This text directly addresses the consequences of unhealthy food habits and guides the physician in selecting beneficial ingredients. By following these instructions, practitioners can create tailored regimens that align with the patient's constitution and environmental context. This source is fundamental for maintaining the analytical standards required in ancient dietary science and nutritional management.

279. (C) The right methods of eating
Specific dietary habits regarding how meals are consumed are dictated by the Kṣemakutūhala. This text emphasizes the right methods of eating, including the sequence and pace at which food should be taken. Following these guidelines is essential for proper digestion and overall health. By monitoring these habits, physicians ensure that the patient's nutritional intake is optimized according to the analytical framework of ancient culinary science and wellness.

280. (D) Place
Classical texts emphasize that food must be customized according to several key factors to be effective. These include the constitution of the individual, the current seasons, and the geographical place of residence. By integrating the environmental context of the location, physicians can construct a truly comprehensive and balanced dietary regimen. This meticulous approach reflects the sophisticated understanding of ecological and physiological interactions found in ancient dietary and culinary science.

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281. (A) Pavitra upavana
A sacred grove, known as a pavitra upavana, reflects deep ecological and spiritual integration in ancient practices. It is a protected forest space dedicated to significant botanical species offering profound environmental benefits. These groves serve as living repositories of vital plants, demonstrating commitment to conservation. Cultivating such spaces is rooted in traditions that emphasize maintaining balance through arranged flora.

282. (B) Devadāru and sandalwood
The arrangement of trees within a sacred grove is based on their unique properties and structural importance. Planners carefully place the devadāru and sandalwood at the center of the pavitra upavana. These species are chosen for their aromatic qualities and impressive grandeur. This strategic positioning serves as the focal point of the grove, highlighting the architectural and ecological planning inherent in ancient community-led forest conservation.

283. (B) Around the periphery
In the design of a pavitra upavana, specific plants are assigned to the outer regions based on their role in the grove's ecosystem. Tulasī and ark are planted around the periphery to form a protective boundary. This arrangement follows traditional guidelines for cultivating sacred spaces. By placing these plants on the edges, the community ensures a structured biological profile that supports the spiritual and ecological integrity of the entire grove.

284. (A) Khadira and śamī
Community members follow specific agricultural rites to ensure the successful growth of various species within a sacred grove. These traditional practices allow plants like the khadira and śamī to thrive together in designated soil. By adhering to these rites, the planners maintain a healthy biological diversity within the pavitra upavana. This methodical cultivation reflects a structured approach to environmental conservation that is deeply rooted in the wisdom of ancient agricultural texts.

285. (C) Betel nut, Coconut, and Banana
Diversifying the biological profile of a pavitra upavana involves the inclusion of various fruit-bearing and economically significant species. The addition of Betel nut, Coconut, and Banana enhances the diversity of the sacred grove. These plants contribute to the overall environmental and spiritual value of the space. By carefully selecting a wide range of flora, the community creates a robust repository of vital species that maintains ecological balance according to ancient traditions.

286. (D) Social forestry
Social forestry in ancient times was a model used by village councils to promote community welfare and sustainable resource management. This large-scale plantation drive focuses on trees that provide maximum benefits from leaves and fruits. By strategically selecting and placing specific species, the council ensures a diverse yield of resources. This structured approach helps sustain the local microclimate and secures long-term agricultural resources exactly as prescribed in foundational agricultural texts.

287. (C) Panasa
Ancient agricultural texts use specific terminology to describe various tree species based on their characteristics and utility. The panasa is specifically referred to as the Milk-tree in these guidelines. This tree is selected for social forestry projects because it provides essential sustenance and contributes to a robust canopy. By cultivating the panasa alongside other trees, the community ensures a reliable supply of fruit and support for the local environmental ecosystem.

288. (B) Pakar
Creating a robust canopy is a primary goal of social forestry projects aimed at resource management. Along with trees like the aśvatthā and fig or gular, the pakar (Ficus lacor) is used to establish this protective layer. These trees are strategically placed to maximize shade and environmental stability. By incorporating the pakar into the plantation, the community follows historical models that leverage specific species to enhance the productivity and climate of the region.

289. (D) Nīmba
Certain trees are selected for social forestry drives because of their functional benefits to the community and the environment. The nīmba (neem) is specifically utilized for its protective

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foliage within the plantation. This tree provides both ecological advantages and essential resources for local applications. By strategically placing the nīmba, the village council implements ancient agricultural models that prioritize sustainable resource management and the maintenance of a healthy microclimate for the community's benefit.

290. (A) Aśvatthā and pakar
Specific trees in a social forestry project are chosen for their high yield of useful organic materials. The aśvatthā and pakar generate immense benefits from leaves, which are utilized for various local applications and resource needs. These species form a critical part of the canopy and contribute significantly to the project's sustainability. By systematically cultivating these plants, the council follows ancient textual prescriptions for maximizing the utility and ecological synergy of the plantation.

291. (C) Uśīra-ghāsa
In ancient botanical practices, the placement of herbs is determined by their unique properties and growth requirements. Uśīra-ghāsa is planted near water channels to utilize its cooling properties effectively. This specific location ensures the plant thrives while providing maximum benefit to the healing center. By following authoritative guidelines, managers maintain a reliable supply of medicinal resources cultivated in ideal conditions.

292. (A) Devadāru and khadira
Cultivating a diverse range of medicinal plants requires specialized knowledge of soil and environmental conditions. The estate manager follows ancient guidelines that specify different requirements for various trees. Devadāru and khadira are noted for needing specialized soil conditions to achieve optimal growth and potency. By carefully tending to these specific needs, the estate ensures the production of high-quality botanical resources necessary for traditional healing practices and the supply of local healthcare centers.

293. (D) Viṣamuṣṭi
Handling certain botanical species requires strict adherence to their general description in ancient texts due to their potent nature. The viṣamuṣṭi is one such plant that must be managed with extreme care. Following these precise guidelines ensures that the plant is handled safely by estate workers. This organized approach to cultivation reflects the practical application of ancient medical and ecological knowledge in managing powerful medicinal herbs, ensuring they are used effectively.

294. (B) Their distinct botanical profiles
The optimal growth of medicinal plants depends on placing them in regions that match their specific environmental needs. Their distinct botanical profiles determine the appropriate sun exposure for planting śamī, ark, and palāśa. By understanding these profiles, the estate manager ensures that each species receives the necessary light to flourish. This meticulous management reflects the advanced botanical understanding found in ancient texts, providing a structured framework for the cultivation of therapeutic plant species.

295. (C) Medicinal herbs, trees, and plants
An estate manager may dedicate a specific sector of land to the organized growth of medicinal herbs, trees, and plants. This sector provides a reliable supply of authentic botanical resources for healing centers. By adhering to authoritative texts, the manager ensures that species like arjuna and candana are grown according to their general descriptions. This practice reflects the integration of ancient ecological and medical knowledge, supporting robust healthcare through the systematic cultivation of therapeutic plants.

296. (D) Śiṃśapā
Strategic planting in ancient agricultural projects involves placing trees based on their ecological functions. The robust śiṃśapā is strategically positioned to serve as a windbreak for more delicate botanical species. This placement protects other plants from environmental stress, ensuring the overall success of the plantation. By following these structural methodologies, the scholar optimizes the growth of diverse trees and accurately applies the sophisticated ecological synergy described in classical literature.

297. (A) Amalaka and aśokā
Accessibility is a key consideration when planning the layout of an extensive plantation.

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The amalaka and aśokā are planted in accessible zones to facilitate the easy harvesting of their beneficial yields. This logical arrangement allows workers to gather the fruits of these plants efficiently. By adhering to the general descriptions of these species, the scholar ensures that the most useful trees are positioned for optimal utility, reflecting advanced structural planning in ancient tree cultivation.

298. (B) Saptaparṇa and saptaraṃgī
Maintaining a diverse biological structure is essential for a healthy and productive plantation. The scholar incorporates specific species like saptaparṇa and saptaraṃgī to achieve this diversity. These trees contribute to the overall complexity and resilience of the estate's ecosystem. By including such variety, the project follows advanced structural methodologies found in classical literature. This approach ensures that the ecological interactions between different species are balanced and that the plantation provides comprehensive ecological and practical benefits.

299. (B) The warmer sections
Maximizing the utility of land requires matching species to their ideal climatic conditions within an estate. Betel nut, Coconut, and Banana are cultivated in the warmer sections to ensure they thrive. These species are known for their preference for heat and specific moisture levels. By placing them in these designated areas, the scholar demonstrates an advanced understanding of environmental factors. This strategic distribution ensures the successful realization of the fruit of planting these beneficial and productive trees.

300. (A) Results of planting these trees
Adhering to the general descriptions of tree species allows a scholar to accurately predict the results of planting these trees. By understanding each species' ecological function, outcomes of the project are determined in advance. This predictive capability is a hallmark of ancient methodology. It ensures that strategic integration leads to desired environmental benefits and yields described in classical literature.

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(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-3, R-1, S-4

17. Which of the following best describes the core philosophical essence of Sattriya dance?
(A) Worship of Lord Shiva
(B) Propagation of Vaishnavism
(C) Celebration of Devi Mahatmya
(D) Depiction of Mughal court aesthetics

18. Consider the following statements about Manipuri dance:
I. It heavily features the Raas Leela.
II. The movements are generally fluid and rounded.
III. It uses the Pung instrument extensively.
IV. It strictly avoids Vaishnavite themes.
V. The female dancers wear a stiff, umbrella-like skirt.
Which of the above combination of statements is correct?
(A) I, II, III, and V
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

19. Identify the dance form that is NOT included in the Sangeet Natak Akademi's list of eight classical dances.
(A) Sattriya
(B) Kathak
(C) Chhau
(D) Mohiniyattam

20. Consider the following items of a traditional Bharatanatyam Margam (repertoire):
I. Varnam
II. Alarippu
III. Tillana
IV. Jatiswaram
Which of the following is the correct standard sequential order?
(A) II, IV, I, III
(B) I, II, III, IV
(C) IV, I, II, III
(D) II, I, IV, III

21. Which classical dance form is historically associated with the village of Kuchelapuram?
(A) Kathakali
(B) Odissi
(C) Kuchipudi
(D) Bharatanatyam

22. Consider the following statements regarding Odissi dance:
I. Chowk is a masculine stance imitating Lord Jagannath.
II. Tribhangi implies a three-bend posture of the body.
III. The Mahari tradition is associated with its origins.
IV. It uses Hindustani music exclusively.
Which of the above statements are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

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23. Which of the following is an incorrect statement about Kathak?
(A) It originated from the storytelling tradition of Kathakars.
(B) It features intricate footwork and rapid spins.
(C) Lucknow and Jaipur are its prominent gharanas.
(D) It developed entirely independent of Persian influence.

24. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Gita Govinda is a central text in the repertoire of Odissi dance.
Reason (R): Odissi is deeply rooted in the Jagannath cult and Krishna Bhakti tradition.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

25. Identify the correctly matched pair of dance form and its primary rhythmic instrument.
(A) Kathak - Pung
(B) Manipuri - Tabla
(C) Odissi - Mardal
(D) Bharatanatyam - Pakhawaj

states.
V. Laukika is the fifth type of Abhinaya added by Nandikeshvara.

Which of the above combination of statements is correct?
(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

9. Which of the following is an exception and is NOT classified as one of the four main Abhinayas?
(A) Angika
(B) Vachika
(C) Dharmi
(D) Aharya

10. Consider the following artistic developments and texts:
I. Composition of Natyasastra
II. Introduction of Shanta Rasa by Abhinavagupta
III. Codification of the modern Navarasa framework
IV. Establishment of the 8 classical dances by Sangeet Natak Akademi

Which of the following represents the correct chronological order of their emergence?
(A) I, II, III, IV
(B) II, I, IV, III
(C) I, III, II, IV
(D) III, I, II, IV

11. Which text is a primary source for the study of hand gestures (Mudras) in Indian classical dance?
(A) Brihaddeshi
(B) Sangita Ratnakara
(C) Dattilam
(D) Abhinaya Darpana

12. Consider the following statements regarding Bharatanatyam:
I. It originated in the templates of Tamil Nadu.
II. The repertoire usually begins with a Tillana.
III. It strongly emphasizes both Nritta and Nritya.
IV. The music accompanying it is Carnatic.

Which of the above statements are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II and IV

13. Which of the following is an incorrect statement about Kathakali?
(A) It is a classical dance drama that is native to Kerala.
(B) Paccha makeup is used to represent heroic and noble characters.
(C) Traditionally, it uses only female actors for female roles.
(D) The form relies heavily on the use of Aharya Abhinaya.

14. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Mohiniyattam is characterized by graceful, swaying body movements.
Reason (R): It predominantly relies on the Lasya style of dance.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

15. Identify the correctly matched pair of Classical Dance and its State of origin.
(A) Sattriya - Assam
(B) Kuchipudi - Kerala
(C) Odissi - West Bengal
(D) Mohiniyattam - Tamil Nadu

16. Match List I with List II regarding Classical Dances and their key features or props:
List I: (Classical Dance)
P. Kathak
Q. Kuchipudi
R. Manipuri
S. Odissi
List II: (Key Feature / Prop)
1. Tarangam (Dancing on brass plate)
2. Chakkars (Spins)
3. Tribhangi posture
4. Potloi (Barrel-shaped skirt)
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4

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(C) II, III, I, IV
(D) III, II, I, IV

51. Which Veda is considered the primary source of Indian classical music?
(A) Rigveda
(B) Yajurveda
(C) Samaveda
(D) Atharvaveda

52. Consider the following statements about Dhrupad:
I. It is the oldest surviving classical style of Hindustani music.
II. It is characterized by heavy ornamentation and fast taans.
III. It begins with a long, unmetered Alap.
IV. It is usually accompanied by the Pakhawaj.
Which of the above statements are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II and IV

53. Identify the incorrect statement regarding the Khyal style of music.
(A) The word Khyal means imagination or thought.
(B) It typically consists of a Bada Khyal and a Chhota Khyal.
(C) It provides less freedom for improvisation compared to Dhrupad.
(D) The Tabla is its standard accompanying percussion instrument.

54. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Tarana is a vocal style that uses meaningless syllables.
Reason (R): It is primarily focused on rhythmic vocalization rather than poetic meaning.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

55. Identify the correctly matched pair of Hindustani musical style and its defining feature.
(A) Dhrupad - Fast, rhythmic syllables like 'Tadare Dani' patterns.
(B) Khyal - Strict, rigid poetic adherence with no improvisation allowed.
(C) Thumri - Sung exclusively with a traditional Pakhawaj accompaniment.
(D) Tarana - Rhythmic syllables based on Persian/Arabic words.

56. Match List I with List II regarding Hindustani Gharanas and their notable figures or founders:
List I: (Hindustani Gharana)
P. Gwalior Gharana
Q. Agra Gharana
R. Jaipur-Atrauli Gharana
S. Kirana Gharana
List II: (Notable Figure/Founder)
1. Ustad Abdul Karim Khan
2. Alladiya Khan
3. Haji Sujan Khan (Faiyaz Khan)
4. Haddu-Hassu Khan
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-2, S-3

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57. Which option best describes the structural difference between Dhrupad and Khyal?
(A) Dhrupad is strictly romantic, while Khyal is always devotional.
(B) Dhrupad uses the Tabla, while Khyal uses the traditional Pakhawaj.
(C) Dhrupad focuses on Nom-Tom Alap; Khyal on Taans and Bol-Baant.
(D) Dhrupad has no Alap, while Khyal has a very long, detailed Alap.

58. Consider the following elements of Carnatic music:
I. Pallavi
II. Anupallavi
III. Charanam
IV. Antara
V. Sanchari
Which of the above combination of statements constitutes the primary sections of a Kriti?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and V

26. Match List I with List II regarding Classical Dances and the musical systems used:
List I: (Dance)
P. Bharatanatyam
Q. Kathak
R. Sattriya
S. Odissi
List II: (Musical System)
1. Borgeet
2. Odissi Music
3. Carnatic Music
4. Hindustani Music
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

27. What is the most appropriate description of 'Gotipua' in the context of Indian classical dance?
(A) A complex rhythmic pattern found within Kathak dance.
(B) A specialized type of facial makeup used in Kathakali.
(C) The ceremonial brass plate used during Kuchipudi dance.
(D) A traditional male dance style preceding modern Odissi.

28. Consider the following characteristics regarding Kathakali:
I. Use of Chunda (seed) to make eyes red.
II. Singing is done by the dancers themselves.
III. Elaborate headgears known as Mudi.
IV. Performance traditionally spans the entire night.
V. It strictly adapts stories from the Bible.
Which of the above combination of statements is correct?
(A) I, III, and IV
(B) II, IV, and V
(C) I, II, and III
(D) III, IV, and V

29. Which classical dance is an exception to the use of heavy, stylized facial paints and masks?
(A) Kathakali
(B) Chhau
(C) Kathak
(D) Theyyam

30. Consider the following evolutionary stages of narrative themes in classical dances:
I. Temple ritual dances by Devadasis
II. Court entertainment under royal patronage
III. Institutionalized concert format post-independence
IV. Ancient textual codification in Natyasastra
Which of the following represents the correct chronological sequence?
(A) IV, I, II, III
(B) I, II, III, IV
(C) IV, II, I, III
(D) II, IV, I, III

31. Who composed the 12th-century Sanskrit text Gita Govinda?
(A) Jayadeva
(B) Kalidasa
(C) Tulsidas
(D) Valmiki

32. Consider the following statements about the influence of Gita Govinda:
I. It popularized the Ashtapadi format.
II. It heavily influenced Odissi and Manipuri dances.
III. It focuses on the divine love of Rama and Sita.
IV. It is a major theme in Pahari paintings.
Which of the above statements are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

33. Identify the incorrect statement regarding the influence of epics on Indian paintings.
(A) Patachitra art extensively depicts scenes from the Mahabharata.
(B) Kangra paintings completely ignore the themes of the Ramayana.
(C) Madhubani art often illustrates the wedding of Rama and Sita.
(D) Pahari miniature paintings were heavily influenced by the Gita Govinda.

34. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Ramayana has heavily influenced dance-dramas not only in India but across Southeast Asia.

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68. Consider the following statements regarding the Tala system:
I. Matra is the fundamental beat unit.
II. Sam is the first beat of the cycle.
III. Khali indicates the empty or unaccented beat.
IV. Avartan refers to a complete cycle of the Tala.
V. Vilambit means extremely fast tempo.
Which of the above combination of statements is correct?
(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

69. Which of the following is NOT one of the three main categories of Laya (Vilambit, Madhya, Drut)?
(A) Ati Drut
(B) Madhya
(C) Raga
(D) Vilambit

70. Consider the following types of Layas:
I. Drut Laya
II. Vilambit Laya
III. Madhya Laya
Which of the following is the correct order from slowest to fastest?
(A) I, II, III
(B) II, III, I
(C) III, II, I
(D) II, I, III

71. How many basic Talas exist in the Carnatic Suladi Sapta Tala system?
(A) 5
(B) 9
(C) 35
(D) 7

72. Consider the following statements about the Angas of Carnatic Tala:
I. Anudrutam is a single beat.
II. Drutam consists of a beat and a wave (2 aksharas).
III. Laghu's value changes according to the Jathi.
IV. Kakapadam has a fixed value of 10 aksharas.
Which of the above statements are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

73. Identify the incorrect statement regarding the Katapayadi sankhya system.
(A) It is an ancient hash function for remembering numbers.
(B) It maps letters of the Sanskrit alphabet to numbers.
(C) It is used to determine the index of the 72 Melakarta ragas.
(D) It was invented during the British colonial period.

74. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Melakarta system classifies 72 fundamental ragas in Carnatic music.
Reason (R): The classification is based on all possible combinations of the 12 swarasthanas.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

75. Identify the correctly matched pair of Jathi and its corresponding laghu beat count in Carnatic music.
(A) Chaturasra - 5
(B) Khanda - 4
(C) Misra - 9
(D) Tisra - 3

76. Match List I with List II regarding Talas and their number of Matras (beats) in Hindustani music:
List I: (Tala)
P. Teental
Q. Ektaal
R. Jhaptal
S. Dadra
List II: (Number of Matras/Beats)
1. 10 matras
2. 6 matras
3. 16 matras

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style.
Which of the above statements are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

43. Identify the incorrect statement regarding the influence of the Mahabharata on Indian arts.
(A) It provides the narrative foundation for many Kathakali plays.
(B) Yakshagana heavily relies on episodes from the Mahabharata.
(C) Pandavani is a folk singing style based entirely on it.
(D) Its themes are entirely absent from traditional Indian puppetry.

44. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Kangra paintings are renowned for their lyrical grace and delicate features.
Reason (R): The Kangra school was heavily influenced by the raw, bold expressionism of modern European art.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

45. Identify the correctly matched pair of epic text and its specific regional performance form.
(A) Ramayana - Pandavani
(B) Mahabharata - Ramlila
(C) Mahabharata - Therukoothu
(D) Gita Govinda - Yakshagana

46. Match List I with List II regarding Textual Sources and their Artistic Manifestations:
List I: (Textual Source)
P. Gita Govinda
Q. Mahabharata
R. Ramayana
S. Panchatantra
List II: (Artistic Manifestation)
1. Animal fable themes in traditional puppetry
2. Ramnagar Ramlila
3. Ashtapadis in Odissi
4. Pandavani of Chhattisgarh
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-1, Q-4, R-2, S-3

47. What is the most appropriate reason for the recurring theme of Krishna in Pahari and Kangra paintings?
(A) The widespread influence of the Bhakti movement.
(B) Political mandates by local rulers.
(C) The lack of other mythological texts.
(D) The direct influence of Persian miniature artists.

48. Consider the following statements regarding the Patachitra tradition:
I. The colors are made from natural sources like conch shells and lamp soot.
II. A protective lacquer coating is applied.
III. It is strongly linked to the Puri Jagannath temple.
IV. Borders are an essential structural element.
V. It is a strictly secular art form.
Which of the above combination of statements is correct?
(A) I, II, III, and V
(B) I, II, III, and IV
(C) II, III, IV, and V
(D) I, III, IV, and V

49. Which epic character is an exception and rarely depicted as a central hero in traditional Kathakali Paccha (green) makeup?
(A) Arjuna
(B) Ravana
(C) Rama
(D) Krishna

50. Consider the following musical periods and styles:
I. Prabandha singing
II. Samagana (Vedic chanting)
III. Dhrupad evolution
IV. Khyal popularity
Which of the following is the correct chronological order?
(A) II, I, III, IV
(B) I, II, III, IV

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CHAPTER 09
Kala

1. Who is the author of the classical treatise Abhinaya Darpana?
(A) Bharata Muni
(B) Nandikeshvara
(C) Abhinavagupta
(D) Sarangadeva

2. Consider the following statements regarding the Natyasastra:
I. It is considered the fifth Veda.
II. It exclusively discusses vocal music.
III. It outlines four types of Abhinaya.
IV. It attributes its origin to Lord Brahma.
Which of the above statements are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II and IV

3. Which of the following is an incorrect statement regarding the Navarasa?
(A) Shringara rasa is traditionally known as the king of rasas.
(B) Bibhatsa rasa is commonly associated with feelings of disgust.
(C) Shanta rasa was originally in the Natyasastra's primary chapters.
(D) Raudra rasa is linked to the emotional state of anger.

4. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Bharata Muni's Natyasastra initially enumerated only eight rasas.
Reason (R): Shanta rasa was added later by Abhinavagupta to complete the Navarasa.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

5. Identify the correctly matched pair of Rasa and its corresponding Sthayi Bhava.
(A) Karuna - Utsaha
(B) Hasya - Krodha
(C) Bhayanaka - Bhaya
(D) Adbhuta - Jugupsa

6. Match List I with List II regarding Rasas and their presiding colors as per the Natyasastra:
List I: (Rasa)
P. Shringara
Q. Hasya
R. Raudra
S. Karuna
List II: (Presiding Color)
1. Red
2. Pale Green / White
3. Dove Colored (Grey)
4. Light Green / Shyam
(A) P-4, Q-2, R-1, S-3
(B) P-1, Q-3, R-4, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

7. According to classical Indian aesthetics, which option best describes the primary purpose of Abhinaya?
(A) To strictly adhere to rhythmic patterns without emotional expression.
(B) To showcase the physical stamina of the performer.
(C) To narrate stories exclusively through vocal music.
(D) To lead the audience towards the experience of Rasa.

8. Consider the following statements about the types of Abhinaya:
I. Angika relates to body movements.
II. Vachika involves speech and song.
III. Aharya encompasses costumes and makeup.
IV. Sattvika deals with the expression of inner

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(D) I, IV, and V

59. Which of the following is strictly a Carnatic music form and is NOT a Hindustani genre?
(A) Tarana
(B) Dhrupad
(C) Khyal
(D) Varnam

60. Consider the following sections of a standard Carnatic Varnam:
I. Charanam
II. Pallavi
III. Mukthayi Swaram
IV. Anupallavi
Which of the following represents the correct sequential order?
(A) II, IV, I, III
(B) II, IV, III, I
(C) I, II, III, IV
(D) IV, II, III, I

61. Who among the following is NOT a member of the Carnatic Music Trinity?
(A) Tyagaraja
(B) Muthuswami Dikshitar
(C) Purandara Dasa
(D) Syama Sastri

62. Consider the following statements about the Kriti in Carnatic music:
I. It is the most common compositional form in modern concerts.
II. It allows for extensive Manodharma (improvisation).
III. It completely lacks rhythmic structure (Tala).
IV. The Trinity composed extensively in this format.
Which of the above statements are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

63. Identify the incorrect statement regarding the Varnam.
(A) It is considered only a basic exercise and never performed in concerts.
(B) It is usually sung at the beginning of a Carnatic concert.
(C) It has intricate swara patterns and lyrics.
(D) Tana Varnams and Pada Varnams are its main types.

64. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Purandara Dasa is referred to as the Pitamaha of Carnatic music.
Reason (R): He systematized the teaching methodology of Carnatic music which is followed even today.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

65. Identify the correctly matched pair of Carnatic concepts and their Hindustani equivalents.
(A) Kriti - Tarana
(B) Alapana - Alap
(C) Mridangam - Sitar
(D) Gamaka - Laya

66. Match List I with List II regarding Musical Terms and their definitions:
List I: (Musical Term)
P. Shruti
Q. Swara
R. Laya
S. Tala
List II: (Definition)
1. Microtone or pitch
2. Musical note
3. Tempo or speed
4. Rhythmic cycle
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

67. Which of the following is the best description of Laya in Indian classical music?
(A) The melodic framework of a raga.
(B) The ornamental graces applied to notes.
(C) The continuous, uniform flow of tempo or speed.
(D) The textual content of a composition.

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Reason (R): Cultural exchange and trade routes facilitated the spread of the epic's narrative to regions like Bali and Java.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

35. Identify the correctly matched pair of painting style and its region of origin.
(A) Madhubani - Odisha
(B) Patachitra - Bihar
(C) Kangra - Himachal Pradesh
(D) Pahari - Kerala

36. Match List I with List II regarding Painting Styles and their key materials or themes:
List I: (Painting Style)
P. Madhubani
Q. Patachitra
R. Kangra
S. Pahari (Basohli)
List II: (Key Material/Theme)
1. Cloth-based scroll painting
2. Mithila region wall/floor art
3. Intense colors and facial types
4. Lyrical grace and naturalism
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

37. Which of the following is the most appropriate description of Patachitra?
(A) Ancient fresco painting found within the Ajanta cave complex.
(B) Miniature painting style developed in the medieval Mughal courts.
(C) Traditional Odishan cloth scroll painting for Lord Jagannath.
(D) Tribal floor art created using rice paste in Maharashtra.

38. Consider the following statements regarding Madhubani paintings:
I. It is also known as Mithila art.
II. It traditionally uses natural dyes and pigments.
III. It was historically done by women on mud walls.
IV. It prominently features themes of Lord Krishna and Ramayana.
V. It uses oil-based synthetic colors extensively.
Which of the above combination of statements is correct?
(A) I, II, III, and V
(B) I, II, III, and IV
(C) II, III, IV, and V
(D) I, III, IV, and V

39. Which painting style is an exception to the miniature painting tradition of the Himalayan foothills?
(A) Kangra
(B) Basohli
(C) Guler
(D) Patachitra

40. Consider the following general historical evolution of painting mediums:
I. Cave and Rock paintings
II. Miniature paintings on paper
III. Cloth and scroll paintings (Patachitra tradition)
IV. Modern canvas oil paintings
Which of the following represents the correct chronological sequence?
(A) I, III, II, IV
(B) I, II, III, IV
(C) III, I, II, IV
(D) I, IV, II, III

41. Which of the following elements is predominantly used for outlining figures in traditional Madhubani paintings?
(A) Charcoal
(B) Metal nibs
(C) Bamboo sticks or twigs
(D) Synthetic brushes

42. Consider the following statements about Pahari paintings:
I. They flourished in the Rajput states of the Himalayan foothills.
II. Radha and Krishna are central motifs.
III. They are completely devoid of landscape depictions.
IV. Kangra is the most refined school of this

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4. 12 matras
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

77. Which option best explains the shift from the Caturdandi system to the current concert paddhati in Carnatic music?
(A) The complete and final abandonment of raga and tala systems.
(B) The total exclusion of vocal music in favor of instrumental music.
(C) Transition from theoretical formats to performance-oriented Kritis.
(D) The direct adoption of standard Western symphonic structures.

78. Consider the following regarding the modern Carnatic concert (Kacheri) format:
I. It begins with a Varnam.
II. It includes multiple Kritis.
III. It features a central Ragam-Tanam-Pallavi.
IV. It concludes with lighter pieces like Javalis or Tillanas.
V. It strictly forbids percussion solos (Tani Avartanam).
Which of the above combination of statements is correct?
(A) I, II, III, and IV
(B) I, II, III, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

79. Which element is NOT typically a part of a standard Hindustani Khayal performance?
(A) Tillana
(B) Bada Khayal
(C) Chhota Khayal
(D) Tarana

80. Consider the following sections of a Carnatic Ragam-Tanam-Pallavi (RTP) performance:
I. Pallavi rendition and Niraval
II. Kalpana Swaras
III. Alapana (Ragam)
IV. Tanam
Which of the following represents the correct sequential order of performance?
(A) III, IV, I, II
(B) I, II, III, IV
(C) III, I, IV, II
(D) IV, III, II, I

81. How is 'Folk Art' broadly defined in the Indian cultural context?
(A) Art created strictly by formally university-trained artists.
(B) Expressions of specific communities reflecting their traditions.
(C) Artistic works produced exclusively for ancient royal courts.
(D) Abstract conceptual art shown in modern metropolitan galleries.

82. Consider the following statements regarding the socio-economic background of traditional folk performances:
I. They are heavily linked to agricultural cycles and harvests.
II. They provided livelihood to specialized artisan and performer castes.
III. They are completely independent of local religious rituals.
IV. They often serve as localized oral history records.
Which of the above statements are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

83. Identify the incorrect statement regarding tribal art forms of India.
(A) They are deeply rooted in animistic beliefs and nature worship.
(B) Warli painting is a well-known tribal art form.
(C) They solely rely on mass-produced synthetic materials.
(D) They often lack the strict codification found in classical arts.

84. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Many traditional ritualistic performances face decline in modern socio-economic settings.
Reason (R): Rapid urbanization and changing entertainment consumption have eroded their traditional patronage bases.
In the context of the above two statements,

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101. Define 'Sutradhara' in the context of traditional Indian theater.
(A) The primary antagonist or villain of the theatrical play.
(B) The leading percussionist in the musical ensemble.
(C) Narrator or stage manager who strings the narrative together.
(D) The head makeup artist for the theatrical production.

102. Given below are two statements regarding Cindu Bhagavata:
Statement I: Cindu Bhagavata is a prominent theater form of Telangana.
Statement II: It strictly uses only string puppets for its performances.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

103. Identify the incorrectly matched pair regarding Indian puppetry.
(A) Kathputli - String Puppetry
(B) Tholu Bommalata - Shadow Puppetry
(C) Tolpavakoothu - Shadow Puppetry
(D) Ravana Chhaya - Glove Puppetry

104. What is a primary cause for the decline of traditional puppetry in rural India?
(A) Penetration of modern digital entertainment mediums.
(B) A total lack of epic stories in the literary canon.
(C) A permanent ban issued by the national government.
(D) The excessive cost of traditional puppet materials.

105. Which state is famous for the Kathputli string puppetry tradition?
(A) Kerala
(B) Odisha
(C) Rajasthan
(D) Tamil Nadu

106. In the performance of traditional Pandavani, which of the following skills is most essential for the artist?
(A) Memory and oral recitation skills of the Mahabharata.
(B) Mastering intricate classical Kathak footwork patterns.
(C) Demonstrated skill in traditional oil painting methods.
(D) The ability to carve detailed wooden masks for the stage.

107. Which of the following is NOT a type of traditional Indian puppetry?
(A) String Puppets
(B) Shadow Puppets
(C) Glove Puppets
(D) Animatronics

108. A performance involves leather puppets casting colored shadows on a screen, narrating scenes from the Ramayana accompanied by music. This scenario best describes:
(A) Kathputli
(B) Tholu Bommalata
(C) Yampuri
(D) Putul Nautch

109. Which of the following statements about Tolpavakoothu is correct?
(A) A traditional string puppet form from the state of Assam.
(B) A form that uses heavy wooden puppets for its performance.
(C) Shadow puppet tradition of Kerala in Bhadrakali temples.
(D) A style that only depicts modern social and political themes.

110. Considering the influence of the Panchatantra on Indian arts, why are animal puppets extensively used in certain puppetry forms?
(A) Because human figures are strictly forbidden in all art.
(B) Because animals are much easier to carve than humans.
(C) Due to the lack of human stories in Indian literature.
(D) To narrate moral fables derived from the Panchatantra.

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93. Identify the incorrect statement regarding Chhau dance.
(A) It is found in Purulia, Seraikella, and Mayurbhanj.
(B) It incorporates martial arts and mock combat movements.
(C) Mayurbhanj Chhau heavily relies on masks.
(D) It is a traditional dance of eastern India.

94. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Jatra theater of Bengal relies heavily on loud dialogue delivery and exaggerated gestures.
Reason (R): Traditionally performed in open-air arenas, actors needed to project their voices and actions to a large surrounding audience.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

95. Identify the correctly matched pair of regional theater and its origin state.
(A) Ankiya Nat - Assam
(B) Laiharaoba - Gujarat
(C) Therukoothu - Punjab
(D) Cindu Bhagavata - Kashmir

96. Match List I with List II regarding Theatrical Practices and their associated states:
List I: (Theatrical Practice)
P. Bhand Pather
Q. Pandavani
R. Jashna
S. Theyyam
List II: (State)
1. Chhattisgarh
2. Kashmir
3. Kerala
4. Kashmir (Traditional festivity)
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

97. What is the most significant aspect of Laiharaoba?
(A) A festival that is dedicated purely to classical music genres.
(B) Ritual festival of Manipur's Meitei people, honoring forest deities.
(C) A traditional form of shadow puppetry from northern regions.
(D) A post-harvest agrarian theater style popular in rural Punjab.

98. Consider the following statements about Ankiya Nat:
I. It was created by Srimanta Sankardeva.
II. It is a one-act play format.
III. It is performed in the Brajavali language.
IV. It utilizes the Sutradhara extensively.
V. It strictly rejects Vaishnavite ideology.
Which of the above combination of statements is correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

99. Which theatrical form is NOT historically associated with a strong religious or ritualistic temple tradition?
(A) The classical Kudiyattam theater from Kerala.
(B) The ritualistic Theyyam performance of Kerala.
(C) Bhavai, specifically in its secular comedic format.
(D) The devotional Raslila plays of the Braj region.

100. In the context of socio-economic cultural reflection, why do agricultural societies predominantly feature harvest festivals like Bihu in their art forms?
(A) It is legally mandated by several ancient cultural texts.
(B) To strictly compete with established classical art forms.
(C) Harvests provide resources and time for communal celebration.
(D) Because royal courts only sponsored specific harvest dances.

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choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

85. Identify the correctly matched pair of Folk/ Tribal Art and its State.
(A) Pithora - Kerala
(B) Saura - Punjab
(C) Warli - Maharashtra
(D) Kalamkari - Assam

86. Match List I with List II regarding Folk/ Ritualistic Performances and their states or regions:
List I: (Folk/Ritualistic Performance)
P. Theyyam
Q. Jatra
R. Bhavai
S. Bihu
List II: (State/Region)
1. Gujarat
2. Assam
3. Kerala
4. West Bengal
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

87. What is the most appropriate description of the function of storytelling traditions like Pandavani?
(A) To purely showcase vocal gymnastics.
(B) To act as a formal initiation into classical music.
(C) To promote state-sponsored political agendas.
(D) To disseminate epic narratives and moral values to the masses.

88. Consider the following statements regarding Indian modern art forms:
I. They emerged heavily during the late 19th and 20th centuries.
II. They break away from rigid traditional and classical norms.
III. The Bengal School was a significant early modern movement.
IV. They completely reject any Indian thematic content.
V. Amrita Sher-Gil is a prominent figure in Indian modern art.
Which of the above combination of statements is correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

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89. Which of the following is NOT considered a traditional folk theater form of India?
(A) Nautanki
(B) Tamasha
(C) Proscenium Theater
(D) Bhavai

90. Consider the following artistic developments:
I. Cave paintings of Bhimbetka
II. Emergence of the Bengal School of Art
III. Codification of classical rules in Natyasastra
IV. Post-Independence Progressive Artists' Group
Which of the following represents the correct chronological sequence?
(A) I, III, II, IV
(B) I, II, III, IV
(C) III, I, II, IV
(D) I, III, IV, II

91. What is Kudiyattam primarily recognized as?
(A) A modern street play
(B) A tribal martial art
(C) A classical Hindustani music genre
(D) The oldest surviving Sanskrit theater form

92. Consider the following statements about Yakshagana:
I. It is popular in coastal Karnataka.
II. It is an elaborate dance-drama form.
III. It performs exclusively without makeup or costumes.
IV. Its themes are drawn from Hindu epics.
Which of the above statements are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

111. What does the UNESCO ICH list stand for?
(A) Intangible Cultural Heritage
(B) International Cultural Heritage
(C) Indian Classical Heritage
(D) Institutional Cultural Hub

112. Given below are two statements regarding the UNESCO ICH list:
Statement I: The inclusion of an art form in the UNESCO ICH list provides global recognition and aids in its safeguarding.
Statement II: Once listed, the art form is completely banned from being altered or modernized.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

113. Identify the incorrectly matched pair of art form and its UNESCO ICH status.
(A) Ramlila - Included in ICH
(B) Bollywood cinema - Included in ICH
(C) Kudiyattam - Included in ICH
(D) Chhau dance - Included in ICH

114. What is a primary socio-cultural effect of a festival like Durga Puja in Kolkata being inscribed on the UNESCO ICH list?
(A) Global visibility, boosting tourism, and reinforcing community pride.
(B) Immediate replacement of traditional idols with digital ones.
(C) Shifting the festival entirely to a private indoor event.
(D) Banning of all local artisans from participating.

115. Which of the following art forms from India was among the first to be recognized by UNESCO as a Masterpiece of the Oral and Intangible Heritage of Humanity?
(A) Bharatanatyam
(B) Bollywood dance
(C) Kudiyattam
(D) Warli painting

116. Which of the following is most relevant for studying the ancient metallurgical acoustic properties in Indian music?
(A) Studying traditional cloth weaving techniques.
(B) Memorizing the entire text of the Mahabharata.
(C) Practicing a wide range of facial expressions.
(D) Analyzing composition of traditional bronze cymbals.

117. Which of the following is NOT a significance of the UNESCO ICH nomination process?
(A) It raises awareness about intangible heritage.
(B) It encourages documentation and preservation efforts.
(C) It guarantees permanent unlimited financial grants from the UN to every performer.
(D) It fosters dialogue and respect for cultural diversity.

118. When a state government creates a dedicated academy to teach an endangered regional theater form following its UNESCO ICH inscription, this represents:
(A) Cultural appropriation.
(B) Institutional safeguarding and capacity building.
(C) Eradication of folk culture.
(D) Shift from intangible to tangible heritage.

119. Which statement is correct regarding the application of the Katapayadi system in music?
(A) It applies only to Hindustani music.
(B) It determines the rhythm (Tala) of a composition.
(C) It was proposed by Bharata Muni in Natyasastra.
(D) The first two syllables of a Melakarta raga's name give its number in the 72-raga scheme.

120. Based on the Katapayadi rule, if a raga is named 'Dheerasankarabharanam', what does the prefix 'Dheera' determine?
(A) Its exact serial number (29) in the Melakarta chart.
(B) The tempo of the raga.
(C) The dominant percussion instrument.
(D) The composer of the raga.

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(C) Patachitra - Strict avoidance of mythological themes.
(D) Madhubani - Use of natural dyes and geometric patterns.

164. What is a major cause for the creation of new Ragas in Indian classical music over centuries?
(A) The very strict and literal adherence to ancient Vedic texts.
(B) The implementation of several government and legal regulations.
(C) The physical and structural limitations of traditional instruments.
(D) Creative imagination of musicians and cross-cultural exchanges.

165. Which classical dance heavily uses the 'Tribhangi' (three-bend) posture?
(A) Kathak
(B) Mohiniyattam
(C) Odissi
(D) Sattriya

166. Distinguishing between a 'Tihai' in Hindustani music and a 'Muktayi' in Carnatic music involves an understanding of:
(A) Comparative melodic structures
(B) Comparative rhythmic cadences
(C) Costume design
(D) Stage lighting

167. Which of the following is an exception and NOT an element of Natya (Drama)?
(A) Nritta (Pure Dance)
(B) Rasa (Aesthetic experience)
(C) Abhinaya (Expression)
(D) Shruti (Microtones)

168. A dancer uses elaborate mask-like makeup and heavy skirts, performing through the night to enact the slaying of a demon. This performance is most likely:
(A) Kathakali
(B) Bharatanatyam
(C) Kathak
(D) Manipuri

169. Which statement is correct about 'Tala' in Indian music?
(A) It dictates the emotional mood of the raga.
(B) It refers to the pitch of the singer.
(C) It provides the rhythmic framework and time cycle for a composition.
(D) It is only used in folk music.

170. Why are many folk art forms traditionally practiced by specific castes or communities?
(A) Traditional structure of hereditary occupations and guild systems.
(B) Because the art forms were strictly banned for all other people.
(C) Because they require several formal university degrees for practice.
(D) Due to the implementation of complex modern copyright laws in India.

171. Define 'Tholu Bommalata'.
(A) A classical dance of Andhra Pradesh.
(B) A style of painting in Maharashtra.
(C) A musical instrument used in Carnatic music.
(D) The traditional shadow puppetry of Andhra Pradesh using leather puppets.

172. Given below are two statements regarding India's UNESCO ICH elements:
Statement I: India has several elements inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity.
Statement II: Yoga and Kumbh Mela are part of this UNESCO ICH list.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

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173. Identify the incorrectly matched pair of text and its author.
(A) Natyasastra - Bharata Muni
(B) Abhinaya Darpana - Nandikeshvara
(C) Caturdandi Prakasika - Tyagaraja
(D) Gita Govinda - Jayadeva

174. The intricate footwork and rapid spins (chakkars) in Kathak are a direct result of:
(A) The heavy costumes worn by dancers.
(B) The influence of South Indian temple rituals.
(C) The strict guidelines of the Natyasastra.
(D) The synthesis of Hindu storytelling

131. Define 'Alarippu' in the context of Bharatanatyam.
(A) The grand and celebratory finale of the entire performance.
(B) A narrative dance-drama that tells a specific epic story.
(C) Invocatory pure dance item symbolizing the body's blossoming.
(D) The primary musical instrument used to accompany the dancer.

132. Given below are two statements regarding the Abhinaya Darpana:
Statement I: The Abhinaya Darpana details various head, neck, and eye movements.
Statement II: It strictly forbids the use of hand gestures (Mudras).
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

133. Identify the incorrectly matched Mudra category as described in the Abhinaya Darpana.
(A) Asamyuta Hastas - Single hand gestures
(B) Samyuta Hastas - Double hand gestures
(C) Aharya Hastas - Gestures used to apply makeup.
(D) Nritta Hastas - Gestures exclusively for pure dance

134. What is a direct cause of the rigid geometrical body postures (such as the Ardhamandala) in Bharatanatyam?
(A) Influence of modern ballet.
(B) Alignment with agamic traditions and temple sculpture iconography.
(C) The necessity to hide behind props.
(D) Random aesthetic choices by modern choreographers.

135. Which text acts as a comprehensive manual encompassing theater, dance, music, makeup, and stage architecture?
(A) Ramayana
(B) Gita Govinda
(C) Ashtadhyayi
(D) Natyasastra

136. The identification of a folk dance's origin by analyzing local crops and terrain is an example of:
(A) Ethnomusicological and socio-cultural analysis.
(B) Choreographic skill.
(C) Vocal projection.
(D) Costume designing.

137. Which of the following is NOT considered an element of Vachika Abhinaya?
(A) Dialogue delivery
(B) Singing
(C) Stage lighting
(D) Voice modulation

138. A traditional Jatra performance in Bengal that shifts its script from historical myths to contemporary social issues to retain its audience illustrates:
(A) The dynamic and adaptable nature of folk theater to socio-economic changes.
(B) Complete destruction of heritage.
(C) A shift towards classical rigidity.
(D) The immediate need for UNESCO intervention.

139. Which statement is correct about the concept of 'Dharmi' in Natyasastra?
(A) It refers only to religious rituals.
(B) It is a type of musical instrument.
(C) It means the structural design of the stage.
(D) Lokadharmi refers to realistic portrayal, while Natyadharmi refers to stylized portrayal.

140. Applying the concept of 'Aharya' to a modern context, which of the following corresponds to it in contemporary theater?
(A) The scriptwriter
(B) The set, costume, and lighting design
(C) The background music
(D) The actors' vocal tone

141. Define 'Khayal' in literal terms in the context of Hindustani music.
(A) Strict rule
(B) Devotion
(C) Imagination or thought
(D) Fast tempo

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121. What is 'Caturdandi' in the context of Carnatic music history?
(A) A modern electronic instrument used in ensembles.
(B) A traditional folk dance from the state of Tamil Nadu.
(C) 17th-century treatise conceptualizing 72 Melakartas.
(D) A specific type of puppet used in regional shows.

122. Given below are two statements regarding Carnatic music history:
Statement I: The Caturdandi Prakasika introduced the theoretical foundation for 72 Melakarta ragas.
Statement II: Govindacharya later modified this into the Sampoorna Melakarta system used today.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

123. Identify the incorrectly matched concept in Carnatic music history.
(A) Venkatamakhin - Caturdandi Prakasika
(B) Ariyakudi Ramanuja Iyengar - Modern concert paddhati
(C) Purandara Dasa - Mayamalavagowla as beginner scale
(D) Tyagaraja - Inventor of the Melakarta system

124. What was the effect of transitioning from the Caturdandi framework to the modern concert paddhati in Carnatic music?
(A) Concerts became rigid, 12-hour theoretical demonstrations.
(B) Performances became more structured, audience-friendly, and standardized in format.
(C) Vocal music was entirely eradicated.
(D) The use of ragas was completely stopped.

125. Who among the following is widely credited with formalizing the current Carnatic music concert format (Paddhati)?
(A) Muthuswami Dikshitar
(B) Swathi Thirunal
(C) Ariyakudi Ramanuja Iyengar
(D) M. S. Subbulakshmi

126. A performance that strictly alternates between complex rhythmic footwork and stationary emotive facial expressions demonstrates the balance of:
(A) Purely Nritta.
(B) Abstract modern painting.
(C) Vocal articulation only.
(D) Nritta (pure dance) and Abhinaya (expression).

127. Which of the following is NOT a feature of the modern Carnatic concert paddhati?
(A) Exclusive performance of Hindustani Dhrupad.
(B) Starting with a Varnam.
(C) Including a central heavy piece (often RTP).
(D) Concluding with a Mangalam.

128. In a dance performance, when a dancer heavily relies on hand gestures to translate the lyrics of a song literally, this aspect is primarily known as:
(A) Nritta
(B) Nritya
(C) Natya
(D) Aharya

129. Which statement is correct regarding the evolutionary stages of Carnatic music?
(A) The Trinity composed strictly in the pre-Caturdandi era.
(B) The concept of 72 Melakartas provided a mathematical basis for raga classification that stabilized the system.
(C) Carnatic music has never absorbed any external influences.
(D) The modern concert format has remained unchanged since the Vedic period.

130. Based on Navarasa theory, which Rasa is being depicted if a dancer widens their eyes, flares their nostrils, and firmly plants their feet?
(A) Raudra (Anger)
(B) Shanta (Peace)
(C) Hasya (Comic)
(D) Karuna (Compassion)

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(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

153. Identify the incorrectly matched pair of traditional theater and its key characteristic.
(A) Kudiyattam - Sanskrit language is heavily used.
(B) Yakshagana - Chande drum is used for high-energy rhythm.
(C) Bhavai - Serious, tragic narratives only.
(D) Therukoothu - Street theater of Tamil Nadu.

154. What is a significant socio-economic effect of commercializing traditional tribal arts like Warli or Madhubani?
(A) Economic empowerment of artists alongside a potential loss of original ritualistic context.
(B) Eradication of the art form entirely.
(C) Transformation of the art into classical music.
(D) Complete ban on local sales.

155. Which state is primarily known for the ritualistic performance art of 'Theyyam'?
(A) Tamil Nadu
(B) Karnataka
(C) Andhra Pradesh
(D) Kerala

156. In analyzing a Carnatic music piece, identifying the presence of a Pallavi, Anupallavi, and Charanam is recognizing the structure of a:
(A) Tarana
(B) Kriti
(C) Dhrupad
(D) Alap

157. Which characteristic is NOT true of the 'Jashna' folk form?
(A) It is traditional to the Kashmir valley.
(B) It is a form of traditional folk theater/ festivity.
(C) It involves a highly structured classical raga system.
(D) It often features music and dance.

158. An artist paints continuous narrative sequences on a long piece of cloth that is unrolled while a storyteller sings the tale. This refers to:
(A) Modern Canvas Art
(B) Madhubani wall painting
(C) Warli floor art
(D) Phad or Patachitra scroll painting

159. Which statement is correct regarding the 'Bhand Pather'?
(A) It is a traditional satirical folk theater of Kashmir.
(B) It is a classical dance of Odisha.
(C) It is a Carnatic music composition.
(D) It uses purely Sanskrit dialogue.

160. Which section of the Mahabharata is the primary focus in the performance of Pandavani?
(A) The childhood of Krishna.
(B) The heroic deeds of the Pandavas, especially Bhima.
(C) The story of Nala and Damayanti exclusively.
(D) The Ramayana war.

161. Define 'Varnam' in the context of Carnatic classical music.
(A) A very simple and short song composed specifically for young children.
(B) Composition that encapsulates a raga's grammar via swara and sahitya.
(C) The final closing piece performed at the very end of a standard concert.
(D) A solo performance that is played exclusively on percussion instruments.

162. Given below are two statements regarding the Kathak repertoire:
Statement I: The Kathak repertoire includes pure dance pieces like Amad, Toda, and Tukda.
Statement II: Kathak completely lacks Abhinaya or storytelling elements.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

163. Identify the incorrectly matched painting style and its prominent characteristic.
(A) Kangra - Delicacy of line and depiction of female beauty.
(B) Basohli - Bold colors and stylized facial features.

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142. Given below are two statements regarding the Bhakti movement:
Statement I: The Bhakti movement played a negligible role in shaping Indian classical arts.
Statement II: Texts like Gita Govinda became prominent due to the spread of the Bhakti movement.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

143. Identify the incorrectly matched traditional folk music and its region.
(A) Lavani - Kerala
(B) Baul - Bengal
(C) Manganiyar - Rajasthan
(D) Bihu geet - Assam

144. What factor contributed to the divergence of Indian classical music into the Hindustani and Carnatic systems?
(A) The invention of the Sitar.
(B) Persian and Islamic cultural influences in Northern India during the medieval period.
(C) A mandate by the British Empire.
(D) Geographical separation by the Himalayan mountains.

145. Which traditional form is famously associated with the singing of the 'Heer Ranjha' epic?
(A) Baul
(B) Sufi/Folk music of Punjab
(C) Carnatic Kritis
(D) Pandavani

146. A vocalist executing an unbroken, smooth glide between two distant notes without disrupting the rhythm is demonstrating:
(A) Meend (Hindustani) / Jaaru (Carnatic).
(B) Aharya
(C) Lokadharmi
(D) Natya

147. Which of the following is NOT a traditional instrument used in an Odissi dance performance?
(A) Mardal
(B) Manjira
(C) Nadaswaram
(D) Flute

148. During a performance of Ramlila, when the audience touches the feet of the actor playing Rama, it indicates:
(A) An unfortunate instance of poor crowd control management.
(B) A clear indication of the lead actor's total lack of skill.
(C) A modern contemporary theater technique used for effect.
(D) Sacred socio-cultural status granted to epic performers.

149. Which statement is correct regarding Ravana Chhaya?
(A) It is a string puppet form of Rajasthan.
(B) The puppets are heavily colored.
(C) It is a shadow puppet form of Odisha.
(D) It strictly narrates stories of the Mahabharata.

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150. Based on the concept of Laya, which tempo is a musician most likely utilizing for a meditative and deeply emotional exposition?
(A) Ati Drut (Very Fast)
(B) Vilambit (Slow)
(C) Madhya (Medium)
(D) Drut (Fast)

151. What is the fundamental difference between 'Folk' and 'Tribal' art forms in an academic context?
(A) Folk art uses multiple colors, while tribal art only uses black and white.
(B) Tribal art is a purely modern movement that emerged in the last decade.
(C) Folk art is a purely visual medium that cannot be performed in public.
(D) Tribal art is for indigenous rituals; folk is rural-mythological.

152. Given below are two statements regarding the Sangeet Natak Akademi:
Statement I: The Sangeet Natak Akademi is India's national academy for music, dance, and drama.
Statement II: It has officially recognized 15 different dances as classical.
In the light of the above statements, choose the correct answer:

traditions with Persian/Mughal court aesthetics.

175. Which traditional theater form heavily utilizes the themes of Krishna's life, especially in the Braj region?
(A) Raslila
(B) Jatra
(C) Theyyam
(D) Yakshagana

176. Which of the following is essential for recognizing a specific Gharana in Hindustani music?
(A) Analyzing the lyrics of the composition only.
(B) Identifying unique voice production, stylistic throws, and ornamentation (gayaki ang).
(C) Knowing the exact date of birth of the singer.
(D) Checking the color of the performer's attire.

177. Which of the following is NOT a recognized style associated with Hindustani classical music?
(A) Dhrupad
(B) Padam
(C) Khyal
(D) Tarana

178. During a puppetry show, when the puppets are manipulated using strings attached to a wooden cross control, this technique is typical of:
(A) Kathputli
(B) Tolpavakoothu
(C) Ravana Chhaya
(D) Tholu Bommalata

179. Which statement is correct regarding 'Kritis' in Carnatic music?
(A) They are completely improvised with no fixed lyrics.
(B) They are exclusively composed in Sanskrit.
(C) They form the backbone of a modern Carnatic concert repertoire.
(D) They do not follow any Tala structure.

180. Based on the knowledge of Navarasa, which Rasa is associated with the feeling of wonder or amazement?
(A) Bhayanaka
(B) Bibhatsa
(C) Shringara
(D) Adbhuta

181. Define 'Sthayi Bhava' in the context of Rasa theory.
(A) The transient, fleeting emotions.
(B) The physical gestures used in dance.
(C) The dominant, enduring emotional state that translates into Rasa.
(D) The stage decor.

182. Given below are two statements regarding Madhubani paintings:
Statement I: Madhubani paintings were traditionally done by women.
Statement II: They depict intricate geometrical patterns and mythological themes.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

183. Identify the incorrectly matched pair regarding the origin of Indian classical dances.
(A) Bharatanatyam - Tamil Nadu
(B) Sattriya - Assam
(C) Kuchipudi - Andhra Pradesh
(D) Mohiniyattam - Odisha

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184. What is a significant reason for the barrel-shaped skirt (Potloi) worn in Manipuri dance?
(A) To embody the ethereal, gliding, and devotional aesthetic of the Raas Leela.
(B) To increase the speed of footwork.
(C) Because it is mandated by the Natyasastra.
(D) To protect dancers from the cold.

185. Which art form literally translates to 'Dance of the Enchantress'?
(A) Odissi
(B) Kathak
(C) Mohiniyattam
(D) Kuchipudi

186. The ability to decode the Katapayadi scheme in Carnatic music involves an understanding of:
(A) Melakarta Raga nomenclature and mathematical indexing

(C) 10
(D) 12

231. Define 'Caturdandi' in the historical evolution of Carnatic music.
(A) A traditional four-stringed instrument used in regional music.
(B) A specific type of Tala that is used in modern compositions.
(C) A classical dance form that originated in the state of Kerala.
(D) Framework describing four musical channels: Gita, Prabandha, Thaya, and Alapa.

232. Given below are two statements regarding the modern Carnatic concert paddhati:
Statement I: The modern concert format (Paddhati) in Carnatic music is highly rigid and identical to Vedic chanting.
Statement II: The Paddhati was structured in the 20th century to provide a balanced mix of heavy and light items for modern audiences.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

233. Identify the incorrectly matched state and its classical dance.
(A) Kerala - Kathakali
(B) Uttar Pradesh - Kathak
(C) Manipur - Chhau
(D) Andhra Pradesh - Kuchipudi

234. What is a key reason for the prominent use of the 'Sutradhara' in traditional Indian theater forms?
(A) To act as a bridge between the mythological narrative and the audience.
(B) To strictly manage stage lighting.
(C) Because no other actors were available.
(D) To fulfill British censorship rules.

235. Which epic heavily influences the repertoire of traditional 'Kathakali' performances?
(A) Silappatikaram
(B) Panchatantra
(C) Jataka Tales
(D) Mahabharata

236. A performer modulating their voice to depict anger (Raudra) and then shifting to compassion (Karuna) is demonstrating mastery of:
(A) Aharya Abhinaya
(B) Vachika Abhinaya
(C) Playing the Tabla
(D) Painting Kangra miniatures

237. Which of the following is NOT a recognized style of Pahari miniature painting?
(A) Kangra
(B) Basohli
(C) Tanjore
(D) Guler

238. In a performance of Yakshagana, when actors converse in impromptu prose dialogues based on the mythological context, it indicates:
(A) Yakshagana completely lacks a script.
(B) The actors forgot their lines.
(C) Yakshagana is a strictly modern, non-traditional form.
(D) Manodharma (extempore improvisation) is a vital element of the performance.

239. Which statement is correct regarding the 'Tala' system in Carnatic music?
(A) The 35 Talas are derived from 7 basic Talas combined with 5 types of Jathis.
(B) It relies solely on the Tabla.
(C) It does not use finger counts.
(D) It is entirely identical to the Hindustani system.

240. Based on the knowledge of composer mudras, a composition ending with the mudra 'Guruguha' was likely composed by:
(A) Tyagaraja
(B) Muthuswami Dikshitar
(C) Syama Sastri
(D) Purandara Dasa

241. Define 'Patachitra'.
(A) A classical dance of Bengal.
(B) A traditional cloth-based scroll painting of Odisha, depicting mythological narratives.
(C) A form of shadow puppetry.
(D) A Carnatic music composition.

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198. When a group in a village uses local mud, rice paste, and natural pigments to paint auspicious symbols on house walls during a wedding, this is an example of:
(A) Classical Miniature Painting
(B) Traditional Folk Art
(C) Modern Abstract Art
(D) Proscenium Theater Art

199. Which statement is correct regarding 'Sattriya' dance?
(A) It was created in the 20th century.
(B) It heavily uses the Tabla.
(C) It is a martial art from Punjab.
(D) It was introduced by the Vaishnava saint Srimanta Sankardeva in the 15th century.

200. How does the 'Sutradhara' in Ankiya Nat differ from the narrator in classical Sanskrit drama?
(A) He remains on stage throughout the play, directing, singing, and explaining the narrative.
(B) He does not speak at all.
(C) He only plays the villain.
(D) He acts as the percussionist.

201. Define 'Nritta' according to the Abhinaya Darpana.
(A) Dance heavily laden with emotions and storytelling.
(B) The vocal accompaniment of a dance.
(C) Pure, abstract dance movements without specific meaning or mood.
(D) The theatrical component of performance.

202. Given below are two statements regarding Kudiyattam:
Statement I: 'Kudiyattam' is recognized by UNESCO as an Intangible Cultural Heritage.
Statement II: It involves the synchronized performance of multiple actors alongside the Mizhavu drum.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

203. Identify the incorrectly matched pair of Abhinaya type.
(A) Angika - Body language
(B) Vachika - Dialogue and song
(C) Aharya - Costumes and makeup
(D) Sattvika - Stage lighting and props

204. What is a socio-economic effect of traditional artists migrating to urban centers?
(A) Complete preservation of their art in its pristine original form.
(B) Adaptation and dilution of their art forms to suit urban tastes and commercial viability.
(C) Strict enforcement of ancient texts.
(D) Reverting to a barter economy.

205. Which classical dance is primarily known for the 'Tarangam', where the dancer balances on the rim of a brass plate?
(A) Bharatanatyam
(B) Mohiniyattam
(C) Kuchipudi
(D) Kathak

206. The correct rendering of complex mathematical permutations of swaras in a Kalpana Swara segment is an example of:
(A) Aharya Abhinaya
(B) Set Design
(C) Modern Art interpretation
(D) Manodharma Sangeetam (Improvisational Music)

207. Which of the following is an exception and NOT a string puppet form?
(A) Tholu Bommalata (Andhra Pradesh)
(B) Kathputli (Rajasthan)
(C) Kundhei (Odisha)
(D) Gombeyatta (Karnataka)

208. In a Kathak performance, when the dancer narrates the story of Krishna lifting Mount Govardhana using only hand gestures and facial expressions, this segment is an example of:
(A) Pure Nritta
(B) Gat Bhav / Nritya
(C) Tarana
(D) Mangalam

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209. Which statement is correct regarding 'Tolpavakoothu'?
(A) It is a classical dance.
(B) It is a shadow puppet tradition from Kerala

ensuring that the theoretical postulates of Bharata Muni's Nāṭyaśāstra are accurately translated onto the stage. The intricate description of Navarasā serves as a qualitative metric for evaluating the emotional efficacy of a performance. Consequently, academic evaluations of historical and contemporary choreographies often hinge upon how effectively these core aesthetic flavors are evoked. Understanding the introduction to Bharata Muni's Nāṭyaśāstra and the Abhinaya Darpaṇa is not merely a historical exercise but a prerequisite for dissecting the layered emotional and physical techniques inherent in Indian dramatic traditions. Scholars continuously rely on these foundational texts to decode the complexities of performative expressions and the structured elicitation of Navarasā within traditional contexts.

Based on the above source, attempt the following five questions.

251. What does the structural application of Navarasā conceptually detail in performance studies?
(A) Specific physical gestures utilized in modern stage events
(B) Fundamental nine aesthetic emotions of the audience
(C) The chronological history of Indian dramatic development
(D) Mathematical classification of melodic and rhythmic structures

252. According to the passage, how does a performer utilize the Abhinaya Darpaṇa in practical scenarios?
(A) To physicalize the emotional states outlined in Navarasā
(B) To reject the theoretical postulates of classical texts
(C) To memorize the rhythmic syllables of dramatic performances
(D) To evaluate the audience's physical reaction to the performance

253. What serves as a qualitative metric for evaluating the emotional efficacy of a performance?
(A) The physical preservation of the ancient manuals
(B) The contemporary choreographic rejection of texts
(C) The intricate description of the Navarasā framework
(D) The purely historical reading of the Abhinaya Darpaṇa

254. Understanding Bharata Muni's Nāṭyaśāstra and the Abhinaya Darpaṇa is described as a prerequisite for which academic activity?
(A) Replacing existing theatrical frameworks with modern performance art forms
(B) Determining the exact socio-economic status of ancient theatrical audiences
(C) Funding various regional historical excavations of performance amphitheaters
(D) Dissecting layered emotional and physical dramatic techniques

255. In the context of academic evaluations of choreographies, success often hinges upon what specific factor?
(A) How accurately the performers recite the ancient texts
(B) How frequently the choreographers modify traditional tools
(C) How effectively the core aesthetic flavors are evoked
(D) How rapidly the audience memorizes the dramatic manual

Direction : Please read the following source carefully.

The academic documentation of Indian performative traditions emphasizes an account of the eight classical dances of India, which serve as regional case studies in structured movement. Researchers categorizing these traditions identify Bharatanāṭyam, Mohinīaṭṭam, Kathakalī, Kucipuḍī, Katthaka, Oḍisī, Maṇipurī, and Satrīya as the primary styles comprising this classical taxonomy. In a scenario evaluating national cultural preservation, scholars analyze how each of these eight classical dances maintains distinct kinetic vocabularies while adhering to pan-Indian theoretical foundations. For instance, the performative boundaries of Mohinīaṭṭam and Kathakalī present comparative frameworks for understanding movement evolution within specific geographical constraints. Similarly, an examination of Katthaka, Oḍisī, Maṇipurī, and Satrīya reveals variations in posture and narrative delivery. The formal account of the eight classical dances of India provides a structured

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220. In a standard Carnatic music concert, why is a Varnam usually performed first?
(A) It is the easiest piece to sing.
(B) It warms up the voice, establishes the raga's grammar, and sets the rhythmic tempo.
(C) It is the only composition allowed by tradition.
(D) It is entirely unmetered and allows relaxation.

221. Define 'Alap' in Hindustani classical music.
(A) A fast rhythmic composition.
(B) The closing prayer.
(C) The slow, unmetered, improvisational melodic introduction of a raga.
(D) A percussion solo.

222. Given below are two statements regarding tribal art forms:
Statement I: Tribal art forms are usually devoid of deep socio-religious significance.
Statement II: They are deeply intertwined with community rituals, agrarian cycles, and animistic beliefs.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

223. Identify the incorrectly matched UNESCO ICH element and its description.
(A) Chhau - A traditional string puppetry form
(B) Ramlila - Traditional performance of the Ramayana
(C) Kalbelia - Folk songs and dances of Rajasthan
(D) Sankirtana - Ritual singing, drumming, and dancing of Manipur

224. What was a primary socio-economic cause behind the decline of the Devadasi system and the subsequent institutionalization of Bharatanatyam?
(A) A general and widespread lack of interest in traditional dance forms.
(B) Social reforms and legislative bans shifted patronage to urban institutions.
(C) The rapid invention and widespread popularity of modern cinema theaters.
(D) A total lack of classical texts to guide the traditional performers.

225. Which traditional theater form is intrinsically linked to the martial history and heroism (Veer Rasa) of the Maratha region?
(A) Jatra
(B) Powada
(C) Theyyam
(D) Ankiya Nat

226. Classifying a Hindustani composition as 'Tarana' involves identifying:
(A) The use of meaningless rhythmic syllables like 'Odani' and 'Tadare'.
(B) The presence of a long lyrical poem about Krishna.
(C) The use of the Mridangam.
(D) The specific use of the Tribhangi posture.

227. Which of the following is NOT a feature of traditional 'Madhubani' painting?
(A) Two-dimensional imagery
(B) Natural dyes and pigments
(C) Use of linear perspective and 3D shading
(D) Themes from mythology and nature

228. A structured, slow composition with strict adherence to poetic rules, accompanied by a Pakhawaj and avoiding fast taans, is an example of:
(A) Thumri
(B) Khyal
(C) Tarana
(D) Dhrupad

229. Which statement is correct about the 'Navarasa' in classical Indian arts?
(A) It dictates the tuning of musical instruments.
(B) It limits artistic expression to only nine specific stories.
(C) It provides a psychological framework for evoking nine distinct emotional responses.
(D) It is exclusively applied to painting, not dance or music.

230. In a Hindustani music performance of 'Teental', how many beats (matras) are in one complete cycle (Avartan)?
(A) 7
(B) 16

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that specifically narrates the Kamba Ramayana.
(C) It uses life-sized wooden puppets.
(D) It is performed strictly in broad daylight.

210. Why did traditional folk theater forms like 'Jatra' historically rely on loud music and exaggerated acting?
(A) Because microphones and subtle lighting were unavailable in open-air rural gatherings.
(B) Due to strict guidelines in the Natyasastra.
(C) To mock classical arts.
(D) Because the actors lacked training.

211. Define 'Bhava' in the context of Indian aesthetics.
(A) The final aesthetic flavor tasted by the audience.
(B) The physical stage.
(C) The emotional state or psychological condition represented by the actor.
(D) The rhythmic cycle.

212. Given below are two statements regarding the influence of Panchatantra:
Statement I: The Panchatantra fables profoundly influenced the narratives of traditional Indian puppetry.
Statement II: Animal puppets are widely used to teach moral lessons in these performances.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

213. Identify the incorrectly matched pair regarding Melakarta ragas.
(A) Total number of Melakarta ragas - 72
(B) Chakras in the Melakarta system - 12
(C) Katapayadi Sankhya - Used to calculate Tala beats
(D) Number of ragas in each Chakra - 6

214. What is a direct cause of the diverse structural forms (Bada, Chhota) in Khyal music?
(A) The specific need to perform at strictly different and assigned times of the day.
(B) Need to explore ragas expansively and then showcase rhythmic virtuosity.
(C) Direct cultural dictates issued by the various British colonial rulers in India.
(D) The requirement to accommodate several classical dancers on the musical stage.

215. Which of the following regional theaters is known for its intense martial arts-like movements and the use of masks?
(A) Yakshagana
(B) Jatra
(C) Bhavai
(D) Chhau

216. Assessing a piece of modern Indian art that uses classical iconography but completely abstracts the forms involves an understanding of:
(A) Visual literacy and the intersection of tradition and modernism
(B) Raga identification
(C) Singing Khayal
(D) Playing the Mridangam

217. Which of the following is NOT part of the original 'Navarasa' framework in the Natyasastra?
(A) Shringara
(B) Bibhatsa
(C) Bhakti
(D) Adbhuta

218. Researching how local artisans source natural colors from rocks and leaves to create Patachitra paintings focuses on:
(A) Material culture and traditional ecological knowledge.
(B) The socio-economic background of the artists.
(C) The musical rhythm of the region.
(D) Modern digital reproduction of art.

219. Which statement is correct regarding the influence of epics on art forms?
(A) The Ramayana's influence is restricted strictly to North India.
(B) Traditional texts play no role in modern folk theater.
(C) The Gita Govinda focuses on the life of Rama.
(D) The Mahabharata provides central themes for performances like Yakshagana and Kathakali.

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242. Given below are two statements regarding the UNESCO ICH list:
Statement I: The UNESCO ICH list aims to freeze cultural practices so they never evolve.
Statement II: The list recognizes that intangible heritage is constantly recreated by communities.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

243. Identify the incorrectly matched component of a Carnatic Tala.
(A) Anudrutam - One beat
(B) Drutam - One beat and one wave
(C) Khali - An empty beat explicitly used in Carnatic music
(D) Laghu - One beat and counting on fingers

244. What factor allowed the 'Gharana' system to flourish in Hindustani music?
(A) The establishment of modern and technically advanced recording studios.
(B) The invention and widespread adoption of the portable harmonium.
(C) Significant and direct cultural influences from Western classical music.
(D) Isolation of royal courts and the Guru-Shishya tradition passing nuances.

245. Which traditional Indian text codifies the detailed rules of stage architecture (Ranga Mandapa)?
(A) Abhinaya Darpana
(B) Panchatantra
(C) Natyasastra
(D) Gita Govinda

246. Identifying the 'Sringara' rasa in a Kangra painting by noting the delicate portrayal of Radha and Krishna is an example of:
(A) Musical notation
(B) Aesthetic and iconographic analysis
(C) Tribal craft techniques
(D) Modern abstract interpretation

247. Which of the following is NOT a fundamental feature of traditional 'Kathak' dance?
(A) Tatkar (Footwork)
(B) Chakkars (Spins)
(C) Padhant (Recitation of syllables)
(D) Heavy facial masks

248. When traditional 'Tolpavakoothu' shadow puppets are used to explain modern civic duties, it reflects:
(A) The adaptability of traditional Vachika and Aharya forms to convey contemporary themes.
(B) The complete loss of the art form's relevance.
(C) A violation of UNESCO guidelines.
(D) The transformation of puppetry into classical dance.

249. Which statement is correct regarding the influence of the 'Gita Govinda'?
(A) It strictly deals with political history.
(B) It is written in Tamil.
(C) It profoundly shaped the lyrical and emotional repertoire of Odissi, Manipuri, and Kathak.
(D) It actively discourages the expression of Sringara Rasa.

250. In Hindustani classical music, if a performance begins with a slow, elaborate exploration of notes using 'Nom Tom' syllables without percussion, this introductory phase is known as:
(A) Alap
(B) Gat
(C) Jhala
(D) Bandish

Direction : Please read the following source carefully.

An academic inquiry into classical Indian performance paradigms necessitates a foundational understanding of texts such as Bharata Muni's Nāṭyaśāstra and the Abhinaya Darpaṇa. When researchers examine traditional theatrical and performative frameworks, they routinely reference these ancient manuals, which establish the essential vocabulary for dramatic representation. A central case in performance studies involves the structural application of Navarasā, a conceptual framework detailing nine fundamental aesthetic emotions experienced by an audience. In practical scenarios, a performer utilizes the guidelines within the Abhinaya Darpaṇa to physicalize these emotional states,

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(B) Historical dates
(C) Vocal range
(D) Percussion playing

187. Which of the following is an exception and NOT one of the traditional Navarasas?
(A) Shringara
(B) Hasya
(C) Karuna
(D) Vatsalya

188. A regional theater performance features actors wearing towering headgear, singing in high pitches accompanied by the Chenda, often entering a trance state. This is most descriptive of:
(A) Jatra
(B) Theyyam
(C) Bhavai
(D) Nautanki

189. Which statement is correct regarding 'Chhau' dance?
(A) It is solely performed by women.
(B) It is a classical vocal music style.
(C) It has three distinct regional styles: Purulia, Seraikella, and Mayurbhanj.
(D) It originated in Kerala.

190. In a 16-beat cycle (Teental), if special emphasis is placed on the 1st beat, what is this beat called?
(A) Khali
(B) Tihai
(C) Avartan
(D) Sam

191. Define 'Gharana' in Hindustani classical music.
(A) A lineage or system of musical heritage linking musicians by apprenticeship.
(B) A physical building where music is taught.
(C) A type of musical instrument.
(D) A specific Raga.

192. Given below are two statements regarding dance forms:
Statement I: Tribal dances often prioritize community participation over solo virtuosity.
Statement II: Classical dances emphasize rigid, codified solo performances based on ancient texts.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

193. Identify the incorrectly matched pair of musical style and its defining characteristic.
(A) Dhrupad - Serious, spiritual, slow unmetered alap.
(B) Varnam - Short, improvised folk song.
(C) Khyal - Imaginative, heavily ornamented, flexible.
(D) Tarana - Focus on fast syllables like 'Dir Dir, Tana'.

194. What is a key reason for the heavy influence of the Gita Govinda on Odissi dance?
(A) The text centers on Krishna and Radha, resonating with Odisha's Bhakti traditions.
(B) The text was written in Kerala.
(C) It was the only text available.
(D) The British mandated its use.

195. Which Indian painting style is renowned for portraying the romantic tales of Radha and Krishna with lush green landscapes and delicate lines?
(A) Warli
(B) Madhubani
(C) Kangra
(D) Kalighat

196. Differentiating between the 'Paccha' and 'Kathi' makeup styles in Kathakali involves an analysis of:
(A) Vachika Abhinaya
(B) Nritta
(C) Laya
(D) Aharya Abhinaya

197. Which of the following is NOT an element of traditional orthodox Islamic court music, leading to the adaptation of certain Indian styles?
(A) Vocal music
(B) Rhythmic cycles
(C) Overtly Hindu idolatrous lyrical content
(D) Stringed instruments

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methodology for cultural historians to assess how Bharatanāṭyam and Kucipuḍī integrate regional idioms into codified classical performance. By studying this specific grouping, academicians can track the morphological development of dance, ensuring that the distinct performative identities of Bharatanāṭyam, Mohinīaṭṭam, Kathakalī, Kucipuḍī, Katthaka, Oḍisī, Maṇipurī, and Satrīya are systematically differentiated and structurally analyzed within the broader spectrum of Indian heritage.

Based on the above source, attempt the following five questions.

256. Which collective term is used to describe Bharatanāṭyam, Mohinīaṭṭam, Kathakalī, Kucipuḍī, Katthaka, Oḍisī, Maṇipurī, and Satrīya in the passage?
(A) The unstructured modern kinetic vocabularies
(B) The primary styles comprising classical taxonomy
(C) The theoretical foundations of pan-Indian theater
(D) The regional anomalies in unstructured movement

257. What do the eight classical dances maintain while adhering to pan-Indian theoretical foundations?
(A) Identical narrative and vocal deliveries
(B) Fully generalized global kinetic systems
(C) Completely unstructured physical forms
(D) Distinct kinetic vocabularies and styles

258. The performative boundaries of Mohinīaṭṭam and Kathakalī are used by scholars to understand what specific phenomenon?
(A) Movement evolution within geographical constraints
(B) The total eradication of regional idioms in codified Indian theater
(C) The replacement of classical taxonomy by various modern dance forms
(D) Posture variations appearing independent of regional theater geography

259. Studying the formal account of the eight classical dances provides cultural historians with a methodology to assess what aspect of Bharatanāṭyam and Kucipuḍī?
(A) How they isolate themselves from broader Indian artistic heritage and culture
(B) How they eliminate narrative delivery in formal structural performances
(C) How they integrate regional idioms into classical performance
(D) How they actively reject distinct performative and regional identities

260. According to the passage, tracking the morphological development of dance ensures what outcome for the eight classical styles?
(A) They are systematically differentiated and analyzed
(B) They are amalgamated into a singular, unified kinetic vocabulary
(C) They are detached from their foundational pan-Indian theoretical roots
(D) They are evaluated solely on their modern, unstructured stage movements

Direction : Please read the following source carefully.

Cultural historians frequently examine the influence of traditional literary texts on the visual and kinetic arts of India. A prominent case study involves tracking the influence of the Gītā Goviṃdā, the Rāmāyaṇa, and the Mahābhārata on Indian dance and Indian paintings. When analyzing regional artistic expressions, scholars observe that Madhubanī, Paṭacitra, Pahāḍ, and Kāmgāḍā painting traditions rely heavily on the thematic content derived from these foundational epics. In performance scenarios, choreographers utilize the narrative sequences of the Gītā Goviṃdā, the Rāmāyaṇa, and the Mahābhārata to structure complex dance routines. Parallel to this, visual artists transpose these exact narratives onto canvas, utilizing the distinct stylistic conventions of Madhubanī, Paṭacitra, Pahāḍ, and Kāmgāḍā. The academic correlation between Indian dance and Indian paintings is fundamentally rooted in this shared literary heritage. By investigating this intersection, researchers can quantify the precise influence of the Gītā Goviṃdā, the Rāmāyaṇa, and the Mahābhārata on visual motifs and performative gestures. The structural dependencies of Madhubanī, Paṭacitra, Pahāḍ, and Kāmgāḍā on these texts demonstrate a cohesive cultural strategy wherein Indian paintings and Indian dance function as complementary mediums for

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epic transmission.
Based on the above source, attempt the following five questions.

261. Which traditional texts are identified as heavily influencing Madhubanī, Paṭacitra, Pahāḍ, and Kāmgāḍā paintings?
(A) Regional socio-economic and political performance manifestos
(B) Exclusively modern and contemporary poetic literary compositions
(C) Unwritten contemporary tribal folklore and oral storytelling
(D) The Gītā Goviṃdā, Rāmāyaṇa, and Mahābhārata

262. How do choreographers in performance scenarios utilize the foundational epics mentioned in the text?
(A) By discarding them to create unstructured kinetic expressions and forms
(B) By using narrative sequences for complex dance routines
(C) By isolating them strictly for theoretical reading and vocal exercises
(D) By replacing them with visual motifs from modern painting traditions

263. According to the passage, the academic correlation between Indian dance and Indian paintings is fundamentally rooted in what?
(A) The economic trade of paintings across regional borders
(B) A complete absence of shared thematic visual content
(C) A shared literary heritage derived from traditional epics
(D) The structural rejection of foundational narrative sequences

264. What do visual artists transpose onto canvas utilizing the conventions of Paṭacitra and Kāmgāḍā?
(A) Purely abstract geographical shapes without narratives
(B) Kinetic vocabularies derived from foreign dances
(C) Choreographic diagrams of contemporary routines
(D) Exact narratives from foundational literary epics

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265. The structural dependencies of the mentioned painting traditions on literary texts demonstrate that Indian paintings and dance function as what?
(A) Complementary mediums for epic transmission
(B) Independent entities with no cultural correlation
(C) Substitutes for verbal storytelling traditions
(D) Conflicting strategies for regional cultural expression

Direction : Please read the following source carefully.

Musicological studies inherently rely on the formal classification of Indian classical music, systematically divided into Hindustani and Carnatic traditions. When researchers evaluate melodic structures in a performance context, they differentiate between the major styles associated with Hindustani classical music and those inherent to Carnatic music. A case analysis of Hindustani classical music necessitates a detailed examination of its major styles, specifically dhrupada, khyāla, and tarānā. Conversely, academicians studying the southern tradition focus on Carnatic music compositions, prioritizing the structural frameworks of varṇamasa and kriṭisa. To accurately transcribe a performance, musicologists must also present an overview of the tāla system and laya, which govern the rhythmic and temporal dimensions of both classifications. In a comparative scenario, the rhythmic execution within dhrupada, khyāla, and tarānā is evaluated against the metric constraints applied in varṇamasa and kriṭisa. The overarching classification of Indian classical music into Hindustani and Carnatic paradigms relies on understanding how the tāla system and laya integrate with these major styles. Consequently, an academic overview of the tāla system and laya remains critical for dissecting the structural complexities of dhrupada, khyāla, tarānā, varṇamasa, and kriṭisa.
Based on the above source, attempt the following five questions.

266. The formal classification of Indian classical music is systematically divided into which two traditions?
(A) Local Folk and Tribal styles

(B) Hindustani and Carnatic
(C) The Khyāla and Kriṭisa forms
(D) The Dhrupada and Tarānā modes

267. Which of the following are identified in the passage as major styles associated with Hindustani classical music?
(A) Varṇamasa and kriṭisa
(B) Dhrupada, khyāla, and tarānā
(C) Tāla system and laya
(D) Southern structural frameworks

268. Academicians studying Carnatic music prioritize the structural frameworks of which specific compositions?
(A) Varṇamasa and kriṭisa
(B) Dhrupada and khyāla styles
(C) Tarānā and laya elements
(D) Khyāla and tāla systems

269. According to the passage, what functions do the tāla system and laya serve in classical music classifications?
(A) They dictate the regional languages used in lyrical delivery
(B) They separate the visual art forms from performative arts
(C) They govern the rhythmic and temporal dimensions
(D) They determine the economic value of a performance

270. What is necessary to accurately dissect the structural complexities of both Hindustani and Carnatic major styles?
(A) A rejection of all metric constraints in performance
(B) The amalgamation of dhrupada and varṇamasa into one style
(C) The isolation of melodic structures from rhythmic execution
(D) An academic overview of the tāla system and laya

Direction : Please read the following source carefully.

Sociological investigations into regional aesthetics require an introduction to the terms folk, tribal, and modern art forms of India. Researchers conducting ethnographic fieldwork must provide a general overview on the socio-economic background of the practiced folk, tribal, traditional, and ritualistic performances. In a practical case study, fieldworkers document the community dynamics that sustain dance, music, storytelling, and theater in rural landscapes. The survival and transmission of these ritualistic performances are inextricably linked to the socio-economic background of the practicing communities. Scholars analyze how financial constraints and societal roles influence the continuation of traditional dance, music, storytelling, and theater. The introduction to the term folk, tribal, and modern art forms of India establishes a baseline for comparing historical practices with contemporary adaptations. A general overview on the socio-economic background reveals that practiced folk, tribal, traditional, and ritualistic performances function not merely as entertainment, but as vital communal institutions. Understanding the socio-economic background of the practiced folk, tribal, traditional, and ritualistic performances is essential for academics seeking to evaluate the cultural resilience of indigenous dance, music, storytelling, and theater against the emergence of modern art forms.

Based on the above source, attempt the following five questions.

271. What is inextricably linked to the survival and transmission of ritualistic performances?
(A) The complete and total abandonment of regional aesthetics
(B) The global expansion of strictly modern performance art forms
(C) Community socio-economic backgrounds
(D) The elimination of community dynamics in rural landscapes and sites

272. According to the passage, practiced folk, tribal, traditional, and ritualistic performances function primarily as what?
(A) Exclusively modern adaptations
(B) Vital communal institutions
(C) Purely historical anomalies
(D) Solely commercial entertainment

273. What establishes a baseline for comparing historical practices with contemporary adaptations?
(A) The eradication of societal roles in

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performers to convey meaning and evoke specific aesthetic responses.

9. (C) Dharmi
The standard classification of Abhinaya consists of four specific branches: Angika, Vachika, Aharya, and Sattvika. These categories cover physical, vocal, external, and internal modes of expression respectively. Dharmi, however, refers to the broader modes of representation—specifically Lokadharmi for realistic portrayal and Natyadharmi for stylized portrayal—rather than being classified as one of the four primary types of Abhinaya itself.

10. (A) I, II, III, IV
The development of Indian performing arts began with the ancient codification of the Natyasastra. Centuries later, Abhinavagupta introduced Shanta Rasa, which eventually led to the standardized Navarasa framework accepted in classical aesthetics. Finally, in the modern era, the Sangeet Natak Akademi officially recognized the eight classical dance forms, establishing the contemporary institutional structure for these long-standing and ancient artistic traditions.

11. (D) Abhinaya Darpana
The Abhinaya Darpana is a crucial source for studying hand gestures, known as Mudras, in Indian classical dance. Authored by Nandikeshvara, it provides an exhaustive list and description of single and double hand gestures. These gestures are essential for conveying meaning and narrative in forms like Bharatanatyam, where precise movements are used to translate lyrics into visual stories.

12. (B) I, III and IV
Bharatanatyam originated in the temples of Tamil Nadu and is traditionally accompanied by Carnatic music. The repertoire emphasizes both Nritta, which is pure rhythmic dance, and Nritya, which incorporates expressive storytelling. While it is a comprehensive system, a standard performance typically begins with Alarippu rather than a Tillana. Modern presentations maintain these ancient structures while evolving through various institutional stages.

13. (C) Traditionally, it uses only female actors for female roles.
Kathakali is a traditional dance drama native to Kerala, known for its elaborate Aharya, including makeup and costumes. Paccha makeup specifically represents heroic and noble characters like gods or kings. Historically, Kathakali was an all-male performance tradition where male actors portrayed both male and female roles. The art form relies on stylized gestures and facial expressions to narrate complex epics.

14. (A) Both A and R are true and R is the correct explanation of A.
Mohiniyattam is characterized by graceful, swaying body movements that resemble the gentle flow of a river or the swaying of coconut trees. These movements are a hallmark of the Lasya style, which emphasizes elegance, beauty, and femininity. Because the dance predominantly relies on this Lasya aesthetic, the resulting performance is inherently defined by its soft, fluid, and lyrical quality.

15. (A) Sattriya - Assam
Sattriya is a classical dance form that originated in the Sattras, or monasteries, of Assam. It was introduced by the saint-reformer Srimanta Sankardeva to propagate Vaishnavism. Unlike Kuchipudi, which is from Andhra Pradesh, or Mohiniyattam, which is from Kerala, Sattriya has its roots firmly in the religious and cultural history of the Brahmaputra valley, utilizing music and drama.

16. (A) P-2, Q-1, R-4, S-3
Each Indian classical dance possesses unique technical features. Kathak is renowned for its rapid spins called chakkars, while Kuchipudi features the Tarangam, where dancers balance on a brass plate. Manipuri is distinguished by the stiff, barrel-shaped skirt known as a potloi. Odissi is characterized by the Tribhangi posture, involving three bends in the body, reflecting ancient temple sculpture aesthetics.

17. (B) Propagation of Vaishnavism
Sattriya dance was developed in the 15th century as a medium for the propagation of Vaishnavism in Assam. It was conceived by Srimanta Sankardeva within the monastery system to teach devotional stories of Lord Vishnu and his incarnations. The

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in modern landscapes
(C) Adaptation of mythology into spectacle
(D) The separation of textual literature from contemporary performance

280. Why do academicians study the impact of traditional texts on these specific performance frameworks?
(A) To replace regional performances with standardized modern theater systems
(B) To prove that bhāṃḍa and jaśna lack communal engagement or support
(C) To demonstrate the irrelevance of ancient manuscripts in performance
(D) Mapping literature via theatrical practice

Direction : Please read the following source carefully.

The scholarly classification of Indian puppetry provides an essential framework for analyzing regional mechanical performance arts. In academic documentation, researchers study specific traditions, categorizing them into forms such as kaṭaputalī, ṭholū bomlatā, rāvaṇa chāyā, and tolpāvakūthū. A central focus of such case studies is evaluating the thematic influence of the paṃcataṃtrama on puppetry tradition. When analyzing a regional performance, scholars track how the didactic animal fables of the paṃcataṃtrama are structurally adapted for manipulation in kaṭaputalī and ṭholū bomlatā. The classification of Indian puppetry facilitates a comparative analysis between the kinetic techniques of shadow puppets, like rāvaṇa chāyā and tolpāvakūthū, and other mechanical forms. Academicians observe that the narrative pacing in these performances is heavily dictated by the moralistic storytelling derived from the paṃcataṃtrama. The demonstrable influence of the paṃcataṃtrama on puppetry tradition highlights a methodical integration of ancient literary texts into visual, manipulated crafts. By applying the classification of Indian puppetry to fieldwork, researchers can isolate the mechanical and structural distinctions among kaṭaputalī, ṭholū bomlatā, rāvaṇa chāyā, and tolpāvakūthū, while simultaneously tracking the overarching thematic influence of the paṃcataṃtrama on the broader puppetry tradition.

Based on the above source, attempt the following five questions.

281. Which of the following forms are categorized under the classification of Indian puppetry?
(A) Kaṭaputalī, ṭholū bomlatā, and others
(B) Traditional kūḍiyāṭṭama and regional yakṣagānā
(C) Classical dhrupada and melodic khyāla traditions
(D) Madhubanī and Paṭacitra visual painting traditions

282. What is identified as a central thematic influence on the puppetry tradition?
(A) Standardized Nāṭyaśāstra performance guidelines
(B) Didactic fables of the paṃcataṃtrama
(C) The socio-economic modern art shift in regional crafts
(D) The rhythms and melodies of Carnatic music styles

283. According to the text, which two forms are specifically classified as utilizing shadow puppet kinetic techniques?
(A) Kaṭaputalī and ṭholū bomlatā
(B) Rāvaṇa chāyā and tolpāvakūthū
(C) Tolpāvakūthū and kaṭaputalī
(D) Ṭholū bomlatā and rāvaṇa chāyā

284. What heavily dictates the narrative pacing in these puppetry performances?
(A) Moralistic storytelling of the paṃcataṃtrama
(B) The mechanical limitations of the regional theatrical stage
(C) The geographical origins of the practicing puppeteers and actors
(D) The financial compensation of the audience during a performance

285. Applying the classification of Indian puppetry to fieldwork allows researchers to simultaneously track thematic influences and do what else?
(A) Merge all puppetry traditions into a single shadow performance style
(B) Replace ancient literary texts with modern abstract narratives and ideas
(C) Isolate mechanical and structural distinctions
(D) Prove that visual manipulated crafts reject moralistic storytelling modes

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296. What dictates the material resources available for traditional dance and music according to the text?
(A) The introduction of modern mathematical and structural formulas
(B) The theoretical classification of parental musical scales and ragas
(C) The complete rejection of rural socio-economic systems and structures
(D) Socio-economic background of performances

297. When documenting the shift toward modern art forms, what must academicians account for?
(A) The economic displacement of indigenous artisans
(B) The enhancement of ancient manuscripts in modern theaters
(C) The absolute financial dominance of folk performances
(D) The removal of all theoretical frameworks in academia

298. What does a thorough overview of the socio-economic background of traditional performances reveal?
(A) The invulnerability of modern art forms in global markets
(B) Vulnerability of community storytelling
(C) The irrelevance of financial resources in rural artistic landscapes
(D) The systematic replacement of music by purely visual painting arts

299. Understanding the economic realities behind dance and music is a prerequisite for scholars evaluating what?
(A) The mathematical formulas applied in classical musical nomenclature
(B) Theoretical introduction to modern art forms
(C) The exact geographical origins of the nine aesthetic emotions in text
(D) The purely textual influences on international diplomacy and trade

300. According to the passage, the contemporary trajectory of theater, dance, music, and storytelling is directly influenced by what factor?
(A) Financial sustainability of ritual performances
(B) The isolation of kinetic vocabulary from actual stage performance
(C) The rejection of indigenous artisans by researchers and scholars
(D) The elimination of the term modern art forms in heritage studies

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Caturdaṇḍi, assessing how structural rigidities gradually transformed into the dynamic current day concert paddhati in Carnatic music. The precise application of Kaṭapayādi in malakartā rāga nomenclature serves as a critical diagnostic tool for academicians determining the systemic index of a specific rāga during a performance. Tracking the progression toward the current day concert paddhati in Carnatic music demonstrates a deliberate pedagogical shift. By investigating the application of Kaṭapayādi in malakartā rāga nomenclature, alongside an introduction to the evolutionary stages from Caturdaṇḍi, scholars can map the precise trajectory of how theoretical classifications historically shaped the current day concert paddhati in Carnatic music.

Based on the above source, attempt the following five questions.

291. What is Kaṭapayādi described as in the context of malakartā rāga nomenclature?
(A) A modern rhythmic instrument used in Carnatic music concerts
(B) A regional theatrical text detailing dramatic representations
(C) A mathematical and alphabetical formula
(D) A purely vocal storytelling tradition for community gatherings

292. Musicologists use Kaṭapayādi to decode the systemic organization of what?
(A) Parent scales
(B) Shadow puppetry
(C) Dramatic emotions
(D) Visual motifs

293. What transitioned into practical performance formats, as highlighted by the evolutionary stages from Caturdaṇḍi?
(A) Historical kinetic movements
(B) Unstructured tribal folklore
(C) Visual artistic canvas works
(D) Theoretical frameworks

294. What serves as a critical diagnostic tool for academicians to determine the systemic index of a specific rāga?
(A) The rejection of structural rigidities in various historical texts
(B) Application of Kaṭapayādi in nomenclature
(C) The exclusion of the current day concert paddhati in performances
(D) The isolation of vocal performance from parent scales and modes

295. Investigating Kaṭapayādi and the evolutionary stages from Caturdaṇḍi allows scholars to map what trajectory?
(A) How shadow puppets influenced rhythmic timeframes and structures
(B) How mathematical formulas replaced textual storytelling in dance
(C) Theoretical classifications shaping concert paddhati
(D) How practical performances were eliminated from Carnatic traditions

Direction : Please read the following source carefully.

An overarching academic inquiry into Indian aesthetics examines the transition from traditional paradigms to modern art forms of India. Researchers focusing on cultural shifts provide a general overview on the socio-economic background of the practiced folk, tribal, traditional, and ritualistic performances to contextualize this transition. In a comparative case study, field scholars observe how storytelling and theater, once deeply embedded in rural socio-economic structures, are systematically redefined by the introduction to the term modern art forms of India. The socio-economic background of the practiced folk, tribal, traditional, and ritualistic performances dictates the material resources available for dance and music. When academicians document the shift toward modern art forms of India, they must account for the economic displacement of indigenous artisans. A thorough general overview on the socio-economic background of the practiced folk, tribal, traditional, and ritualistic performances reveals the vulnerability of community-based storytelling and theater. Consequently, understanding the economic realities behind dance and music is a prerequisite for scholars evaluating the theoretical introduction to the term modern art forms of India. The financial sustainability of ritualistic performances directly influences the contemporary trajectory of theater, dance, music, and storytelling.

Based on the above source, attempt the following five questions.

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own specialized system known as Odissi music, which possesses distinct characteristics and ragas that differentiate it from both the Hindustani and Carnatic traditions.

27. (D) A traditional male dance style preceding modern Odissi.
Gotipua is a traditional dance form from Odisha performed by young boys dressed as women. It emerged as the temple dance tradition of the Maharis decline. These young performers focus on acrobatic movements and rhythmic precision. Gotipua played a crucial role in the survival and eventual reconstruction of modern Odissi dance, providing many of the technical elements used today.

28. (A) I, III, and IV
Kathakali performances are traditionally held at night and can last until dawn. Dancers use crushed Chunda seeds to turn their eyes red, enhancing the dramatic intensity of their expressions. They wear elaborate headgears called Mudi, which signify the character's status. Unlike some forms, the singing is provided by a separate vocal ensemble, allowing the dancers to focus on mudras.

29. (C) Kathak
Many traditional dance forms like Kathakali and Theyyam use heavy, stylized facial paint or masks to transform performers into deities or demons. Chhau also utilizes masks in several of its regional variations. Kathak is an exception, as it emphasizes subtle facial expressions and eye movements without the use of masks or thick paint, allowing the artist's natural features to be visible.

30. (A) IV, I, II, III
The evolution of Indian dance began with ancient textual codification in the Natyasastra. This was followed by centuries of temple ritual performances by Devadasis. Later, these forms received royal patronage in courts, leading to stylistic refinements. Finally, in the post-independence era, dance was institutionalized into the modern concert format seen today, moving from sacred spaces to public stages for global audiences.

31. (A) Jayadeva
Jayadeva, a 12th-century Sanskrit poet from the court of King Lakshmana Sena of Bengal, composed the Gita Govinda. This lyrical poem describes the relationship between Krishna, Radha, and the Gopis of Vrindavan. It is a masterpiece of Sanskrit literature that has had a profound impact on Indian classical music, dance, and painting traditions across various regions for many centuries.

32. (B) I, II and IV
The Gita Govinda popularized the Ashtapadi format, consisting of eight-stanza hymns that became central to devotional music. This text heavily influenced the aesthetic and narrative traditions of Odissi and Manipuri dances. Furthermore, its themes of divine love are frequently depicted in Pahari and Kangra miniature paintings. However, the poem focuses specifically on the love of Krishna and Radha, not Rama.

33. (B) Kangra paintings completely ignore the themes of the Ramayana.
Indian epics have historically provided a rich source of inspiration for various traditional painting styles. Patachitra art in Odisha extensively depicts scenes from both the Ramayana and the Mahabharata. Similarly, Madhubani art often illustrates sacred events like the wedding of Rama and Sita. However, Kangra paintings do not ignore the Ramayana; they frequently feature episodes from this epic alongside Krishna themes.

34. (A) Both A and R are true and R is the correct explanation of A.
The Ramayana has exerted a profound influence on dance-dramas across India and Southeast Asia, becoming a shared cultural narrative. This spread was significantly facilitated by ancient maritime trade routes and cultural exchanges between India and regions like Bali, Java, and Thailand. Consequently, the epic's themes were adapted into local traditions, resulting in unique regional variations of the story in performance.

35. (C) Kangra - Himachal Pradesh
Traditional painting styles in India are often named after their specific regions of origin. Kangra painting developed in the Kangra valley

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ANSWERS

1. (B) Nandikeshvara
Nandikeshvara is the esteemed author of the Abhinaya Darpana, a fundamental Sanskrit treatise on Indian classical dance. This text serves as a primary manual for practitioners, focusing on the techniques of expression, body movements, and hand gestures. It is particularly influential in the traditions of Bharatanatyam and Kuchipudi, providing detailed codification of artistic performances and symbolic communication methods.

2. (B) I, III and IV
The Natyasastra is often revered as the fifth Veda, emphasizing its profound cultural significance. This ancient text attributes its mythological origin to Lord Brahma, who created it for universal education. It outlines four distinct types of Abhinaya—Angika, Vachika, Aharya, and Sattvika—providing a foundational framework for classical performing arts and dramatic theory. However, it discusses instrumental music alongside vocal music.

3. (C) Shanta rasa was originally in the Natyasastra's primary chapters.
Traditional Indian aesthetics initially recognized eight primary rasas as codified by Bharata Muni in the Natyasastra. Shanta rasa, representing peace or spiritual tranquility, was not part of the original enumeration in the primary chapters of this foundational text. It was integrated into the aesthetic framework later through influential philosophical commentaries, specifically by Abhinavagupta, eventually completing the modern Navarasa system.

4. (B) Both A and R are true but R is not the correct explanation of A.
Bharata Muni described eight primary rasas in the original Natyasastra, focusing on dynamic emotional states suitable for drama. Separately, Abhinavagupta later introduced Shanta rasa, reflecting a state of spiritual tranquility, to establish the Navarasa system. While both developments are historical facts, the later addition of the ninth rasa by Abhinavagupta does not fundamentally explain Bharata's initial choice of eight.

5. (C) Bhayanaka - Bhaya
In Indian aesthetic theory, every Rasa is derived from a specific enduring emotional state known as a Sthayi Bhava. Bhayanaka Rasa, which represents the sentiment of terror or fear, is directly linked to the Sthayi Bhava called Bhaya. This system ensures that performers can systematically evoke specific emotional responses in the audience through codified gestures, facial expressions, and movements.

6. (A) P-4, Q-2, R-1, S-3
The Natyasastra assigns specific presiding colors to each Rasa to enhance visual symbolism. Shringara is associated with shyam or light green shades, while Hasya corresponds to white or pale green. Raudra is represented by red to signify intensity and anger. Karuna is traditionally linked to dove-colored grey, reflecting sorrow and compassion, which assists audiences in identifying the emotional theme.

7. (D) To lead the audience towards the experience of Rasa.
Abhinaya serves as the primary vehicle through which a performer communicates the internal states of a character to the spectators. Its ultimate objective is to lead the audience towards the experience of a specific aesthetic flavor, or Rasa. By utilizing physical movements, speech, costumes, and internal emotions, the artist bridges the gap between the scripted narrative and the audience's internal response.

8. (A) I, II, III, and IV
Classical Indian performance theory identifies four fundamental dimensions of communication. Angika focuses on the use of body movements and postures, while Vachika involves speech and vocal music. Aharya encompasses external elements like costumes and makeup. Sattvika represents the expression of deep, internal emotional states. These four categories are collectively used by

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traditional theatrical performance
(B) The deliberate separation of dance and music from regional storytelling
(C) The sole focus on modern art forms without any rural fieldwork data
(D) Terminology for folk, tribal, and modern forms

274. What do fieldworkers document in a practical case study of rural landscapes?
(A) Dynamics sustaining rural performance arts
(B) The immediate replacement of traditional theater by modern art systems
(C) The removal of financial constraints in indigenous artisan communities
(D) The irrelevance of socio-economic backgrounds to regional aesthetics

275. Understanding the socio-economic background is essential for academics evaluating what specific trait of indigenous performative arts?
(A) Their lack of community integration within regional landscapes
(B) Their transition into purely classical and codified dance forms
(C) Cultural resilience against modern art forms
(D) Their detachment from societal roles and community performance sites

Direction : Please read the following source carefully.

An academic introduction to regional theatrical practice reveals a diverse spectrum of indigenous performance techniques across the subcontinent. Field researchers systematically categorize forms such as kūḍiyāṭṭama, yakṣagānā, chau, jātrā, laiharāobā, theyyama, āṃkie nāta, paṃḍavānī, ciṃdū bhagavatā, bhāṃḍa, and jaśna to understand local dramatic variations. In a case evaluation of performative storytelling, scholars assess the direct impact of traditional texts on art forms. The structural evolution of kūḍiyāṭṭama, yakṣagānā, and chau demonstrates how ancient manuscripts shape the choreographic and narrative boundaries of regional theatrical practice. Similarly, an analysis of jātrā, laiharāobā, and theyyama illustrates the adaptation of textual mythology into visual spectacle. Researchers documenting āṃkie nāta, paṃḍavānī, and ciṃdū bhagavatā consistently note the profound impact of traditional texts on art forms, as local actors memorize and interpret classical verses. Furthermore, the performative dynamics of bhāṃḍa and jaśna provide crucial data regarding communal engagement with these localized traditions. By studying the impact of traditional texts on art forms within these specific frameworks, academicians can map the transmission of literature through regional theatrical practice, ensuring a comprehensive understanding of kūḍiyāṭṭama, yakṣagānā, chau, jātrā, laiharāobā, theyyama, āṃkie nāta, paṃḍavānī, ciṃdū bhagavatā, bhāṃḍa, and jaśna.

Based on the above source, attempt the following five questions.

276. The passage categorizes forms such as kūḍiyāṭṭama, yakṣagānā, and chau under which broader subject?
(A) Regional theatrical practice
(B) Classical Indian painting techniques
(C) Modern international dance
(D) Tribal architectural methods

277. According to the text, what shapes the choreographic and narrative boundaries of kūḍiyāṭṭama, yakṣagānā, and chau?
(A) The emergence of modern abstract art in theatrical settings
(B) The rejection of textual mythology in regional performance arts
(C) The isolation of communal engagement from traditional theatricals
(D) Impact of ancient manuscripts

278. What do local actors do in the practice of āṃkie nāta, paṃḍavānī, and ciṃdū bhagavatā to show the impact of traditional texts?
(A) Ignore traditional mythology for modern themes
(B) Memorize and interpret classical verses
(C) Create visual spectacles without narrative structure
(D) Completely rewrite regional dramatic variations

279. The analysis of jātrā, laiharāobā, and theyyama is used in the passage to illustrate what concept?
(A) The financial struggles of localized theatrical traditions and artists
(B) The decline of regional theatrical variations

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art form remains deeply spiritual, focusing on the worship of Krishna and Rama through music, dance, and narrative theatrical performances.

18. (A) I, II, III, and V
Manipuri dance is deeply rooted in Vaishnavite themes, especially the Raas Leela depicting the love between Radha and Krishna. Its movements are fluid and rounded, avoiding sharp jerks. Performers extensively use the Pung drum for rhythmic accompaniment. The female dancers are known for wearing the potloi, a distinctive umbrella-like skirt. It is one of the major classical dance traditions.

19. (C) Chhau
The Sangeet Natak Akademi officially recognizes eight Indian classical dance forms: Bharatanatyam, Kathak, Kathakali, Kuchipudi, Manipuri, Mohiniyattam, Odissi, and Sattriya. While Chhau is a significant and ancient dance tradition from eastern India with martial and folk roots, it is classified as a semi-classical or folk-tribal form by the national academy, though it remains a vital part of Indian heritage.

20. (A) II, IV, I, III
The standard repertoire of a Bharatanatyam performance, known as the Margam, follows a specific logical progression. It begins with Alarippu for warm-up and invocation, followed by Jatiswaram which focuses on technical footwork. The central and most complex piece is the Varnam, which combines rhythmic patterns with emotional expression. The performance typically concludes with the fast-paced and celebratory Tillana.

21. (C) Kuchipudi
The classical dance form Kuchipudi derives its name from the village of Kuchelapuram in the Krishna district of Andhra Pradesh. Historically, it was performed by groups of Brahmin actors who traveled between villages to enact stories from Hindu mythology. This tradition eventually evolved from a dance-drama format into the solo and ensemble classical style that is widely practiced today.

22. (B) I, II and III
Odissi dance features the Chowk, a masculine stance representing Lord Jagannath, and the Tribhangi, a lyrical three-bend posture. Its origins are linked to the Mahari tradition of temple dancers and the later Gotipua style. While it incorporates unique musical elements, it does not rely exclusively on Hindustani music, as it has its own distinct system of Odissi music and rhythms.

23. (D) It developed entirely independent of Persian influence
Kathak originated from the nomadic storytelling tradition of the Kathakars in North India. It is famous for intricate footwork and rapid spins, with prominent gharanas in Lucknow and Jaipur. During the medieval period, Kathak moved from temples to royal courts, where it underwent significant transformation. This evolution included the synthesis of Hindu devotional themes with Persian and Mughal aesthetic influences.

24. (A) Both A and R are true and R is the correct explanation of A.
The Gita Govinda, a 12th-century Sanskrit poem, is the cornerstone of the Odissi dance repertoire. This text explores the divine love between Radha and Krishna, which aligns perfectly with the Krishna Bhakti traditions prevalent in Odisha. Because the dance is deeply rooted in the Jagannath cult, the use of these verses allows performers to express profound spiritual devotion.

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25. (C) Odissi - Mardal
Rhythmic accompaniment is vital in classical dance, with specific instruments tailored to each form. In Odissi, the Mardal is the primary percussion instrument used to provide the rhythmic foundation. This differs from other forms; for instance, Manipuri uses the Pung drum, Kathak is usually accompanied by the Tabla, and Bharatanatyam typically utilizes the Mridangam to synchronize with the dancer's footwork.

26. (A) P-3, Q-4, R-1, S-2
Indian classical dances are integrated with specific musical systems. Bharatanatyam is fundamentally linked to Carnatic music, while Kathak is primarily performed with Hindustani music. Sattriya utilizes the unique Borgeet tradition of Assam. Odissi is accompanied by its

carefully.

Global heritage studies necessitate a thorough account of the art forms and cultural festivals of India that are represented in the UNESCO's ICH list. Academic institutions systematically analyze the criteria and the significance of this nomination process for indigenous practices. In a diplomatic and cultural case scenario, researchers track how local traditions transition into internationally recognized entities upon inclusion in the UNESCO's ICH list. Providing an account of the art forms and cultural festivals of India featured on this list allows scholars to evaluate national preservation methodologies. The significance of this nomination process lies in its capacity to secure institutional funding and elevate the global visibility of regional performances. Academicians scrutinize the procedural requirements to understand the socio-political implications embedded within the significance of this nomination process. Furthermore, evaluating an account of the art forms and cultural festivals of India on the UNESCO's ICH list provides quantitative data on which cultural assets are prioritized for international safeguarding. Understanding the complexities and the significance of this nomination process is fundamentally critical for heritage professionals who document the institutional protection of the art forms and cultural festivals of India on the UNESCO's ICH list.

Based on the above source, attempt the following five questions.

286. What do academic institutions systematically analyze regarding the UNESCO's ICH list?
(A) The financial penalties imposed on local artists and practitioners
(B) The exclusion of all classical music classifications from heritage
(C) The modern art forms unassociated with regional Indian heritage
(D) Nomination process criteria and significance

287. What happens to local traditions upon inclusion in the UNESCO's ICH list according to researchers?
(A) They lose all their original regional characteristics in performance
(B) They are replaced by modern diplomatic and global performances
(C) Transition to internationally recognized entities
(D) They face immediate defunding by national bodies and institutions

288. The significance of the nomination process lies in its capacity to achieve which of the following?
(A) Restrict regional performances to rural areas and community sites only
(B) Secure funding and elevate global visibility
(C) Eliminate all socio-political implications from the art form itself
(D) Standardize all global festivals into one single nomination category

289. Evaluating the account of art forms on the UNESCO's ICH list provides researchers with what specific type of data?
(A) Qualitative opinions on theatrical texts and their regional usage
(B) Speculative ideas about undocumented festivals in the rural areas
(C) Rhythmic notations of undocumented dances from the subcontinent
(D) Quantitative data on prioritized cultural assets

290. Scrutinizing the procedural requirements of the nomination process helps academicians understand what embedded factor?
(A) The socio-political implications
(B) The kinetic vocabularies of classical dance
(C) The mathematical classification of parent scales
(D) The rejection of indigenous practices

Direction : Please read the following source carefully.

Advanced theoretical studies in southern Indian musical traditions require an in-depth analysis of the application of Kaṭapayādi in malakartā rāga nomenclature. Musicologists utilize this mathematical and alphabetical formula as a structural case study to decode the systemic organization of parent scales. An introduction to the evolutionary stages from Caturdaṇḍi to current day concert paddhati in Carnatic music highlights how theoretical frameworks have transitioned into practical performance formats. Researchers examine the historical texts to trace the introduction to the evolutionary stages from

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of Himachal Pradesh under the patronage of Rajput rulers. In contrast, Madhubani originates from the Mithila region of Bihar, and Patachitra is a traditional art form of Odisha. These regional styles utilize local materials and themes to create distinct visual identities.

36. (A) P-2, Q-1, R-4, S-3
Indian painting styles are distinguished by their unique materials and themes. Madhubani is traditionally a wall and floor art from the Mithila region. Patachitra refers to cloth-based scroll paintings used for narrative storytelling. The Kangra school is noted for its lyrical grace and naturalistic depictions. Basohli, a style within the Pahari tradition, is recognized for its intense colors and bold features.

37. (C) Traditional Odishan cloth scroll painting for Lord Jagannath.
Patachitra is a traditional cloth-based scroll painting form originating from Odisha, deeply connected to the worship of Lord Jagannath in Puri. Artists, known as Chitrakars, use natural pigments to depict mythological stories and deities on prepared canvas. These paintings are characterized by their intricate borders, vibrant colors, and narrative structure, serving as important religious and cultural artifacts for the community.

38. (B) I, II, III, and IV
Madhubani painting, also known as Mithila art, was historically practiced by women on mud walls using natural dyes and pigments derived from plants and minerals. It features complex geometric patterns alongside themes from nature and Hindu mythology, particularly Krishna and Rama. Traditionally, it does not use oil-based synthetic colors, relying instead on manual techniques and materials like twigs or bamboo sticks.

39. (D) Patachitra
The Himalayan foothills are home to several celebrated schools of miniature painting, collectively known as the Pahari tradition, which includes Kangra, Basohli, and Guler. These styles typically involve small-scale, detailed works on paper. Patachitra is an exception in this context because it is a large-scale cloth scroll painting tradition originating from the eastern state of Odisha, representing a different artistic lineage.

40. (A) I, III, II, IV
The historical evolution of painting mediums began with ancient cave and rock art, such as the paintings found at Bhimbetka. Over time, traditions like Patachitra emerged, using cloth scrolls for storytelling. The medieval period saw the rise of miniature paintings on paper, practiced in royal courts. Finally, the modern era introduced canvas and oil paintings, reflecting a shift towards contemporary techniques.

41. (C) Bamboo sticks or twigs
In the traditional practice of Madhubani painting, artists do not typically use modern synthetic brushes or metal nibs for their work. Instead, they utilize simple, locally sourced materials such as bamboo sticks, twigs, or even their fingers to apply the paint. These tools are used to create the characteristic bold outlines and intricate patterns that define the Mithila artistic style.

42. (B) I, II and IV
Pahari paintings flourished in the Rajput states of the Himalayan foothills and are renowned for their delicate beauty. Radha and Krishna serve as central motifs, reflecting the deep influence of the Bhakti movement. Kangra is considered the most refined school of this style, often featuring lush landscape depictions. These works are characterized by their lyrical quality and subtle use of color.

43. (D) Its themes are entirely absent from traditional Indian puppetry.
The Mahabharata serves as a primary narrative foundation for numerous Indian art forms. It provides the themes for many Kathakali plays in Kerala and Yakshagana performances in Karnataka. Pandavani is a folk singing tradition specifically based on this epic. However, it is incorrect to say its themes are absent from puppetry; many traditional puppet shows across India frequently enact its episodes.

44. (C) A is true but R is false.
Kangra paintings are globally celebrated for their lyrical grace, delicate features, and soft, naturalistic colors. This refinement reflects the peak of the Pahari miniature tradition under royal

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99. (C) Bhavai, specifically in its secular comedic format.
Many traditional Indian theater forms like Kudiyattam, Theyyam, and Raslila are deeply rooted in religious temple rituals and devotional practices. These forms are often performed as offerings to deities. In contrast, Bhavai, particularly in its secular comedic format, focuses on social satire and entertainment for the general public, and is not historically tied to a strict temple-based religious tradition.

100. (C) Harvests provide resources and time for communal celebration.
Agricultural societies predominantly feature harvest festivals like Bihu because the successful gathering of crops provides the community with the necessary resources and time for celebration. Harvests represent a period of abundance and relief from labor, allowing people to come together for communal singing, dancing, and rituals. These art forms thus reflect the primary economic and social realities of rural life.

101. (C) Narrator or stage manager who strings the narrative together.
In the context of traditional Indian theater, the Sutradhara is the narrator or stage manager who literally "holds the strings" of the performance. He introduces the play, provides transitions between scenes, and often explains the narrative to the audience. This role is crucial for maintaining the flow of the story and bridging the gap between the actors and the spectators.

102. (C) Statement I is true but Statement II is false.
Cindu Bhagavata is a prominent traditional theater form originating from the state of Telangana, often performed by specific communities to narrate mythological stories. While it is a vibrant theatrical tradition, it is a form of dance-drama involving human actors rather than a puppet show. Therefore, the assertion that it strictly uses string puppets for its performances is historically inaccurate.

103. (D) Ravana Chhaya - Glove Puppetry
Indian puppetry is categorized into four main types: string, shadow, glove, and rod puppets. Kathputli is the famous string puppetry of Rajasthan, and Tholu Bommalata is the shadow puppetry of Andhra Pradesh. Tolpavakoothu is a shadow puppet tradition from Kerala. Ravana Chhaya is also a shadow puppet form from Odisha, and is definitely not a type of glove puppetry.

104. (A) Penetration of modern digital entertainment mediums.
The decline of traditional puppetry in rural India is primarily caused by the rapid penetration of modern digital entertainment mediums like television, cinema, and the internet. These modern forms offer easily accessible and varied content, which has significantly reduced the audience for traditional live puppet shows. Consequently, many puppetry families are losing their traditional livelihoods and moving to other professions.

105. (C) Rajasthan
Rajasthan is famously associated with the Kathputli tradition, which is a vibrant form of string puppetry. These puppets are usually carved from wood and dressed in colorful traditional Rajasthani attire. The performers, often from the Bhat community, use a simple string mechanism to manipulate the puppets, accompanied by rhythmic music and narration to tell stories of folk heroes and legends.

106. (A) Memory and oral recitation skills of the Mahabharata.
In the performance of traditional Pandavani, the most essential skill for the artist is the memory and oral recitation of the Mahabharata. The lead performer must be able to narrate complex epic episodes while simultaneously singing and acting. This requires years of training in oral traditions to ensure that the narrative is delivered with both accuracy and emotional power.

107. (D) Animatronics
Traditional Indian puppetry is classified into several well-defined categories including string puppets, shadow puppets, glove puppets, and rod puppets. These forms use manual techniques and natural materials to bring characters to life. Animatronics, which involves the use of sophisticated electronics and robotics to animate figures, is a modern technology used in film and theme parks, not a traditional folk form.

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rigid, Khyal actually offers more creative flexibility and opportunities for technical display compared to the older Dhrupad tradition.

54. (A) Both A and R are true and R is the correct explanation of A.
Tarana is a unique vocal style in Hindustani music that utilizes meaningless syllables such as 'nom', 'tom', and 'dere'. Its primary focus is on rhythmic vocalization and the articulation of fast-paced syllables rather than poetic meaning or lyrical content. This focus allows the vocalist to showcase their speed, precision, and rhythmic dexterity, making it a popular concluding piece in concerts.

55. (D) Tarana - Rhythmic syllables based on Persian/ Arabic words.
Each Hindustani musical style has distinct defining features. Tarana is characterized by the use of rhythmic syllables often derived from Persian or Arabic words, focusing on speed and tempo. Dhrupad is noted for its slow, structured development and lack of fast taans. Khyal emphasizes imaginative improvisation, while Thumri is a semi-classical form that focuses on romantic and emotional expressions.

56. (A) P-4, Q-3, R-2, S-1
Hindustani classical music is organized into Gharanas, each with its own lineage and stylistic nuances. The Gwalior Gharana is associated with Haddu and Hassu Khan. The Agra Gharana's notable figure was Haji Sujan Khan, later influenced by Faiyaz Khan. Alladiya Khan founded the Jaipur-Atrauli Gharana, while Ustad Abdul Karim Khan was the leading figure and founder of the Kirana Gharana.

57. (C) Dhrupad focuses on Nom-Tom Alap; Khyal on Taans and Bol-Baant.
Dhrupad and Khyal represent two different structural approaches in Hindustani music. Dhrupad performances are characterized by a long, meditative Nom-Tom Alap and strict rhythmic adherence without fast ornamentations. In contrast, Khyal focuses on imaginative development using Taans and Bol-Baant, which are rhythmic permutations of the lyrics. While Dhrupad traditionally uses the Pakhawaj, Khyal is almost always accompanied by the versatile Tabla.

58. (A) I, II, and III
A Kriti, which is the most popular compositional form in Carnatic music, consists of three primary sections. The Pallavi serves as the opening refrain, followed by the Anupallavi which provides a thematic extension. The Charanam is the final and often longest section, concluding the composition. These three parts together form the core structural framework of the song, ensuring melodic and lyrical completion.

59. (D) Varnam
Indian classical music is divided into the Hindustani and Carnatic systems, each having its own unique genres. While Tarana, Dhrupad, and Khyal are fundamental genres within the Hindustani tradition of North India, the Varnam is strictly a Carnatic music form. It serves as a foundation for students and a sophisticated opening piece in South Indian concerts, highlighting the raga's essential characteristics.

60. (B) II, IV, III, I
A standard Carnatic Varnam follows a specific structural sequence to introduce the raga. It begins with the Pallavi, followed immediately by the Anupallavi. This is followed by the Mukthayi Swaram, which consists of complex rhythmic and melodic patterns. The composition concludes with the Charanam, which provides the final lyrical and melodic resolution, allowing the performer to showcase the raga's comprehensive grammar.

61. (C) Purandara Dasa
The Trinity of Carnatic music consists of Tyagaraja, Muthuswami Dikshitar, and Syama Sastri, who were contemporaries in the 18th and 19th centuries. Purandara Dasa, though not a member of this specific group, is revered as the Pitamaha or grandfather of Carnatic music. He lived centuries earlier and established the foundational teaching system that the Trinity later utilized for their compositions.

62. (B) I, II and IV
The Kriti is the most common compositional form in modern Carnatic music concerts. It allows for significant Manodharma, or improvisation, within its structured framework of Pallavi, Anupallavi, and Charanam. The Trinity composed thousands of Kritis that remain

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patronage. However, this style was not influenced by modern European expressionism. Instead, it was shaped by local aesthetic sensibilities and the devotional themes of the Bhakti movement, focusing on harmony and divine love.

45. (C) Mahabharata - Therukoothu
Many epic texts have specific regional performance counterparts that bring their stories to life. For example, the Mahabharata provides the narrative basis for Therukoothu, a traditional street theater form from Tamil Nadu. While Ramlila focuses on the Ramayana and Pandavani narrates the Mahabharata, this pairing demonstrates how specific epics are culturally embedded in the regional performing arts of diverse Indian states.

46. (A) P-3, Q-4, R-2, S-1
Sanskrit texts have directly inspired various artistic manifestations across India. The Gita Govinda's Ashtapadis are central to Odissi dance, while the Mahabharata provides the narrative for Pandavani. The Ramayana is the basis for the Ramnagar Ramlila performance. Additionally, the Panchatantra's moral animal fables are frequently adapted into traditional puppetry shows, demonstrating the diverse cultural impact of these ancient literary works.

47. (A) The widespread influence of the Bhakti movement.
The recurring theme of Krishna in Pahari and Kangra paintings is primarily due to the widespread influence of the Bhakti movement during the medieval period. This movement emphasized personal devotion and divine love, making the stories of Krishna and Radha highly popular among both artists and patrons. The landscape of the Himalayan foothills provided a perfect natural setting for these romantic portrayals.

48. (B) I, II, III, and IV
The Patachitra tradition of Odisha utilizes natural colors sourced from materials like conch shells and lamp soot. A protective lacquer coating is applied to the finished work to ensure durability. This art form is intrinsically linked to the Jagannath temple in Puri and follows strict structural elements like decorative borders. Far from being secular, it is a deeply religious tradition.

49. (B) Ravana
In Kathakali, characters are classified by their nature, which determines their makeup style. Heroic and noble characters like Rama, Arjuna, and Krishna wear Paccha makeup, characterized by green paint symbolizing divinity and virtue. Ravana, despite being a powerful king, is traditionally depicted with Kathi makeup, which includes a red streak to indicate his arrogance and villainous traits within the epic.

50. (A) II, I, III, IV
The history of Indian music follows a clear chronological progression. It began with the ancient Samagana or Vedic chanting. During the medieval period, Prabandha singing became a prominent structured form. This was followed by the evolution and dominance of the Dhrupad style in royal courts. Finally, Khyal gained popularity, becoming the leading vocal style in modern Hindustani classical music performances.

51. (C) Samaveda
The Samaveda is considered the primary Vedic source of Indian classical music. It consists of a collection of melodies and chants derived from the Rigveda, which were intended to be sung during rituals. This ancient tradition established the foundational relationship between sound, rhythm, and spirituality, eventually evolving into the complex systems of ragas and talas used in classical music today.

52. (B) I, III and IV
Dhrupad is the oldest surviving classical vocal style of Hindustani music, known for its spiritual and meditative quality. It typically begins with a long, unmetered Alap and is usually accompanied by the Pakhawaj drum. Unlike later styles, Dhrupad avoids fast taans and heavy ornamentation, focusing instead on the purity of the notes and the steady development of the chosen raga.

53. (C) It provides less freedom for improvisation compared to Dhrupad.
The Khyal style of Hindustani music is defined by the concept of imagination and provides the performer with significant freedom for improvisation. It typically consists of a slow Bada Khyal and a faster Chhota Khyal, often accompanied by the Tabla. Contrary to being

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72. (A) I, II and III
The Angas of Carnatic Tala represent different units of rhythmic measurement. Anudrutam consists of a single beat, while Drutam includes a beat followed by a wave of the hand. The value of the Laghu is variable, changing according to the specific Jathi used. However, Kakapadam has a value of sixteen aksharas, making it the longest among the traditional rhythmic units.

73. (D) It was invented during the British colonial period.
The Katapayadi sankhya is an ancient Indian system that maps Sanskrit letters to numerical values, serving as a mnemonic tool for remembering numbers. It is critically used in Carnatic music to determine the index of the 72 Melakarta ragas based on their names. This sophisticated mathematical system was developed in ancient times and was certainly not invented during the British colonial period.

74. (A) Both A and R are true and R is the correct explanation of A.
The Melakarta system is a comprehensive classification scheme that identifies 72 fundamental ragas in Carnatic music. This system is mathematically derived by considering all possible combinations of the swarasthanas within an octave. Because it covers every possible melodic scale that uses seven notes in ascending and descending order, it provides a stable and exhaustive framework for the entire musical system.

75. (D) Tisra - 3
In Carnatic music, the count of the Laghu component in a Tala is determined by its Jathi. Tisra Jathi corresponds to three beats, while Chaturasra Jathi has four beats. Khanda Jathi involves five beats, and Misra Jathi consists of seven beats. Sankirna Jathi has the longest count of nine beats. These variations allow for a wide range of rhythmic structures.

76. (A) P-3, Q-4, R-1, S-2
Hindustani music utilizes various Talas, each defined by a specific number of matras or beats. Teental is the most common, consisting of sixteen beats. Ektaal has twelve beats, and Jhaptal is composed of ten beats. Dadra is a shorter cycle with six beats. These rhythmic frameworks are essential for both vocal and instrumental performances to maintain a consistent and structured tempo.

77. (C) Transition from theoretical formats to performance-oriented Kritis.
The shift from the theoretical Caturdandi system to the modern concert paddhati in Carnatic music represents a significant evolution. Instead of focusing primarily on rigid theoretical formats, the system transitioned towards performance-oriented Kritis. This change, largely credited to modern innovators, made concerts more structured and accessible to audiences while preserving the core melodic and rhythmic integrity of the classical tradition.

78. (A) I, II, III, and IV
The modern Carnatic concert format, known as the Kacheri, follows a well-defined structure. It typically begins with a Varnam, followed by several Kritis in different ragas. The central highlight is the Ragam-Tanam-Pallavi, which showcases the performer's improvisational skills. The concert concludes with lighter pieces and a Mangalam. Percussion solos, known as Tani Avartanam, are a mandatory and integral part.

79. (A) Tillana
A standard Hindustani Khayal performance is a structured presentation focusing on melodic imagination. It generally includes a slow Bada Khayal, a faster Chhota Khayal, and often concludes with a Tarana. The Tillana, while sharing some rhythmic similarities with Tarana, is specifically a Carnatic dance and music form and is not typically part of a traditional North Indian Khayal concert repertoire.

80. (A) III, IV, I, II
The Ragam-Tanam-Pallavi is a centerpiece of Carnatic music that follows a strict performance sequence. It begins with Alapana, an unmetered melodic exploration of the raga. This is followed by Tanam, which introduces a rhythmic pulse. The performance then moves to the Pallavi rendition, including Niraval for melodic variations on lyrics, and concludes with Kalpana Swaras, featuring complex mathematical swara permutations.

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117. (C) It guarantees permanent unlimited financial grants from the UN to every performer.
The UNESCO ICH nomination process raises awareness about intangible heritage and encourages documentation and preservation efforts. It fosters dialogue and respect for cultural diversity. However, while it can lead to increased support, it does not guarantee permanent and unlimited financial grants from the UN to every individual performer. Safeguarding remains primarily the responsibility of the member states and the communities.

118. (B) Institutional safeguarding and capacity building.
When a state government establishes a dedicated academy to teach an endangered regional theater form following its UNESCO inscription, it represents institutional safeguarding and capacity building. This initiative ensures the transmission of skills to new generations and provides a formal structure for preservation. Such efforts help maintain the vitality of the art form within its community while adapting to modern educational needs.

119. (D) The first two syllables of a Melakarta raga's name give its number in the 72-raga scheme.
In Carnatic music, the Katapayadi system is used to determine the index of the 72 Melakarta ragas. The rule states that the first two syllables of a Melakarta raga's name provide the numerical value that indicates its position in the scheme. This mathematical naming convention allows musicians to easily identify the specific swara structure of a raga by its name.

120. (A) Its exact serial number (29) in the Melakarta chart.
According to the Katapayadi rule, the prefix 'Dheera' in the raga name 'Dheerasankarabharanam' is used to determine its exact serial number in the Melakarta chart. By mapping the syllables 'Dha' and 'Ra' to numbers, we find that the raga is the 29th in the 72-raga scheme. This system provides a precise mathematical way to organize and identify melodic scales.

121. (C) 17th-century treatise conceptualizing 72 Melakartas.
Caturdandi Prakasika is a 17th-century musical treatise written by Venkatamakhin that conceptualized the theoretical foundation for the 72 Melakarta ragas in Carnatic music. This work provided a mathematical framework for classifying ragas based on their swara combinations. It is a pivotal text in the history of Indian music, establishing the organizational structure that continues to define the Carnatic system today.

122. (A) Both Statement I and Statement II are true.
The Caturdandi Prakasika by Venkatamakhin introduced the theoretical foundation for classifying 72 Melakarta ragas, providing a mathematical basis for the system. Later, the scholar Govindacharya modified this framework into the Sampoorna Melakarta system, which is the version used in modern Carnatic music. Together, these developments created the comprehensive and logical raga classification scheme that remains fundamental to the tradition.

123. (D) Tyagaraja - Inventor of the Melakarta system
Carnatic music history is marked by several key figures and their contributions. Venkatamakhin authored the Caturdandi Prakasika, and Ariyakudi Ramanuja Iyengar formalized the modern concert paddhati. Purandara Dasa is credited with setting Mayamalavagowla as the beginner scale. However, Tyagaraja was a prolific composer who utilized the Melakarta system, but he was not the inventor of the mathematical classification scheme itself.

124. (B) Performances became more structured, audience-friendly, and standardized in format.
Transitioning from the theoretical Caturdandi framework to the modern concert paddhati made Carnatic music performances more structured, audience-friendly, and standardized. This shift allowed artists to present a balanced repertoire that combined heavy and light pieces, making the music accessible to a wider audience. It replaced long theoretical demonstrations with a dynamic concert format that highlights both technical skill and melodic beauty.

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90. (A) I, III, II, IV
The history of Indian art follows a sequence from ancient to modern. It began with prehistoric cave paintings at Bhimbetka. This was followed by the formal codification of classical rules in the Natyasastra. In the early 20th century, the Bengal School of Art emerged as a modern movement. Finally, post-independence India saw the rise of the Progressive Artists' Group.

91. (D) The oldest surviving Sanskrit theater form
Kudiyattam is recognized as the oldest surviving Sanskrit theater form in India, with a history spanning over two thousand years. It is traditionally performed in specialized temple theaters called Koothambalams in Kerala. This art form is unique for its highly stylized acting, use of the Mizhavu drum, and its status as a Masterpiece of the Oral and Intangible Heritage of Humanity.

92. (A) I, II and IV
Yakshagana is a vibrant dance-drama form popular in the coastal regions of Karnataka. It combines music, dance, and dialogue with elaborate costumes and makeup to depict stories from Hindu epics like the Ramayana and Mahabharata. Performances are known for their high energy and rhythmic complexity. It is a traditional art form that continues to thrive through strong community support and patronage.

93. (C) Mayurbhanj Chhau heavily relies on masks.
Chhau is a significant dance tradition from eastern India, with distinct styles in Purulia, Seraikella, and Mayurbhanj. It incorporates martial arts movements and depicts mythological themes. While the Purulia and Seraikella styles are famous for their use of masks, the Mayurbhanj style is an exception because it is performed without masks, relying instead on facial expressions and body movements.

94. (A) Both A and R are true and R is the correct explanation of A.
The Jatra theater of Bengal is known for its loud dialogue and exaggerated gestures, which were traditionally necessary for open-air performances. Actors needed to project their voices and actions to be heard and seen by large crowds in rural settings without modern amplification. This stylistic choice became a defining feature of the genre, ensuring that the narrative reached every audience member.

95. (A) Ankiya Nat - Assam
Regional theater forms are deeply rooted in the cultural history of specific Indian states. Ankiya Nat is a traditional one-act play form from Assam, created by the saint Srimanta Sankardeva. Other forms like Therukoothu belong to Tamil Nadu, and Cindu Bhagavata is from Telangana. These theatrical traditions use local languages and music to perform stories of religious and social importance.

96. (A) P-2, Q-1, R-4, S-3
Indian theatrical practices are closely associated with regional identities and traditions. Bhand Pather is a satirical folk theater from Kashmir, while Pandavani is a narrative singing style from Chhattisgarh. Theyyam is a ritualistic performance from Kerala. Additionally, Jashna refers to traditional festivities in the Kashmir valley. These forms demonstrate the rich diversity of storytelling and performance across different Indian states.

97. (B) Ritual festival of Manipur's Meitei people, honoring forest deities.
Laiharaoba is a significant ritual festival of the Meitei people in Manipur, dedicated to honoring forest deities known as Umang Lai. It combines music, dance, and drama to reenact the creation of the universe and celebrate the connection between nature and humanity. Unlike classical forms, it is a community-based ritual that preserves the indigenous beliefs and cultural history of Manipur.

98. (A) I, II, III, and IV
Ankiya Nat is a traditional one-act play format from Assam created by Srimanta Sankardeva to spread Vaishnavite ideology. It is performed in the Brajavali language and features a Sutradhara who manages the stage and narrates the story. These plays utilize music and dance to depict the lives of Krishna and Rama, serving as a vital tool for religious education.

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81. (B) Expressions of specific communities reflecting their traditions.
Folk art in India is broadly defined as the artistic expressions of specific communities that reflect their long-standing traditions, beliefs, and daily lives. Unlike classical arts, which follow rigid textual codification, folk art is often passed down orally through generations. It is intrinsically linked to local cultures, utilizing regional themes and materials to express the collective identity of the community.

82. (B) I, II and IV
Traditional folk performances are deeply embedded in the socio-economic fabric of Indian society. They are frequently linked to agricultural cycles and harvest celebrations, providing a communal way to mark important seasons. Historically, these arts provided a livelihood to specialized performer castes and served as vital oral history records. They remain closely connected to local religious rituals and community beliefs.

83. (C) They solely rely on mass-produced synthetic materials.
Tribal art forms in India are deeply rooted in nature worship and animistic beliefs, reflecting a spiritual connection to the environment. They typically utilize locally available natural materials rather than mass-produced synthetic ones. While they lack the strict codification of classical arts, they possess their own complex symbolic languages. Warli painting is a prime example of such an indigenous and traditional tradition.

84. (A) Both A and R are true and R is the correct explanation of A.
Many traditional ritualistic performances are currently facing a decline due to rapid changes in modern socio-economic environments. Urbanization and the rise of digital entertainment have significantly eroded the traditional patronage bases that once supported these artists. As local communities shift their lifestyles and consumption habits, the traditional contexts that gave these art forms their primary meaning and financial stability.

85. (C) Warli - Maharashtra
India possesses a diverse range of folk and tribal art forms associated with specific states. Warli painting, characterized by its geometric patterns and white pigment, is a famous tribal art form from Maharashtra. Other forms include Pithora from Gujarat and Madhya Pradesh, and Kalamkari from Andhra Pradesh. These arts are vital expressions of regional identity and continue to be practiced.

86. (A) P-3, Q-4, R-1, S-2
India's regional performance traditions are diverse and state-specific. Theyyam is a ritualistic dance from Kerala, while Jatra is a popular folk theater form in West Bengal. Bhavai is known for its high energy in Gujarat, and Bihu is the quintessential harvest festival and dance of Assam. These forms reflect the unique cultural, linguistic, and historical backgrounds of their respective regions.

87. (D) To disseminate epic narratives and moral values to the masses.
Storytelling traditions like Pandavani serve a critical social and cultural function beyond mere entertainment. They are primarily used to disseminate epic narratives, such as the Mahabharata, and moral values to the masses in a language and format they can easily understand. By combining music, acting, and narration, these performers act as custodians of oral tradition and ethical education for communities.

88. (A) I, II, III, and V
Indian modern art emerged during the late 19th and 20th centuries as artists began breaking away from rigid classical norms. The Bengal School was a pivotal movement that sought to create a distinct Indian identity. Modern art frequently incorporates Indian thematic content while using contemporary techniques. Prominent figures like Amrita Sher-Gil played a crucial role in shaping this evolving artistic landscape.

89. (C) Proscenium Theater
Traditional folk theater in India includes forms like Nautanki, Tamasha, and Bhavai, which are performed in open spaces with close community interaction. These forms rely on oral traditions and local languages. Proscenium theater, characterized by a structured stage with a frame separating the actors from the audience, is a Western theatrical format introduced later and is not a traditional folk form.

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108. (B) Tholu Bommalata
Tholu Bommalata is a traditional shadow puppetry form from Andhra Pradesh that features large leather puppets. These puppets are manipulated behind a translucent screen with a light source, casting colored shadows that narrate scenes from the Ramayana. This performance is accompanied by a musical ensemble, making it a rich multi-sensory experience that has been part of regional culture for centuries.

109. (C) Shadow puppet tradition of Kerala in Bhadrakali temples.
Tolpavakoothu is a traditional shadow puppet tradition from the state of Kerala, specifically performed in Bhadrakali temples as a ritual offering. It utilizes leather puppets to narrate stories from the Kamba Ramayana. The performances are held in specialized stages called Koothu Madams and are characterized by the use of oil lamps to cast shadows on a long white cloth screen.

110. (D) To narrate moral fables derived from the Panchatantra.
Animal puppets are extensively used in certain Indian puppetry forms to narrate moral fables derived from ancient texts like the Panchatantra. These stories use animal characters to teach ethical lessons and social wisdom in an engaging way for children and adults alike. Puppetry provides a perfect visual medium to bring these anthropomorphic characters to life, preserving important cultural and moral teachings.

111. (A) Intangible Cultural Heritage
UNESCO ICH stands for Intangible Cultural Heritage. This designation refers to the practices, representations, expressions, knowledge, and skills that communities recognize as part of their cultural heritage. Unlike physical monuments, ICH is living heritage that is transmitted through generations, providing a sense of identity and continuity. It includes oral traditions, performing arts, social practices, rituals, and traditional craftsmanship.

112. (C) Statement I is true but Statement II is false.
Inclusion in the UNESCO ICH list provides global recognition and significantly aids in the safeguarding of cultural practices. It encourages communities and governments to document and preserve their traditions. However, being listed does not freeze the art form or ban it from evolving. UNESCO recognizes that intangible heritage is dynamic and is constantly recreated by communities in response to their environment.

113. (B) Bollywood cinema - Included in ICH
The UNESCO Representative List of the Intangible Cultural Heritage of Humanity includes several Indian traditions like Ramlila, Kudiyattam, and Chhau dance. These forms are recognized for their cultural significance and the need for safeguarding. However, Bollywood cinema, while a massive global cultural phenomenon, is not currently included in this specific UNESCO list of intangible cultural heritage practices.

114. (A) Global visibility, boosting tourism, and reinforcing community pride.
The inscription of Durga Puja in Kolkata on the UNESCO ICH list has a significant socio-cultural effect by increasing global visibility and boosting tourism. This recognition reinforces community pride and encourages the preservation of traditional craftsmanship associated with idol-making and pandal decoration. It celebrates the inclusive nature of the festival and fosters a sense of collective identity among the people of Bengal.

115. (C) Kudiyattam
Kudiyattam was among the first Indian art forms to be recognized by UNESCO as a Masterpiece of the Oral and Intangible Heritage of Humanity in 2001. This recognition highlighted the ancient Sanskrit theater tradition's unique cultural value and its survival through specialized families in Kerala. It brought international attention to the importance of safeguarding such highly stylized and ancient performing arts.

116. (D) Analyzing composition of traditional bronze cymbals.
Analyzing the composition of traditional bronze cymbals is highly relevant for studying ancient metallurgical acoustic properties in Indian music. These instruments, used in both classical and folk traditions, demonstrate advanced knowledge of metal alloys and their sound-producing qualities. Such research provides insights into the scientific understanding of resonance and pitch that ancient Indian artisans applied to create specific musical tones.

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central to the repertoire today. Every Kriti is set to a specific rhythmic cycle, or Tala, ensuring a disciplined yet creative musical performance.

63. (A) It is considered only a basic exercise and never performed in concerts.
The Varnam is a sophisticated and foundational composition in Carnatic music that encapsulates the grammar of a raga. It is frequently performed at the beginning of a concert to warm up the artist and establish the melodic atmosphere. It features intricate swara patterns and specific lyrics. Tana Varnams and Pada Varnams are its main types, catering to different performance contexts.

64. (A) Both A and R are true and R is the correct explanation of A.
Purandara Dasa is universally acknowledged as the Pitamaha of Carnatic music due to his monumental contributions. He systematized the entire teaching methodology, creating a series of graded exercises like Swaravalis and Alankaras that are still used by beginners today. This structured approach provided the necessary foundation for the development and preservation of the Carnatic musical system over several centuries.

65. (B) Alapana - Alap
Many musical concepts in the Carnatic and Hindustani systems have direct equivalents. Alapana in Carnatic music is the equivalent of Alap in Hindustani music, as both involve the improvisational exploration of a raga. While other terms like Kriti and Tarana or Mridangam and Sitar represent different categories of compositions or instruments, the fundamental concept of melodic exposition remains similar.

66. (A) P-1, Q-2, R-3, S-4
Understanding Indian music requires a grasp of fundamental terms. Shruti refers to the microtone or the specific pitch. Swara is the musical note itself. Laya represents the tempo or the speed of the music, maintaining a steady flow. Tala is the rhythmic cycle that provides the time framework for the composition. These four elements work together to create musical harmony.

67. (C) The continuous, uniform flow of tempo or speed.
Laya is a fundamental concept in Indian classical music that describes the continuous and uniform flow of tempo or speed. It provides the pulse of the music, ensuring that the rhythm remains consistent throughout a performance. Laya is typically classified into slow, medium, and fast categories, and its mastery is essential for both vocalists and instrumentalists to maintain rhythmic integrity.

68. (A) I, II, III, and IV
The Tala system in Indian music is built upon several key components. Matra is the basic unit of a beat, and Sam marks the first beat of the cycle. Khali indicates an unaccented or empty beat. A complete cycle of the Tala is known as an Avartan. While Vilambit refers to a slow tempo, Drut is used for fast speeds.

69. (C) Raga
In the classification of rhythmic speed in Indian music, there are three primary categories of Laya: Vilambit for slow tempo, Madhya for medium tempo, and Drut for fast tempo. Variations like Ati Drut signify extremely fast speeds. Raga, however, is the melodic framework of the music and does not belong to the categories used to define rhythmic tempo or speed.

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70. (B) II, III, I
Laya categories are organized based on their relative speed in a musical performance. Vilambit Laya is the slowest tempo, providing a meditative pace for deep melodic exploration. This is followed by Madhya Laya, which represents a medium or moderate tempo. Finally, Drut Laya is the fastest of the three, used to bring a composition to a high-energy and rhythmic conclusion.

71. (D) 7
The Carnatic music system utilizes the Suladi Sapta Tala scheme, which consists of seven basic rhythmic cycles. These seven Talas are Dhruva, Matya, Rupaka, Jhampa, Triputa, Ata, and Eka. By varying the number of beats in the Laghu component through different Jathis, these seven basic Talas can be expanded into thirty-five distinct rhythmic variations used in classical compositions.

125. (C) Ariyakudi Ramanuja Iyengar
Ariyakudi Ramanuja Iyengar is widely credited with formalizing the current Carnatic music concert format, known as the Paddhati, in the early 20th century. He structured the performance sequence to include a Varnam, multiple Kritis, a central heavy piece, and lighter concluding items. This standardized format helped preserve the tradition in a concert hall setting and remains the standard for today.

126. (D) Nritta (pure dance) and Abhinaya (expression).
A performance that alternates between complex rhythmic footwork and stationary emotive facial expressions demonstrates the balance of Nritta and Abhinaya. Nritta refers to pure, technical dance that focuses on rhythm and movement. Abhinaya involves the expression of emotions and storytelling. In classical Indian dance, the integration of these two elements allows the artist to showcase both physical virtuosity and emotional depth.

127. (A) Exclusive performance of Hindustani Dhrupad.
The modern Carnatic concert paddhati includes several standard features like starting with a Varnam, featuring a central heavy piece such as Ragam-Tanam-Pallavi, and concluding with a Mangalam. However, the exclusive performance of Hindustani Dhrupad is not a feature of this system. Dhrupad belongs to the North Indian Hindustani tradition and is structurally and stylistically distinct from the South Indian Carnatic tradition.

128. (B) Nritya
When a dancer relies heavily on hand gestures to literally translate the lyrics of a song, this aspect is known as Nritya. Nritya combines pure dance with expression, using mudras and facial gestures to convey the meaning of the poetry. This differs from Nritta, which is pure rhythmic dance, and Natya, which refers to the broader theatrical or dramatic component.

129. (B) The concept of 72 Melakartas provided a mathematical basis for raga classification that stabilized the system.
The evolutionary stages of Carnatic music were significantly impacted by the development of the Melakarta system, which provided a mathematical basis for raga classification. This organized framework stabilized the system and allowed for the systematic exploration of melodic possibilities. While the tradition is ancient, it has continuously evolved through the contributions of scholars and composers, resulting in the structured format practiced.

130. (A) Raudra (Anger)
According to Navarasa theory, Raudra Rasa represents the sentiment of anger. A dancer depicting this Rasa typically uses intense physical indicators such as widening the eyes, flaring the nostrils, and firmly planting their feet in a powerful stance. These codified movements are designed to evoke the specific feeling of rage and intensity in the audience, reflecting the character's internal emotional state.

131. (C) Invocatory pure dance item symbolizing the body's blossoming.
Alarippu is the traditional invocatory piece that opens a Bharatanatyam performance. It is a pure dance item, or Nritta, symbolizing the blossoming of the dancer's body as a floral offering. The movements start with the head and eyes and gradually involve the entire body in a rhythmic sequence. It serves to warm up the dancer and seek divine blessings for the performance.

132. (C) Statement I is true but Statement II is false.
The Abhinaya Darpana by Nandikeshvara is a fundamental text that provides detailed descriptions of various head, neck, and eye movements used in classical dance. It is particularly famous for its extensive codification of hand gestures, known as Mudras, which are essential for expressive storytelling. Far from forbidding them, the text is a primary manual for practitioners to master these symbolic gestures.

133. (C) Aharya Hastas - Gestures used to apply makeup.
The Abhinaya Darpana categorizes hand gestures into specific types. Asamyuta Hastas are single-hand gestures, while Samyuta Hastas are double-hand gestures. Nritta Hastas are those used specifically for pure, rhythmic dance. However, Aharya refers to external elements like costumes and makeup; therefore, the term "Aharya Hastas" is not a standard category used

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Carnatic systems. It dictates the tempo and the arrangement of beats, ensuring that the performer maintains rhythmic integrity. Unlike the emotional mood defined by the raga, the Tala focuses on the mathematical and temporal organization of the musical performance.

170. (A) Traditional structure of hereditary occupations and guild systems.
Many folk art forms are traditionally practiced by specific castes or communities due to the historical structure of hereditary occupations and guild systems in India. Artistic skills and secret techniques were often passed down within families, ensuring the preservation of the tradition. This community-based transmission created a deep connection between the art form and the social identity of the performing group.

171. (D) The traditional shadow puppetry of Andhra Pradesh using leather puppets.
Tholu Bommalata is the traditional shadow puppetry of Andhra Pradesh, utilizing large, translucent leather puppets to narrate stories from Hindu epics. The puppets are intricately painted and manipulated behind a screen with a light source, creating vibrant shadows. This ancient art form combines visual artistry, music, and drama, serving as a vital medium for religious and cultural education in the region.

172. (A) Both Statement I and Statement II are true.
India has several elements inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity, reflecting its diverse cultural heritage. Significant traditions such as Yoga and the Kumbh Mela are included in this prestigious list, alongside various performing arts and rituals. This international recognition highlights the importance of preserving these living traditions for future generations and promotes global cultural diversity.

173. (C) Caturdandi Prakasika - Tyagaraja
Indian classical music and dance are supported by foundational texts written by esteemed scholars. Bharata Muni authored the Natyasastra, and Nandikeshvara wrote the Abhinaya Darpana. Jayadeva is the creator of the Gita Govinda. However, the Caturdandi Prakasika was written by Venkatamakhin, not Tyagaraja, who was a prolific composer known for his Kritis but was not the author of this theoretical treatise.

174. (D) The synthesis of Hindu storytelling traditions with Persian/Mughal court aesthetics.
The intricate footwork and rapid spins characteristic of Kathak are a direct result of the synthesis between Hindu storytelling traditions and Persian or Mughal court aesthetics. As the dance moved from temples to royal courts, it absorbed elements that emphasized technical virtuosity, speed, and rhythmic complexity. This evolution transformed Kathak into a highly sophisticated performing art that balances devotional narrative with brilliance.

175. (A) Raslila
Raslila is a traditional theater form that heavily utilizes themes from Lord Krishna's life, especially his divine dance with the Gopis. It is particularly popular in the Braj region of Uttar Pradesh, where it originated. Performances combine music, dance, and dialogue to enact various episodes from the Bhagavata Purana, serving as a powerful expression of devotional Bhakti for the community.

176. (B) Identifying unique voice production, stylistic throws, and ornamentation (gayaki ang).
Identifying a specific Gharana in Hindustani classical music involves recognizing unique stylistic features such as voice production, specific ornamentation, and melodic phrasing, collectively known as gayaki ang. These nuances are transmitted through the Guru-Shishya tradition within a specific lineage. By analyzing these stylistic 'fingerprints', listeners can distinguish between different musical schools like Gwalior, Kirana, or Agra, each having its own heritage.

177. (B) Padam
Hindustani classical music includes several recognized styles such as Dhrupad, Khyal, and Tarana, each with its own structural and aesthetic rules. Padam, however, is a sophisticated lyrical composition primarily associated with Carnatic music and classical dance forms like Bharatanatyam. It focuses on expressing deep emotional sentiments, particularly in the context of divine love, and is not a traditional Hindustani vocal genre.

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like the Gita Govinda, which became central to the repertoire of various dance and music forms. These arts provided a medium for expressing intense religious fervor, bridging the gap between sacred and artistic.

143. (A) Lavani - Kerala
India has a rich variety of regional folk music traditions. Baul is a mystical singing tradition from Bengal, while Manganiyar refers to the folk musicians of Rajasthan. Bihu geet is the quintessential folk music of Assam. Lavani is a high-energy folk music and dance form from Maharashtra, and it is not traditionally associated with the state of Kerala.

144. (B) Persian and Islamic cultural influences in Northern India during the medieval period.
The divergence of Indian classical music into the Hindustani and Carnatic systems was significantly influenced by Persian and Islamic cultural impacts in Northern India during the medieval period. While the South retained more of the ancient traditional structures, the North experienced a synthesis of Indian and Persian musical elements. This interaction led to the development of distinct ragas, instruments, and performance styles.

145. (B) Sufi/Folk music of Punjab
The tragic romantic epic of 'Heer Ranjha' is most famously associated with the Sufi and folk music traditions of Punjab. This narrative has been preserved and celebrated through various musical forms, including Qawwali and regional folk songs. The emotional depth and spiritual themes of the story resonate deeply within the cultural and literary history of the region, inspiring generations of performers.

146. (A) Meend (Hindustani) / Jaaru (Carnatic).
A vocalist executing an unbroken, smooth glide between two distant notes without disrupting the rhythm is demonstrating the technique known as Meend in Hindustani music or Jaaru in Carnatic music. This ornamentation is essential for creating the characteristic fluid and emotional quality of Indian classical melodies. Mastery of such glides allows the artist to express subtle nuances within a raga's framework.

147. (C) Nadaswaram
An Odissi dance performance is traditionally accompanied by specific musical instruments that provide its unique sound. These include the Mardal for rhythm, the Manjira for time-keeping, and the flute for melody. The Nadaswaram, however, is a powerful wind instrument primarily associated with South Indian temple traditions and Carnatic music, and it is not a standard instrument used in Odissi dance.

148. (D) Sacred socio-cultural status granted to epic performers.
During a performance of Ramlila, when the audience touches the feet of the actor playing Rama, it reflects the sacred socio-cultural status granted to epic performers. In these traditional contexts, the line between the actor and the deity often blurs, and the performance is viewed as a living manifestation of the divine. This ritualistic interaction underscores the deep religious significance.

149. (C) It is a shadow puppet form of Odisha.
Ravana Chhaya is a traditional shadow puppet form from the state of Odisha. It is unique for its use of opaque, non-colored leather puppets that cast dramatic black shadows on a white screen. The performance primarily narrates stories from the Ramayana, accompanied by music and chanting. It is an ancient art form that preserves the traditional storytelling techniques of the region.

150. (B) Vilambit (Slow)
Based on the concept of Laya, a musician is most likely to utilize Vilambit, or slow tempo, for a meditative and deeply emotional exposition of a raga. This slow pace allows the artist to explore the subtle nuances of each note and develop the melodic framework with great detail. It creates a serene atmosphere suitable for expressing profound sentiments and spiritual depth.

151. (D) Tribal art is for indigenous rituals; folk is rural-mythological.
In an academic context, the distinction between folk and tribal art forms lies in their social origins. Tribal art is typically created by indigenous communities for specific internal rituals, nature worship, and ancestral beliefs. Folk art is associated with rural societies and often depicts

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187. (D) Vatsalya
The original Navarasa framework described in classical Indian aesthetics consists of nine primary emotional sentiments. These include Shringara (love), Hasya (comic), and Karuna (compassion), among others. Vatsalya, which represents parental love, is an important emotional theme in Indian literature and art but is not traditionally classified as one of the nine primary Rasas in the foundational aesthetic system of the Natyasastra.

188. (B) Theyyam
Theyyam is a ritualistic performance from Kerala where actors wear towering headgear and sing in high pitches, accompanied by the energetic rhythmic pulse of the Chenda drum. Performers often enter a trance state, as they are believed to be possessed by the deity they are portraying. This ancient art form combines dance, music, and ritual to facilitate community worship and blessings.

189. (C) It has three distinct regional styles: Purulia, Seraikella, and Mayurbhanj.
Chhau dance is a significant tradition from eastern India with three distinct regional styles: Purulia, Seraikella, and Mayurbhanj. It incorporates martial arts movements and portrays mythological narratives from the epics. While it originated as a community festival dance, its complex techniques and dramatic storytelling have made it a vital part of India's cultural heritage, recognized for its unique blend of energy.

190. (D) Sam
In a Hindustani music performance of a sixteen-beat cycle like Teental, the first beat is known as the Sam. It is the most significant beat of the cycle, where the melodic and rhythmic phrases typically culminate and resolve. The Sam acts as a focal point for both the performer and the audience, providing a sense of structural unity and completion.

191. (A) A lineage or system of musical heritage linking musicians by apprenticeship.
In Hindustani classical music, a Gharana refers to a lineage or system of musical heritage that links musicians through a specific style and apprenticeship. Each Gharana possesses unique nuances in voice production, melodic phrasing, and rhythmic approach, which are passed down from teacher to student. This system has preserved the diverse stylistic variations and specialized knowledge of North Indian music for centuries.

192. (A) Both Statement I and Statement II are true.
Tribal dances often prioritize community participation and collective energy over individual solo virtuosity, serving as integral parts of social rituals and celebrations. In contrast, classical dances emphasize rigid, codified solo performances based on ancient texts and established rules. While tribal forms are more spontaneous and community-oriented, classical forms focus on the mastery of complex technical and expressive skills by individual artists.

193. (B) Varnam - Short, improvised folk song.
Hindustani music styles have well-defined characteristics. Dhrupad is serious and spiritual, while Khyal is imaginative and ornamented. Tarana focuses on fast rhythmic syllables. A Varnam, however, is not a short, improvised folk song; it is a highly structured and sophisticated classical composition from the Carnatic system that encapsulates the essential grammar and melodic patterns of a specific raga for performance.

194. (A) The text centers on Krishna and Radha, resonating with Odisha's Bhakti traditions.
The heavy influence of the Gita Govinda on Odissi dance is due to the text's focus on the love between Krishna and Radha, which resonates deeply with Odisha's Bhakti traditions. As the region is a major center for the Jagannath cult, these devotional verses provided a perfect narrative for the dance to express spiritual longing and divine intimacy through movement.

195. (C) Kangra
Kangra painting is a renowned Indian style famous for its lyrical and delicate portrayal of the romantic tales of Radha and Krishna. It frequently features lush green landscapes, flowing lines, and soft, naturalistic colors that create a sense of harmony and beauty. This school of Pahari miniature art reached its peak under royal patronage, reflecting a refined aesthetic sensibility.

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a unique blend of music and narration to bring the epic's battle scenes and moral dilemmas to life, celebrating the strength and courage of its heroes.

161. (B) Composition that encapsulates a raga's grammar via swara and sahitya.
A Varnam is a sophisticated composition in Carnatic classical music that serves to encapsulate the essential grammar and melodic characteristics of a raga. It utilizes both swara (musical notes) and sahitya (lyrics) to provide a comprehensive roadmap for students and performers. Often performed at the start of a concert, it helps the artist establish the raga's identity and warm up their voice.

162. (C) Statement I is true but Statement II is false.
The Kathak repertoire includes pure dance pieces like Amad, Toda, and Tukda, which showcase technical brilliance and rhythmic precision. Contrary to some misconceptions, Kathak is rich in Abhinaya and storytelling elements, which were historically used by Kathakars to narrate epics in temples. This combination of technical footwork and expressive narration defines the classical elegance and narrative depth of the dance form.

163. (C) Patachitra - Strict avoidance of mythological themes.
Traditional Indian painting styles are defined by specific themes and visual characteristics. Kangra and Basohli schools are known for their lyrical beauty and bold colors respectively. Madhubani uses geometric patterns and natural dyes. Patachitra, however, is deeply rooted in religious and mythological themes, particularly the Jagannath cult, and does not strictly avoid such subjects; rather, they are its primary focus.

164. (D) Creative imagination of musicians and cross-cultural exchanges.
The creation of new ragas in Indian classical music over centuries is primarily driven by the creative imagination of musicians and various cross-cultural exchanges. As artists interacted with different regional and international traditions, they experimented with new melodic scales and structures. This continuous process of innovation within the framework of tradition has led to the rich and diverse melodic landscape found today.

165. (C) Odissi
Odissi dance is distinguished by the frequent use of the Tribhangi posture, which involves three distinct bends in the body—at the neck, waist, and knees. This lyrical and feminine stance is inspired by ancient temple sculptures found in Odisha. It provides the dance with its characteristic soft, fluid quality and visual beauty, differentiating it from other more linear classical dance forms.

166. (B) Comparative rhythmic cadences
Distinguishing between a Tihai in Hindustani music and a Muktayi in Carnatic music involves an understanding of comparative rhythmic cadences. Both concepts refer to a rhythmic pattern that is repeated three times to conclude a melodic or rhythmic phrase, typically ending on the first beat of the cycle. Mastering these cadences is essential for performers to demonstrate rhythmic precision and structural completion.

167. (D) Shruti (Microtones)
Natya, according to classical theory, encompasses various components like Nritta (pure dance), Rasa (aesthetic experience), and Abhinaya (expression). These elements combine to create a complete dramatic performance. Shruti, which refers to microtones or the fundamental pitch in music, is a core element of Sangeet (music) but is not traditionally classified as one of the constituent elements that define Natya itself.

168. (A) Kathakali
A performance featuring elaborate mask-like makeup, heavy skirts, and a night-long enactment of mythological battles like the slaying of a demon is most likely Kathakali. This classical dance-drama from Kerala utilizes highly stylized gestures and facial expressions to narrate stories from the epics. Its unique visual identity and dramatic intensity make it one of the most recognizable performing arts of India.

169. (C) It provides the rhythmic framework and time cycle for a composition.
Tala is the rhythmic framework and time cycle that provides the structural foundation for a musical composition in both Hindustani and

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to describe gestures for applying makeup in this text.

134. (B) Alignment with agamic traditions and temple sculpture iconography.
The rigid geometrical body postures in Bharatanatyam, such as the Ardhamandala or half-sit position, are a direct result of the dance form's historical alignment with temple traditions. These postures are designed to mirror the stylized iconography found in ancient Indian temple sculptures and follow Agamic guidelines. This aesthetic connection ensures that the dancer embodies the divine and architectural beauty of sacred spaces.

135. (D) Natyasastra
The Natyasastra is a comprehensive ancient Sanskrit treatise that serves as a detailed manual for the performing arts. It encompasses theater, dance, music, makeup, and even stage architecture. Attributed to the sage Bharata Muni, it provides the foundational rules and philosophical framework for classical Indian aesthetics, covering everything from the theory of Rasa to the technical aspects of performance and production.

136. (A) Ethnomusicological and socio-cultural analysis.
Identifying a folk dance's origin by analyzing local crops and terrain is an example of ethnomusicological and socio-cultural analysis. This approach examines how the physical environment and agricultural practices shape the rhythmic patterns, movements, and themes of communal art. It recognizes that folk traditions are not isolated but are deeply influenced by the daily lives and natural surroundings of the people.

137. (C) Stage lighting
Vachika Abhinaya refers to the verbal or vocal dimension of expression in classical performance. It includes elements like dialogue delivery, singing, and voice modulation, which are used to convey meaning and emotion. Stage lighting, while crucial for the overall visual impact of a production, is considered part of the external presentation or technical production and is not a component of Vachika.

138. (A) The dynamic and adaptable nature of folk theater to socio-economic changes.
A traditional Jatra performance in Bengal that shifts its script from historical myths to contemporary social issues illustrates the dynamic and adaptable nature of folk theater. This ability to evolve ensures that the art form remains relevant to modern audiences and continues to serve as a medium for social commentary. It demonstrates how traditional forms can respond to changing socio-economic conditions.

139. (D) Lokadharmi refers to realistic portrayal, while Natyadharmi refers to stylized portrayal.
In the Natyasastra, the concept of Dharmi refers to the modes of theatrical representation. Lokadharmi describes a realistic or naturalistic portrayal that mimics everyday life. Natyadharmi refers to a stylized or conventional portrayal that uses specific artistic rules, gestures, and symbolic movements. Understanding these two modes is essential for performers to navigate the balance between realism and classical artistry on the stage.

140. (B) The set, costume, and lighting design
In a modern context, the concept of Aharya Abhinaya corresponds to the set, costume, and lighting design of a theatrical production. Just as classical Aharya involves the use of makeup and ornaments to define a character, contemporary stage design uses visual elements to create the world of the play. These external components support the actor's performance and help communicate the narrative.

141. (C) Imagination or thought
In the context of Hindustani classical music, the word 'Khayal' literally translates to 'imagination' or 'thought'. This name reflects the style's emphasis on spontaneous improvisation and the performer's creative interpretation of a raga. Unlike the more rigid Dhrupad form, Khayal allows the artist to explore melodic possibilities with greater flexibility, making it the most popular vocal genre in modern performances.

142. (D) Statement I is false but Statement II is true.
The Bhakti movement played a profound role in shaping Indian classical arts by emphasizing personal devotion and divine love. This spiritual shift led to the prominence of devotional texts

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178. (A) Kathputli
In a puppetry show, when the puppets are manipulated using strings attached to a wooden cross control, the technique is typical of Kathputli. This traditional string puppetry from Rajasthan involves skillful manipulation by the performer to bring the wooden figures to life. The use of strings allows for a wide range of movements, which are synchronized with rhythmic music and storytelling.

179. (C) They form the backbone of a modern Carnatic concert repertoire.
Kritis form the backbone of the modern Carnatic music concert repertoire, providing a structured framework for melodic and lyrical development. They consist of fixed lyrics set to specific ragas and talas, while also allowing for significant sections of improvisation. Composers like the Trinity created thousands of Kritis that remain the most frequently performed and studied items in the Carnatic tradition.

180. (D) Adbhuta
In the Navarasa framework of Indian aesthetics, Adbhuta Rasa is the sentiment associated with the feeling of wonder, amazement, or astonishment. It is evoked by extraordinary sights, miraculous events, or sudden surprises. Performers depict this Rasa using facial expressions such as wide-opened eyes and raised eyebrows, aiming to share the character's sense of awe and marvel with the audience.

181. (C) The dominant, enduring emotional state that translates into Rasa.
Sthayi Bhava refers to the dominant and enduring emotional state that resides within the human psyche and serves as the foundation for a specific Rasa. According to aesthetic theory, there are primary Sthayi Bhavas, such as love, anger, or fear, which are transformed into an aesthetic experience through artistic representation. These enduring states are differentiated from transient emotions that come and go.

182. (A) Both Statement I and Statement II are true.
Madhubani paintings were traditionally practiced by women in the Mithila region of Bihar, who created intricate art on the mud walls of their homes. These paintings depict complex geometric patterns and mythological themes, reflecting a deep connection to nature and religious traditions. Today, this vibrant folk art has moved from walls to paper and canvas, gaining global recognition and appreciation.

183. (D) Mohiniyattam - Odisha
Indian classical dances are historically associated with specific regions. Bharatanatyam originated in Tamil Nadu, Sattriya in Assam, and Kuchipudi in Andhra Pradesh. Mohiniyattam, however, is a classical dance form that originated in Kerala, known for its graceful and swaying movements. It is incorrect to associate it with Odisha, which is the birthplace of the distinct and lyrical Odissi dance form.

184. (A) To embody the ethereal, gliding, and devotional aesthetic of the Raas Leela.
The barrel-shaped skirt, known as a Potloi, worn in Manipuri dance is designed to embody an ethereal and gliding aesthetic suitable for the Raas Leela. Its stiff structure minimizes visible leg movements, creating the illusion that the dancers are floating or gliding across the stage. This visual effect enhances the devotional and spiritual atmosphere of the performance, reflecting Manipuri culture.

185. (C) Mohiniyattam
Mohiniyattam literally translates to the 'Dance of the Enchantress', derived from the mythological figure Mohini, the female avatar of Lord Vishnu. This classical dance form from Kerala is characterized by its graceful, fluid movements and its focus on the Lasya style, which emphasizes beauty and elegance. It traditionally explores themes of love and devotion through delicate expressions and swaying postures.

186. (A) Melakarta Raga nomenclature and mathematical indexing
Decoding the Katapayadi scheme in Carnatic music involves an understanding of Melakarta raga nomenclature and its mathematical indexing system. This ancient method assigns numerical values to Sanskrit consonants, allowing musicians to derive a raga's serial number from the first two syllables of its name. Mastering this system is essential for organizing the 72 fundamental scales and identifying their specific melodic structures.

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205. (C) Kuchipudi
Kuchipudi is the classical dance form primarily known for the Tarangam, a unique feature where the dancer balances on the rim of a brass plate. Often, the performer also balances a pot of water on their head while executing complex rhythmic footwork. This technical feat demonstrates the dancer's exceptional balance and control, adding a spectacular element to the traditional performance.

206. (D) Manodharma Sangeetam (Improvisational Music)
The correct rendering of complex mathematical permutations of swaras in a Kalpana Swara segment is a prime example of Manodharma Sangeetam, or improvisational music. In this part of a Carnatic performance, the artist spontaneously creates melodic and rhythmic patterns within the framework of the chosen raga and tala. This showcases the musician's creative depth, technical mastery, and grasp of musical grammar.

207. (A) Tholu Bommalata (Andhra Pradesh)
Indian puppetry includes various forms such as Kathputli from Rajasthan, Kundhei from Odisha, and Gombeyatta from Karnataka, all of which are types of string puppetry. Tholu Bommalata from Andhra Pradesh is an exception in this list, as it is a traditional form of shadow puppetry that utilizes large leather puppets to cast colored shadows on a screen for narrative storytelling.

208. (B) Gat Bhav / Nritya
In a Kathak performance, when a dancer narrates a story using only hand gestures and facial expressions without speech, it is an example of Gat Bhav or Nritya. This segment allows the artist to translate the narrative into visual imagery, combining rhythmic movement with emotional storytelling. It showcases the dancer's ability to communicate complex myths and legends through stylized classical gestures.

209. (B) It is a shadow puppet tradition from Kerala that specifically narrates the Kamba Ramayana.
Tolpavakoothu is a traditional shadow puppet tradition from Kerala that specifically narrates the stories of the Kamba Ramayana. It is performed in Bhadrakali temples as a ritual offering using leather puppets and oil lamps. The art form is deeply rooted in regional religious culture and utilizes a specialized stage and techniques to present the epic to the community in a sacred.

210. (A) Because microphones and subtle lighting were unavailable in open-air rural gatherings.
Traditional folk theater forms like Jatra historically relied on loud music and exaggerated acting because they were performed in open-air rural gatherings without modern amplification or subtle lighting. Performers needed to use loud voices and large gestures to ensure that the entire audience could hear and see the play. These stylistic elements became characteristic features of the genre, ensuring its widespread accessibility.

211. (C) The emotional state or psychological condition represented by the actor.
In the context of Indian aesthetics, Bhava refers to the emotional state or psychological condition represented by the actor or performer. It is the internal feeling that is expressed through gestures, speech, and facial expressions to evoke a specific Rasa in the audience. Understanding the different Bhavas is essential for artists to communicate the character's internal world and create an aesthetic experience.

212. (A) Both Statement I and Statement II are true.
The fables of the Panchatantra have profoundly influenced the narratives of traditional Indian puppetry, providing a rich source of moral stories. Performers widely use animal puppets to bring these characters to life and teach ethical lessons to the audience. This combination of traditional visual art and ancient wisdom ensures that these fables remain an engaging and educational part of community culture.

213. (C) Katapayadi Sankhya - Used to calculate Tala beats
The Melakarta system classifies 72 fundamental ragas in Carnatic music, organized into 12 chakras with 6 ragas each. While this is a highly mathematical system, the Katapayadi Sankhya is specifically used to calculate the raga's index or serial number based on its name. It is not used to calculate the rhythmic beats of a Tala, which follows its own separate organizational principles.

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196. (D) Aharya Abhinaya
Differentiating between the Paccha and Kathi makeup styles in Kathakali involves an analysis of Aharya Abhinaya, which covers the external elements of performance. Paccha, or green, represents virtuous and noble characters like gods or kings. Kathi includes a red streak to signify characters who are powerful but possess negative traits like arrogance. These visual codes are essential for identifying a character's nature.

197. (C) Overtly Hindu idolatrous lyrical content
Traditional Islamic court music often adapted Indian styles while excluding certain elements that were incompatible with its orthodox religious values. Overtly Hindu idolatrous lyrical content was frequently replaced with more abstract or secular themes. However, other musical components like vocal techniques, rhythmic cycles, and stringed instruments were successfully integrated, leading to the synthesis of Persian and Indian elements in Hindustani music.

198. (B) Traditional Folk Art
Using local mud, rice paste, and natural pigments to paint auspicious symbols on house walls during a wedding is an example of traditional folk art. This practice is community-based and tied to social rituals, serving to celebrate important life events through creative expression. Such arts are passed down orally and reflect the collective cultural identity and aesthetic values of the rural community.

199. (D) It was introduced by the Vaishnava saint Srimanta Sankardeva in the 15th century.
Sattriya is a classical dance form from Assam that was introduced by the great Vaishnava saint and reformer Srimanta Sankardeva in the 15th century. It originated in the Sattras, or monasteries, as a medium for propagating devotional stories and religious teachings. Today, it is recognized as one of the eight classical dances of India, preserving its spiritual and narrative roots.

200. (A) He remains on stage throughout the play, directing, singing, and explaining the narrative.
In Ankiya Nat, the Sutradhara differs from his counterpart in classical Sanskrit drama by remaining on stage throughout the entire play. He actively directs the performance, sings, dances, and provides continuous explanations of the narrative to the audience. This unique role ensures that the devotional message and the story are effectively communicated, bridging the gap between the actors and the community.

201. (C) Pure, abstract dance movements without specific meaning or mood.
According to the Abhinaya Darpana, Nritta refers to pure, abstract dance movements that are performed without any specific meaning, narrative, or emotional mood. Its primary focus is on rhythmic precision, technical footwork, and beautiful body postures. Nritta showcases the physical virtuosity of the dancer and provides the rhythmic foundation upon which the expressive elements of a performance are later built.

202. (A) Both Statement I and Statement II are true.
Kudiyattam is an ancient Sanskrit theater form from Kerala that is officially recognized by UNESCO as an Intangible Cultural Heritage. It involves the synchronized performance of multiple actors who utilize highly stylized gestures and facial expressions. The performance is traditionally accompanied by the Mizhavu drum, providing a unique rhythmic foundation for this complex and highly sophisticated ancient theatrical tradition.

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203. (D) Sattvika - Stage lighting and props
Classical Indian aesthetics classifies Abhinaya into four main types. Angika relates to body language, and Vachika covers speech and song. Aharya includes costumes and makeup. Sattvika, however, refers to the expression of deep internal emotional states through physical indicators like tears or trembling. It does not refer to stage lighting and props, which are instead considered part of the Aharya category.

204. (B) Adaptation and dilution of their art forms to suit urban tastes and commercial viability.
The migration of traditional artists to urban centers often leads to the adaptation and dilution of their art forms to suit contemporary tastes and commercial viability. In an urban environment, performances may be shortened, and traditional contexts may be lost as artists strive to reach broader audiences. This process highlights the challenges of preserving the authenticity of folk arts in modern society.

common mythological themes and local legends that are shared more broadly across the regional or national cultural landscape.

152. (C) Statement I is true but Statement II is false.
The Sangeet Natak Akademi is India's national academy for music, dance, and drama, established to preserve and promote the performing arts. While it plays a crucial role in institutional support, it has officially recognized eight dances as classical, not fifteen. These include Bharatanatyam, Kathak, Kathakali, Kuchipudi, Manipuri, Mohiniyattam, Odissi, and Sattriya, reflecting the country's diverse and ancient artistic heritage.

153. (C) Bhavai - Serious, tragic narratives only.
Regional theater forms in India have unique characteristics. Kudiyattam uses Sanskrit, while Yakshagana is known for its high-energy rhythm and use of the Chande drum. Therukoothu is the vibrant street theater of Tamil Nadu. Bhavai, however, is not characterized by serious, tragic narratives only; it is famous for its comedic satires, social commentary, and high-energy performances that entertain the masses.

154. (A) Economic empowerment of artists alongside a potential loss of original ritualistic context.
Commercializing traditional tribal arts like Warli or Madhubani often results in the economic empowerment of the artists, as they find new markets for their work. However, this shift can also lead to a potential loss of the original ritualistic and communal context. As these arts are adapted for modern consumer products, their symbolic meanings may be diluted for purely aesthetic appeal.

155. (D) Kerala
The ritualistic performance art of Theyyam is primarily associated with the state of Kerala, especially in the northern Malabar region. It involves a unique blend of dance, music, and mime, where performers embody deities and forest spirits. Characterized by elaborate costumes and towering headgears, Theyyam is performed in sacred groves and temple shrines, serving as a powerful medium for community worship.

156. (B) Kriti
Identifying the presence of a Pallavi, Anupallavi, and Charanam in a Carnatic music piece is recognizing the standard structure of a Kriti. This format provides a balanced framework for melodic and lyrical development, allowing the composer to present a raga comprehensively. The Kriti remains the most central and popular compositional form in South Indian classical concerts, showcasing both structure and improvisation.

157. (C) It involves a highly structured classical raga system.
Jashna is a traditional folk form associated with festivities in the Kashmir valley, often involving music, dance, and communal celebration. While it is a significant cultural tradition, it does not involve a highly structured classical raga system like Hindustani or Carnatic music. Instead, it relies on regional folk melodies and rhythms that reflect the local heritage and social life of Kashmir.

158. (D) Phad or Patachitra scroll painting
A performance where an artist paints narrative sequences on a long piece of cloth that is unrolled while a storyteller sings the tale refers to Phad or Patachitra scroll painting. These traditions utilize visual art as a medium for public performance, allowing communities to experience epics and legends through a combination of painting, music, and oral narration in a communal setting.

159. (A) It is a traditional satirical folk theater of Kashmir.
Bhand Pather is a traditional folk theater form from the Kashmir valley, known for its satirical and humorous portrayals of social and political life. It combines acting, music, and dance, often performed by groups of wandering actors in open spaces. The form uses local dialects and traditional instruments to engage with the audience, serving as a powerful tool for community commentary.

160. (B) The heroic deeds of the Pandavas, especially Bhima.
In the traditional performance of Pandavani, the primary narrative focus is on the heroic deeds of the Pandavas from the Mahabharata, with special emphasis on the character of Bhima. This folk singing tradition from Chhattisgarh utilizes

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214. (B) Need to explore ragas expansively and then showcase rhythmic virtuosity.
The diverse structural forms of Bada and Chhota Khyal in Hindustani music arose from the need to explore ragas expansively and then showcase rhythmic virtuosity. Bada Khyal allows for a slow and detailed melodic development, while Chhota Khyal features faster compositions that highlight the performer's technical agility and rhythmic control. Together, they provide a comprehensive and dynamic presentation of a raga.

215. (D) Chhau
Chhau is a regional theater and dance form from eastern India known for its intense, martial arts-like movements and the use of masks in several of its styles. It depicts mythological themes with great physical energy and dramatic power. These features make it a unique and vibrant part of the cultural landscape, blending traditional storytelling with athletic performance and complex visual symbolism.

216. (A) Visual literacy and the intersection of tradition and modernism
Assessing modern Indian art that uses classical iconography in an abstract way involves an understanding of visual literacy and the intersection of tradition and modernism. This analysis examines how artists reinterpret ancient symbols within a contemporary framework to create new meanings. It recognizes the continuous evolution of artistic expression and the ways in which historical heritage can inspire and inform modern creative practices.

217. (C) Bhakti
The original framework of Rasas described by Bharata Muni in the Natyasastra initially included eight primary sentiments, such as Shringara and Bibhatsa. Adbhuta was also part of this early enumeration. Bhakti, representing religious devotion, was not part of the original list of primary Rasas. It became a significant aesthetic theme much later, especially during the rise of the influential Bhakti movement.

218. (A) Material culture and traditional ecological knowledge.
Researching how local artisans source natural colors from rocks and leaves for Patachitra paintings focuses on material culture and traditional ecological knowledge. This study examines the deep connection between the artists and their environment, highlighting the sophisticated techniques used to transform natural resources into vibrant pigments. It provides insights into the sustainable practices and indigenous wisdom preserved within traditional artistic lineages.

219. (D) The Mahabharata provides central themes for performances like Yakshagana and Kathakali.
Epic narratives have a profound influence on Indian performing arts, providing central themes for diverse traditions. The Mahabharata, for instance, serves as the narrative foundation for performances like Yakshagana in Karnataka and Kathakali in Kerala. These epics are not limited by geography or time, but continue to be adapted and reinterpreted across various regional forms, ensuring their enduring relevance and cultural impact.

220. (B) It warms up the voice, establishes the raga's grammar, and sets the rhythmic tempo.
In a standard Carnatic music concert, a Varnam is usually performed first because it effectively warms up the artist's voice and establishes the chosen raga's grammatical structure. It also sets the rhythmic tempo for the performance and helps the musician prepare for the more complex improvisations that follow. This traditional opening ensures a disciplined and melodically rich start to the concert.

221. (C) The slow, unmetered, improvisational melodic introduction of a raga.
In Hindustani classical music, the Alap is the slow, unmetered, and improvisational melodic introduction of a raga. It serves to explore the raga's nuances and establish its unique emotional atmosphere before the rhythmic accompaniment begins. The Alap is essential for the performer to demonstrate their understanding of the raga's structure and to prepare the audience for the subsequent musical development.

222. (C) Statement I is false but Statement II is true.
Tribal art forms are deeply intertwined with community rituals, agrarian cycles, and animistic beliefs, reflecting a spiritual connection to the environment. Far from being devoid of significance, they serve as vital expressions of

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This information is essential for heritage professionals who document the institutional protection of various practices. By analyzing this data, academicians can assess the effectiveness of national preservation methodologies and understand the broader trends in global heritage.

290. (A) The socio-political implications
Scrutinizing the procedural requirements of the nomination process helps academicians understand the socio-political implications embedded in international heritage recognition. These requirements often reflect the priorities of national and global institutions, influencing which cultural assets are protected. Understanding these factors is critical for heritage professionals who must navigate the complex dynamics of preserving indigenous practices within a global framework.

291. (C) A mathematical and alphabetical formula
Kaṭapayādi is described as a mathematical and alphabetical formula applied in the nomenclature of malakartā rāgas within Carnatic music. This systemic tool allows musicologists to decode the organization of parent scales and determine the index of specific rāgas. It highlights how historical theoretical frameworks transitioned into practical formats, shaping the current day concert paddhati through its precise structural logic.

292. (A) Parent scales
In Carnatic music studies, musicologists use the Kaṭapayādi formula to decode the systemic organization of parent scales, also known as malakartā rāgas. This mathematical system allows for the precise classification and identification of melodic structures based on their nomenclature. By applying this logic, scholars can map the theoretical trajectory of musical development and understand the structural rigidities inherent in classical traditions.

293. (D) Theoretical frameworks
Theoretical frameworks in Carnatic music have transitioned into practical performance formats, as highlighted by the evolutionary stages from Caturdaṇḍi. This historical progression shows how rigid structures gradually transformed into the dynamic current day concert paddhati. Researchers examine these transitions to understand how ancient texts and mathematical systems historically shaped the way music is performed and taught in contemporary settings.

294. (B) Application of Kaṭapayādi in nomenclature
The application of Kaṭapayādi in nomenclature serves as a critical diagnostic tool for determining the systemic index of a specific rāga during a performance. This mathematical system allows musicologists to decode the organization of parent scales and identify melodic structures accurately. By using this tool, researchers can track the theoretical classifications that define the structural complexities of the Carnatic tradition.

295. (C) Theoretical classifications shaping concert paddhati
Investigating Kaṭapayādi and the evolutionary stages from Caturdaṇḍi allows scholars to map how theoretical classifications historically shaped the current day concert paddhati in Carnatic music. This research tracks the trajectory from ancient structural rigidities to modern performance formats. By understanding these transitions, musicologists can accurately describe the development of melodic systems and the mathematical logic behind traditional rāga organization.

296. (D) Socio-economic background of performances
The material resources available for traditional dance and music are primarily dictated by the socio-economic background of the practiced performances. This background influences the financial sustainability and material availability required to maintain ritualistic institutions. Researchers must analyze these community-based structures to understand the material constraints and cultural resilience of indigenous arts during transitions toward modern and contemporary forms.

297. (A) The economic displacement of indigenous artisans
Academicians documenting the shift toward modern art forms must account for the economic displacement of indigenous artisans. As traditional practices are redefined or replaced by modern systems, the financial stability of local craftsmen and performers is often threatened. Evaluating this displacement is crucial for understanding the vulnerability of community-

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knowledge and performance during the medieval period. It established the foundational categories that scholars and musicians used to refine the melodic and rhythmic components of the South Indian classical.

232. (D) Statement I is false but Statement II is true.
The modern Carnatic music concert format, or Paddhati, was structured in the 20th century to provide a balanced mix of heavy and light items for contemporary audiences. While it is rooted in ancient traditions, it is not identical to Vedic chanting. This standardized format helped the art form transition from temples and courts to modern concert halls, ensuring its continued relevance.

233. (C) Manipur - Chhau
Indian classical dances are historically linked to specific states. Kathakali belongs to Kerala, Kathak to Uttar Pradesh, and Kuchipudi to Andhra Pradesh. Chhau, however, is a traditional dance form from the eastern states of Odisha, West Bengal, and Jharkhand. It is not a classical dance form of Manipur, which is the birthplace of the distinct and fluid Manipuri dance tradition.

234. (A) To act as a bridge between the mythological narrative and the audience.
The prominent use of the Sutradhara in traditional Indian theater is intended to provide a bridge between the mythological narrative and the audience. As a narrator and stage manager, he explains the story, introduces characters, and provides social commentary. This role ensures that the audience remains engaged with the performance and understands the moral and spiritual lessons embedded in the play.

235. (D) Mahabharata
The Mahabharata heavily influences the repertoire of traditional Kathakali performances, providing many of the epic battles and dramatic conflicts enacted on stage. Characters like Bhima, Arjuna, and Duryodhana are central figures in these dance-dramas. The stories allow performers to showcase a wide range of emotions and stylized movements, making the Mahabharata a vital source of narrative material for this art.

236. (B) Vachika Abhinaya
A performer modulating their voice to depict different Rasas like Raudra and Karuna is demonstrating a mastery of Vachika Abhinaya. This aspect of classical performance focuses on the use of speech, song, and vocal tone to communicate character and emotion. Effective voice modulation is essential for actors and vocalists to convey the subtle nuances of a narrative and evoke responses.

237. (C) Tanjore
Pahari miniature painting includes several celebrated schools such as Kangra, Basohli, and Guler, which developed in the Himalayan foothills. Tanjore painting, however, is a distinct traditional style from the southern state of Tamil Nadu. It is famous for its use of gold foil, semi-precious stones, and vibrant colors on wooden planks, representing a completely different artistic and regional lineage.

238. (D) Manodharma (extempore improvisation) is a vital element of the performance.
In a performance of Yakshagana, when actors engage in impromptu prose dialogues based on the mythological context, it indicates that Manodharma, or extempore improvisation, is a vital element of the art form. While the songs and basic story are pre-determined, these dialogues allow actors to showcase their wit and knowledge. This spontaneous interaction keeps the traditional performance dynamic and engaging.

239. (A) The 35 Talas are derived from 7 basic Talas combined with 5 types of Jathis.
The Tala system in Carnatic music is organized around 35 basic rhythmic cycles, which are derived from 7 fundamental Talas combined with 5 types of Jathis. This mathematical structure allows for a vast array of rhythmic possibilities. It utilizes specific hand gestures like beats, waves, and finger counts to maintain the time cycle, differentiating it from the Hindustani system of rhythm.

240. (B) Muthuswami Dikshitar
Based on the knowledge of composer mudras, a Carnatic composition that ends with the signature 'Guruguha' was composed by Muthuswami Dikshitar. Each member of the Trinity utilized a

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form to preserve its unique physical language and posture variations. Consequently, scholars can systematically differentiate between styles like Bharatanāṭyam and Kathakalī while acknowledging the common structural methodology that binds these classical traditions together throughout history.

258. (A) Movement evolution within geographical constraints
Scholars use the performative boundaries of Mohinīaṭṭam and Kathakalī to understand movement evolution within specific geographical constraints. By analyzing these regional case studies, researchers can track how distinct kinetic vocabularies developed under varying environmental and cultural influences. This comparative framework provides insights into how localized traditions maintain their unique identities while still adhering to the broader, pan-Indian foundations of dance.

259. (C) How they integrate regional idioms into classical performance
The formal account of classical dances provides cultural historians with a methodology to assess how Bharatanāṭyam and Kucipuḍī integrate regional idioms into classical performance. This analysis examines how localized movements and storytelling techniques are codified within traditional frameworks. By studying these integrations, researchers can track the morphological development of dance styles and ensure that their distinct performative identities are preserved.

260. (A) They are systematically differentiated and analyzed
Tracking the morphological development of dance ensures that the eight classical styles are systematically differentiated and structurally analyzed within Indian heritage. This process allows academicians to preserve the distinct performative identities of traditions like Oḍisī and Satrīya. By documenting these developments, scholars can maintain a structured methodology for assessing how various regional idioms contribute to the broader spectrum of dance.

261. (D) The Gītā Goviṃdā, Rāmāyaṇa, and Mahābhārata
Foundational texts like the Gītā Goviṃdā, Rāmāyaṇa, and Mahābhārata heavily influence regional painting traditions such as Madhubanī and Paṭacitra. Visual artists transpose the thematic content and narrative sequences of these epics onto canvas using distinct stylistic conventions. This shared literary heritage creates a cohesive cultural strategy, where both painting and dance serve as complementary mediums for the transmission of epics.

262. (B) By using narrative sequences for complex dance routines
Choreographers utilize the narrative sequences from foundational epics like the Rāmāyaṇa and Mahābhārata to structure complex dance routines. These traditional texts provide the thematic framework necessary for creating cohesive performances that resonate with audiences. By relying on these established stories, performers can effectively translate literary mythology into physical movement, ensuring that the structural integrity of the dance remains intact.

263. (C) A shared literary heritage derived from traditional epics
The academic correlation between Indian dance and Indian paintings is fundamentally rooted in a shared literary heritage derived from traditional epics. Both art forms utilize the thematic content of texts like the Rāmāyaṇa and Mahābhārata to structure their compositions. This cohesive cultural strategy demonstrates how dance and painting function as complementary mediums for transmitting historical narratives and complex aesthetic motifs.

264. (D) Exact narratives from foundational literary epics
Visual artists transpose exact narratives from foundational literary epics onto canvas using the conventions of traditions like Paṭacitra and Kāmgāḍā. By depicting scenes from the Gītā Goviṃdā and other texts, these artists ensure that traditional stories are preserved in a visual format. This practice creates a structural dependency on literature, linking the visual arts directly to the subcontinent's performative traditions.

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Indian classical dance forms, including Odissi, Manipuri, and Kathak. Its focus on the divine love between Radha and Krishna provides a rich source of poetry for expressing Sringara Rasa. The text's evocative verses and musicality have inspired generations of artists to explore themes of spiritual devotion.

250. (A) Alap
In Hindustani classical music, if a performance begins with a slow and elaborate exploration of notes using 'Nom Tom' syllables without percussion, this introductory phase is known as the Alap. It serves to establish the raga's identity and emotional mood, allowing the artist to demonstrate their melodic depth. This unmetered section is essential for the meditative and structured development.

251. (B) Fundamental nine aesthetic emotions of the audience
In performance studies, the framework of Navarasā conceptually details the nine fundamental aesthetic emotions experienced by an audience during a dramatic presentation. This structural application provides a qualitative metric for evaluating the emotional efficacy of a performance. By physicalizing these states, performers translate theoretical postulates into stage realities, ensuring that the core aesthetic flavors are effectively evoked for the viewers.

252. (A) To physicalize the emotional states outlined in Navarasā
In practical performance scenarios, the Abhinaya Darpaṇa serves as a guide for actors to physicalize the emotional states described in theoretical texts. By following these specific instructions, a performer ensures that the abstract concepts found in the Nāṭyaśāstra are accurately translated into visible stage actions. This process is vital for representing the complex internal sentiments of a character.

253. (C) The intricate description of the Navarasā framework
The intricate description of the Navarasā framework serves as a qualitative metric for evaluating the emotional efficacy of a performance. By detailing nine fundamental aesthetic emotions, this framework allows researchers to assess how effectively a performer evokes specific feelings in an audience. This systematic approach ensures that the theoretical postulates of classical texts are accurately translated into successful emotional stage experiences.

254. (D) Dissecting layered emotional and physical dramatic techniques
Understanding Bharata Muni's Nāṭyaśāstra and the Abhinaya Darpaṇa is a prerequisite for dissecting the layered emotional and physical techniques in Indian drama. These foundational texts provide the essential vocabulary and theoretical guidelines required for academic research. By studying these manuals, scholars can accurately decode the complexities of performative expressions and the structured elicitation of emotions within various theatrical contexts.

255. (C) How effectively the core aesthetic flavors are evoked
In academic evaluations of choreographies, success often hinges on how effectively the core aesthetic flavors or emotions are evoked during a performance. This qualitative measure determines the emotional efficacy of the theatrical act based on traditional frameworks like Navarasā. Assessing the evocation of these flavors allows researchers to gauge the impact of choreographic techniques on the audience's overall experience.

256. (B) The primary styles comprising classical taxonomy
The eight classical dances of India are formally recognized as the primary styles within the broader classical taxonomy of Indian performance. This categorization includes specific regional traditions like Bharatanāṭyam, Kathakalī, and Satrīya. Each style maintains a distinct kinetic vocabulary while adhering to unified theoretical foundations, allowing cultural historians to systematically differentiate and analyze various morphological developments in classical dance.

257. (D) Distinct kinetic vocabularies and styles
The eight classical dances of India maintain distinct kinetic vocabularies and styles even while they adhere to pan-Indian theoretical foundations. This balance allows each regional

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indigenous identity and worldview. These arts are part of the collective life of the community, celebrating their relationship with nature and the sacred through diverse visual and performance.

223. (A) Chhau - A traditional string puppetry form
India has numerous elements on the UNESCO ICH list, including Ramlila, Kalbelia folk songs, and Sankirtana ritual singing. These traditions are recognized for their cultural importance and the need for safeguarding. However, Chhau is a traditional dance form that incorporates martial arts and mythological themes, and it is not a type of string puppetry, which belongs to a different artistic.

224. (B) Social reforms and legislative bans shifted patronage to urban institutions.
The decline of the Devadasi system and the subsequent institutionalization of Bharatanatyam were primarily caused by social reforms and legislative bans during the early 20th century. These changes shifted the patronage of dance from temples to urban institutions and middle-class societies. This period of transition allowed the dance to be restructured into the modern concert format while preserving its ancient technical.

225. (B) Powada
Powada is a traditional theater and musical form from the Maratha region of Maharashtra, intrinsically linked to its martial history and heroism, or Veer Rasa. It typically features ballads that celebrate the brave deeds of historical figures like Shivaji Maharaj. Performed with high energy and rhythmic accompaniment, Powada serves as a powerful medium for inspiring pride and preserving regional historical narratives.

226. (A) The use of meaningless rhythmic syllables like 'Odani' and 'Tadare'.
Classifying a Hindustani composition as Tarana involves identifying the use of meaningless rhythmic syllables like 'Odani' and 'Tadare'. This style focuses on speed, rhythmic precision, and the articulation of these syllables rather than poetic meaning. Often performed at a fast tempo, Tarana allows the vocalist to showcase their technical dexterity and rhythmic control, making it a popular concert finale.

227. (C) Use of linear perspective and 3D shading
Traditional Madhubani painting is characterized by its two-dimensional imagery, use of natural dyes and pigments, and themes derived from mythology and nature. It features intricate geometric patterns and bold outlines. However, the use of linear perspective and 3D shading is not a feature of this folk art, as it relies on a stylized, flat representation of figures and space.

228. (D) Dhrupad
A structured, slow composition with strict adherence to poetic rules, accompanied by a Pakhawaj and avoiding fast taans, is a classic example of Dhrupad. This oldest surviving style of Hindustani music is known for its spiritual and meditative quality. It focuses on the purity of notes and the steady development of a raga, reflecting an ancient and disciplined musical tradition.

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229. (C) It provides a psychological framework for evoking nine distinct emotional responses.
The Navarasa system in classical Indian arts provides a psychological framework for evoking nine distinct emotional responses in the audience. It dictates how performers should use gestures, expressions, and music to communicate specific sentiments like love, anger, or wonder. This comprehensive theory ensures that artistic expression is both structured and emotionally powerful, creating a deep connection between the artist and the spectator.

230. (B) 16
In a Hindustani music performance of Teental, there are sixteen matras, or beats, in one complete cycle known as an Avartan. Teental is the most commonly used rhythmic cycle, organized into four sections of four beats each. Its balanced structure provides a versatile framework for both vocal and instrumental compositions, allowing for intricate rhythmic play and stable melodic development throughout the performance.

231. (D) Framework describing four musical channels: Gita, Prabandha, Thaya, and Alapa.
In the historical evolution of Carnatic music, Caturdandi refers to the framework describing four primary musical channels: Gita, Prabandha, Thaya, and Alapa. This conceptual structure provided a systematic way to organize musical

265. (A) Complementary mediums for epic transmission
The structural dependencies of painting traditions on literary texts demonstrate that Indian paintings and dance function as complementary mediums for epic transmission. Both mediums rely on the same foundational stories to convey cultural values and aesthetic themes. This intersection allows researchers to quantify the influence of traditional literature on visual motifs and performative gestures, revealing a cohesive regional strategy.

266. (B) Hindustani and Carnatic
The formal musicological classification of Indian classical music establishes a clear division into two primary traditions, namely the Hindustani and Carnatic styles. This systematic categorization allows researchers to differentiate between the melodic and structural frameworks prevalent in northern and southern regions. Understanding this division is essential for analyzing the diverse compositions and performance formats found throughout the subcontinent.

267. (B) Dhrupada, khyāla, and tarānā
The major styles associated with Hindustani classical music include dhrupada, khyāla, and tarānā. These forms represent the primary melodic structures that researchers evaluate within the northern musical tradition. Understanding these specific classifications is necessary for analyzing how rhythmic and temporal dimensions, governed by the tāla system, integrate with melodic execution to create the complex performances typical of Hindustani music.

268. (A) Varṇamasa and kriṭisa
Academicians studying the southern tradition of Carnatic music prioritize the structural frameworks of specific compositions such as varṇamasa and kriṭisa. These forms serve as essential components for understanding the melodic and rhythmic organization of the system. By analyzing these frameworks, musicologists can accurately transcribe performances and evaluate how they adhere to established temporal dimensions and traditional metric constraints throughout history.

269. (C) They govern the rhythmic and temporal dimensions
The tāla system and laya are critical elements in classical music because they govern the rhythmic and temporal dimensions of both Hindustani and Carnatic traditions. These frameworks provide the metric constraints necessary for organizing musical performances. Understanding how these systems integrate with various melodic styles allows musicologists to dissect the structural complexities of diverse compositions and ensure accurate execution.

270. (D) An academic overview of the tāla system and laya
An academic overview of the tāla system and laya is necessary to accurately dissect the structural complexities of major musical styles. These rhythmic and temporal elements provide the foundational framework for both Hindustani and Carnatic traditions. By evaluating how these systems govern various compositions, musicologists can understand the relationship between melodic structures and the metric constraints applied during classical performances.

271. (C) Community socio-economic backgrounds
The continued survival and transmission of traditional ritualistic performances are directly dependent on the socio-economic backgrounds of the practicing communities. Cultural historians analyze how community dynamics and financial factors sustain these art forms in rural landscapes. Because these performances are communal institutions, their resilience is inextricably linked to the societal roles and material resources available within their specific locations.

272. (B) Vital communal institutions
Practiced folk, tribal, traditional, and ritualistic performances function as vital communal institutions rather than mere entertainment. These forms are deeply embedded within the community dynamics of rural landscapes, reflecting the societal roles and cultural identities of the practicing groups. Their survival depends on how well these institutions maintain their socio-economic relevance while adapting to the emergence of modern expressions.

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unique mudra to identify their works. Dikshitar's use of 'Guruguha' reflects his deep devotion to Lord Kartikeya and serves as a hallmark of his sophisticated and intellectually rich musical contributions to the tradition.

241. (B) A traditional cloth-based scroll painting of Odisha, depicting mythological narratives.
Patachitra is a traditional cloth-based scroll painting form originating from Odisha, used to depict mythological narratives and deities, especially those related to Lord Jagannath. Artists use natural pigments to create intricate designs characterized by vibrant colors and detailed borders. These paintings served as portable religious images and narrative tools, playing a vital role in the cultural and spiritual life of the.

242. (D) Statement I is false but Statement II is true.
The UNESCO ICH list recognizes that intangible heritage is a living tradition that is constantly recreated by communities in response to their environment and history. It does not aim to freeze cultural practices in time, but rather to encourage their documentation and safeguarding. This perspective ensures that traditional knowledge and skills continue to be transmitted while remaining relevant to modern life.

243. (C) Khali - An empty beat explicitly used in Carnatic music
The Carnatic Tala system is built upon several rhythmic units known as Angas. These include the Anudrutam, which is a single beat, and the Drutam, which consists of a beat and a wave. The Laghu involve a beat followed by finger counts. Khali, however, is a specific term for an unaccented beat used in the Hindustani system and is not standard.

244. (D) Isolation of royal courts and the Guru-Shishya tradition passing nuances.
The Gharana system flourished in Hindustani music due to the isolation of various royal courts and the strong Guru-Shishya tradition. These environments allowed musicians to develop and pass down unique stylistic nuances and specialized techniques within a family or a group of apprentices. This localized transmission ensured the preservation of diverse musical identities and the continuous refinement of classical artistry.

245. (C) Natyasastra
The Natyasastra is the traditional Indian text that codifies detailed rules for stage architecture, known as Ranga Mandapa. It provides specifications for different types of theaters, including their dimensions, seating arrangements, and acoustic properties. These guidelines were designed to create a sacred and functional space for performing arts, ensuring that the visual and auditory elements of the drama were.

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246. (B) Aesthetic and iconographic analysis
Identifying the Sringara Rasa in a Kangra painting by noting the delicate portrayal of Radha and Krishna is an example of aesthetic and iconographic analysis. This approach examines how visual symbols and artistic styles are used to evoke specific emotional sentiments. It recognizes that classical Indian art is not merely decorative but is built upon a deep understanding of emotional theory.

247. (D) Heavy facial masks
Traditional Kathak dance is characterized by features such as Tatkar (complex footwork), Chakkars (rapid spins), and Padhant (the recitation of rhythmic syllables). These elements highlight the dancer's technical virtuosity and rhythmic control. Heavy facial masks are not a feature of Kathak; instead, the dance form emphasizes subtle facial expressions and eye movements to convey the narrative and emotional themes.

248. (A) The adaptability of traditional Vachika and Aharya forms to convey contemporary themes.
When traditional Tolpavakoothu shadow puppets are used to explain modern civic duties, it reflects the adaptability of traditional Vachika and Aharya forms to convey contemporary themes. This evolution shows how ancient storytelling techniques can be repurposed to address current social issues while maintaining their artistic integrity. It demonstrates the enduring relevance and flexibility of folk traditions in a changing society.

249. (C) It profoundly shaped the lyrical and emotional repertoire of Odissi, Manipuri, and Kathak.
The Gita Govinda has profoundly shaped the lyrical and emotional repertoire of several

281. (A) Kaṭaputalī, ṭholū bomlatā, and others
Regional forms such as kaṭaputalī and ṭholū bomlatā are categorized under the classification of Indian puppetry, representing essential mechanical performance arts. These traditions are heavily influenced by the thematic content of the paṃcataṃtrama, which dictates their narrative pacing. By studying these forms, researchers can isolate mechanical and structural distinctions while tracking the overarching influence of ancient literary texts on puppetry.

282. (B) Didactic fables of the paṃcataṃtrama
The paṃcataṃtrama is identified as a central thematic influence on the Indian puppetry tradition, particularly through its didactic animal fables. These moralistic stories are structurally adapted for use in various puppet forms, dictating the narrative pacing and overall performance style. This integration of ancient literary texts into manipulated crafts highlights a methodical approach to teaching ethical lessons through visual art.

283. (B) Rāvaṇa chāyā and tolpāvakūthū
Rāvaṇa chāyā and tolpāvakūthū are specifically classified as traditions that utilize shadow puppet kinetic techniques within the broader framework of Indian puppetry. These forms rely on the manipulation of shadows to convey complex narratives derived from traditional texts. By isolating these specific mechanical techniques, researchers can differentiate shadow puppetry from other manipulated crafts and analyze their unique structural and kinetic characteristics.

284. (A) Moralistic storytelling of the paṃcataṃtrama
The narrative pacing in puppetry performances is heavily dictated by the moralistic storytelling derived from the paṃcataṃtrama. These didactic fables provide the structural framework for the performance, ensuring that the message is conveyed effectively through manipulation. This thematic influence demonstrates how ancient literary texts are integrated into visual crafts to create a cohesive educational experience for the audience during shows.

285. (C) Isolate mechanical and structural distinctions
Applying the classification of Indian puppetry to fieldwork allows researchers to isolate mechanical and structural distinctions among different regional traditions. This approach facilitates a comparative analysis of kinetic techniques while tracking the thematic influence of foundational texts. By identifying these specific characteristics, scholars can better understand how various puppetry forms maintain their unique identities while sharing common literary roots.

286. (D) Nomination process criteria and significance
Academic institutions systematically analyze the criteria and significance of the nomination process for the UNESCO ICH list to understand how indigenous practices gain international recognition. This evaluation focuses on how local traditions transition into globally protected entities. By scrutinizing these procedural requirements, heritage professionals can document the institutional protection and national preservation methodologies applied to diverse cultural festivals and arts.

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287. (C) Transition to internationally recognized entities
According to researchers, local traditions transition into internationally recognized entities once they are included in the UNESCO ICH list. This international status elevates the global visibility of regional festivals and performances, often securing institutional funding for preservation efforts. The nomination process serves as a formal mechanism that moves indigenous practices from localized community contexts to a broader stage of heritage.

288. (B) Secure funding and elevate global visibility
The significance of the UNESCO nomination process lies in its capacity to secure institutional funding and elevate the global visibility of regional performances. This international recognition helps protect indigenous practices from cultural erosion and provides the resources necessary for continued preservation. Inclusion on the list ensures that local festivals and art forms receive the attention required to maintain their cultural relevance.

289. (D) Quantitative data on prioritized cultural assets
Evaluating the account of art forms on the UNESCO ICH list provides researchers with quantitative data on which cultural assets are prioritized for international safeguarding.

273. (D) Terminology for folk, tribal, and modern forms
The terminology for folk, tribal, and modern art forms establishes a baseline for comparing historical practices with contemporary adaptations. These categories allow researchers to distinguish between traditional community institutions and emerging artistic movements. By using these definitions, scholars can better evaluate the cultural resilience of indigenous practices and understand how socio-economic backgrounds influence the evolution of performance arts.

274. (A) Dynamics sustaining rural performance arts
In practical case studies of rural landscapes, fieldworkers document the community dynamics that sustain regional performance arts like dance and storytelling. This research involves analyzing how financial constraints and societal roles impact the continuation of traditional practices. Understanding these dynamics is essential for evaluating the survival of ritualistic performances and their ability to resist the pressures of modern art forms.

275. (C) Cultural resilience against modern art forms
Understanding the socio-economic background of traditional practices is essential for academics evaluating the cultural resilience of indigenous performative arts against modern forms. This knowledge reveals how community institutions and financial realities influence the survival of dance, music, and storytelling. By analyzing these factors, researchers can quantify the vulnerability of rural traditions and identify the strategies used to maintain heritage.

276. (A) Regional theatrical practice
The passage categorizes various indigenous performance techniques, including kūḍiyāṭṭama, yakṣagānā, and chau, as components of regional theatrical practice. These forms represent diverse local dramatic variations found across the Indian subcontinent. By studying these specific classifications, field researchers can better understand how localized traditions adapt choreographic and narrative boundaries while maintaining their unique cultural identities within a broader framework.

277. (D) Impact of ancient manuscripts
Ancient manuscripts and traditional texts significantly impact regional theatrical practices by shaping their choreographic and narrative boundaries. For instance, the structural evolution of forms like kūḍiyāṭṭama and yakṣagānā demonstrates how textual mythology is adapted into visual spectacles. These foundational documents provide the essential guidelines that local actors follow, ensuring that classical verses are accurately interpreted and performed on stage.

278. (B) Memorize and interpret classical verses
In the practice of āṃkie nāta, paṃḍavānī, and ciṃdū bhagavatā, local actors demonstrate the impact of traditional texts by memorizing and interpreting classical verses. This process ensures that ancient manuscripts continue to shape the narrative and choreographic boundaries of regional theater. By reciting these verses, performers maintain a direct link to foundational literature, allowing for the structured transmission of mythology.

279. (C) Adaptation of mythology into spectacle
The analysis of jātrā, laiharāobā, and theyyama illustrates how textual mythology is adapted into visual spectacle within regional theater. These traditions transform ancient narratives into dynamic performances that engage the community. By studying these adaptations, researchers can understand how historical manuscripts influence the visual and structural evolution of local performances, ensuring that traditional stories remain relevant in contemporary cultural contexts.

280. (D) Mapping literature via theatrical practice
Academicians study the impact of traditional texts on performance frameworks to map the transmission of literature through regional theatrical practice. This research allows for a comprehensive understanding of how ancient manuscripts shape the narrative and choreographic boundaries of diverse forms. Mapping these influences helps scholars track the evolution of storytelling and ensure that the cultural significance of traditions is documented.

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based storytelling and the overall impact of contemporary artistic transitions on heritage.

298. (B) Vulnerability of community storytelling
A thorough overview of the socio-economic background of traditional performances reveals the vulnerability of community-based storytelling and theater. As financial constraints and societal roles change, many indigenous practices face the threat of economic displacement. This insight is essential for scholars evaluating how these vital communal institutions maintain their cultural resilience while adapting to the emergence of modern and contemporary art.

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299. (B) Theoretical introduction to modern art forms
Understanding the economic realities behind dance and music is a prerequisite for scholars evaluating the theoretical introduction to modern art forms. These financial factors dictate the sustainability of traditional practices and influence their transition into contemporary formats. By analyzing the socio-economic background of ritualistic performances, researchers can contextualize the shift toward modern systems and assess the impact on indigenous artisans.

300. (A) Financial sustainability of ritual performances
The contemporary trajectory of theater, dance, music, and storytelling is directly influenced by the financial sustainability of ritualistic performances. As community-based institutions face economic shifts, their ability to maintain traditional practices is often compromised. Understanding these financial dynamics allows researchers to evaluate the resilience of indigenous arts and track how socio-economic backgrounds shape the evolution of performance in modern landscapes.

3. American Transcendentalism
4. Cosmos (Reflections on Hindu time scales)

(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

66. The "Rajahnate of Cebu," which showed traces of Indianized cultural influence, existed in which modern-day archipelagic nation?
(A) The Philippines
(B) Indonesia
(C) Malaysia
(D) Japan

67. Which is the most appropriate evaluation of how the Brahmi script influenced Southeast Asia?
(A) Script copied identically without any modifications for local needs.
(B) Used exclusively for secret military codes in religious texts.
(C) Mother script evolving into local scripts like Thai and Burmese.
(D) Quickly abandoned in favor of Chinese characters across the region.

68. Identify the incorrect statement regarding the Laguna Copperplate Inscription.
(A) It is the oldest known written document found in the Philippines.
(B) It shows the heavy influence of Sanskrit, Old Malay, and Old Javanese.
(C) It implies that the region was linked to the broader Indianized cultural sphere of Southeast Asia.
(D) It explicitly details the military conquest of the Philippines by the Chola Empire.

69. Read the following statements and choose the correct option.
Statement I: The Siddham script is a script of Indian origin that was preserved in Japan primarily for writing Buddhist mantras.
Statement II: The Siddham script heavily influenced the indigenous Shinto religious texts written before the 5th century.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

70. Read the following statements regarding modern figures influenced by Indian Knowledge Systems:
1. Steve Jobs
2. Mark Zuckerberg
3. Larry Brilliant
4. William James

Which of the above figures is/are famously associated with seeking spiritual inspiration from the Neem Karoli Baba ashram in India?
(A) 1, 2, and 3
(B) 1, 2, and 4
(C) 2, 3, and 4
(D) 1, 3, and 4

71. The Bayon Temple in Angkor, Cambodia, is famous for its massive stone faces. While representing the local monarch, these faces are predominantly associated with which Indian conceptual figure in Buddhism?
(A) Lord Shiva
(B) Lord Ganesha
(C) Indra
(D) Bodhisattva Avalokiteshvara

72. Which Indian philosophical school is fundamentally analyzed by David Bohm in his dialogues with J. Krishnamurti, leading to theories on the "implicate order"?
(A) Advaita Vedanta / non-dualism
(B) Nyaya
(C) Mimamsa
(D) Charvaka

73. Identify the correct statement regarding ancient trade between India and the Roman Empire.
(A) Trade monopolized by land routes through the Himalayan mountains.
(B) Rome exporting advanced metallurgical technology in exchange for grain.
(C) Drain of Roman gold into India for luxury spices and silk.
(D) Trade ceasing completely after the discovery of the monsoon winds.

74. An archaeologist excavates a site in ancient Sumeria and discovers seals and motifs resembling those found in the Indus Valley Civilization. This scenario is an application of which historical phenomenon?
(A) Cultural diffusion connecting Mesopotamia

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structures but completely ignored Indian deities.

(D) Indian concepts of kingship and cosmology were synthesized with local traditions to build massive temple complexes.

8. In analyzing the cultural diffusion of Indian thought in West Asia, which of the following communities in the Middle East is noted for retaining cultural and religious elements that show parallels with ancient Indian traditions?
(A) Yazidis
(B) Bedouins
(C) Berbers
(D) Tuaregs

9. Identify the incorrect statement regarding the influence of Indian Knowledge Systems in Southeast Asia.
(A) The Mataram Kingdom was deeply influenced by Indian culture.
(B) The Sri Vijaya Empire was a major hub for the spread of Indian culture.
(C) The Rajahnate of Cebu had zero interaction with Indian cultural elements.
(D) The Ayutthaya Kingdom derived its name from the Indian city of Ayodhya.

10. Read the following statements about the impact of Indian architecture in Southeast Asia:
1. The Bayon Temple is located in Cambodia.
2. Pura Besakih is an ancient temple in Bali, Indonesia.
3. Batu Caves is a prominent Hindu site in Malaysia.
4. Vat Phou is situated in Vietnam.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

11. What is the primary cause for the strong presence of Sanskrit root words in the geographical names of various Southeast Asian countries?
(A) The military conquest of Southeast Asia by the Mauryan Empire.
(B) The forced imposition of Sanskrit by European colonizers.
(C) The migration of Southeast Asian scholars to North India in the medieval period.
(D) Centuries of robust maritime trade, religious missions, and cultural assimilation.

12. If a researcher wishes to study the most significant ancient text that influenced the "Sarasamukkaya" (the law books of Java and Bali), they must primarily consult which Indian text?
(A) Arthashastra
(B) Manu Smriti
(C) Natya Shastra
(D) Kama Sutra

13. Which Southeast Asian temple is incorrectly paired with its present-day country?
(A) Bayon Temple – Cambodia
(B) Prambanan – Indonesia
(C) Mariamman Temple – Laos
(D) Sri Veeramakaliamman – Singapore

14. Which is the most appropriate description of the Sri Vijaya Empire's role in the spread of Indian Knowledge Systems?
(A) It was a strict military dictatorship that actively prohibited the peaceful entry of Buddhist scholars.
(B) It functioned as a purely commercial trading post for Roman merchants attempting to bypass India.
(C) It was primarily an isolated agrarian state that avoided engagement with international trade networks.
(D) It served as a major maritime hub facilitating Buddhist and Sanskrit spread.

15. Read the following assertion and reason concerning the influence of Indian epics and select the correct option.
Assertion (A): The epics Ramayana and Mahabharata deeply influenced the theater, dance, and paintings of Southeast Asia.
Reason (R): Indian merchants, priests, and scholars frequently traveled to Southeast Asia, sharing these epics which were then integrated into local art forms.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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CHAPTER 10
Ancient India and World

1. Which ancient Greek thinker is widely noted for reflecting philosophical concepts that parallel ancient Indian thought, specifically regarding the immortality and transmigration of the soul?
(A) Aristotle
(B) Plato
(C) Epicurus
(D) Diogenes

2. Read the following statements regarding Indian knowledge systems and ancient Europe and choose the correct option.
Statement I: The Sanskrit language significantly influenced ancient European languages and their mythologies.
Statement II: Neo-Platonism developed completely independently without any ideological parallels to Indian philosophical systems.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

3. Identify the correct pair of ancient Greek philosophers heavily associated with Neo-Platonism, which shares conceptual similarities with Indian philosophy.
(A) Socrates and Heraclitus
(B) Plato and Thales
(C) Plotinus and Porphyry
(D) Aristotle and Democritus

4. Which of the following is NOT an ancient Middle Eastern or West Asian culture that experienced cultural influence from Indian Knowledge Systems?
(A) Mesopotamia
(B) Sumeria
(C) Kassites
(D) Olmecs

5. Match the items in List I with those in List II concerning the influence of Indian Culture on Southeast Asian Kingdoms.
List I: (Kingdom)
P. Pagan Kingdom
Q. Khmer Kingdom
R. Ayutthaya Kingdom
S. Sri Vijaya Empire
List II: (Dates)
1. 1350-1767 CE
2. 849-1297 CE
3. 650-1377 CE
4. 802-1463 CE
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

6. A historian is analyzing the trade networks of ancient India. They notice a massive influx of gold and silver coins from a specific Western empire, indicating a trade surplus for India. This trade primarily occurred with which empire?
(A) The Aztec Empire
(B) The Roman Empire
(C) The Mayan Empire
(D) The Inca Empire

7. The spread of Indian culture to Southeast Asia resulted in significant religious and architectural developments. In this context, which statement correctly identifies a fundamental concept application of this influence?
(A) Southeast Asian rulers rejected Indian architectural texts but adopted Sanskrit as a spoken dialect.
(B) The Indian knowledge system completely replaced indigenous languages, erasing all local administrative systems.
(C) Southeast Asia strictly adopted Indian caste

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Q. J. Robert Oppenheimer / David Bohm
R. The Beatles
S. Ferdinand de Saussure

List II: (Area of Influence)

1. Quantum physics and Indian philosophy
2. Linguistics and Panini's grammar
3. Upanishads as "the solace of my life"
4. Popularization of Indian spirituality and music in the 1960s

(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

26. Which of the following is the most appropriate description of the relationship between ancient European mythologies and Sanskrit?
(A) Shared ancestral roots between Sanskrit and ancient European languages.
(B) European mythologies independently developing systems that predated Sanskrit.
(C) Sanskrit being used for trade purposes without impacting linguistic structures.
(D) Ancient European languages being artificially constructed by Indian merchants.

27. Identify the correct statement about the cultural exchanges in ancient Cambodia.
(A) Cambodia having zero Sanskrit inscriptions due to a strict ban by early kings.
(B) Inscriptions in ancient Cambodia being restricted to the Tamil language.
(C) Cambodian inscriptions being written exclusively using the Siddham script.
(D) Abundant Sanskrit inscriptions documenting genealogies and royal endowments.

28. Evaluate the competency of a student analyzing the spread of Buddhism to Sri Lanka. The student notes that the spread was accompanied by the transfer of literature and art. Which specific collection of stories became highly influential in Sri Lankan Buddhist art and literature?
(A) Panchatantra
(B) Jataka Stories
(C) Hitopadesha
(D) Kathasaritsagara

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29. Arrange the following Southeast Asian empires/ kingdoms in chronological order of their founding dates (earliest to latest).

1. Ayutthaya Kingdom
2. Sri Vijaya Empire
3. Khmer Kingdom
4. Pagan Kingdom

Which of the following is the correct sequence?
(A) 2, 3, 4, 1
(B) 2, 4, 3, 1
(C) 3, 2, 4, 1
(D) 4, 3, 2, 1

30. Read the following statements about modern scientific and technological figures influenced by Indian thought:

1. Nikola Tesla studied Vedic concepts of prana and akasha.
2. Fritjof Capra drew parallels between Eastern mysticism and modern physics.
3. Steve Jobs traveled to India in search of spiritual enlightenment.
4. Mark Zuckerberg was advised by Steve Jobs to visit a specific ashram in India.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

31. Which modern western writer is notably famous for being influenced by Indian Vedanta and wrote "The Razor's Edge," heavily featuring Upanishadic philosophy?
(A) William Somerset Maugham
(B) Henry David Thoreau
(C) Walt Whitman
(D) Arthur Schopenhauer

32. Read the following statements and choose the correct option.

Statement I: William James, the American psychologist and philosopher, showed interest in Indian philosophical concepts regarding consciousness.

Statement II: Carl Sagan completely rejected any parallels between Hindu cosmology and modern astrophysical time scales.

(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are

16. The Laguna Copperplate Inscription, which demonstrates the influence of Sanskrit and ancient Indian scripts, was discovered in which region?
(A) The Maldives
(B) The Philippine Islands
(C) The abandoned islands of Hawaii
(D) The Hawaiian Islands

17. Read the following statements and choose the correct option.
Statement I: The Brahmi script had no significant impact on the writing systems of Burma, Thai, Laos, or Cambodia.
Statement II: The Siddham script traveled from India to Japan, significantly influencing its esoteric Buddhist traditions.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

18. In the context of the spread of Indian scripts to East Asia, which script is most closely associated with the transmission of Buddhist mantras and sutras to Japan?
(A) Siddham
(B) Kharosthi
(C) Grantha
(D) Vatteluttu

19. An art historian is studying a traditional shadow puppet performance in Indonesia that features characters like Rama and Sita. This performance is an application of which ancient Indian cultural export?
(A) The Vedas
(B) The Upanishads
(C) The Ramayana
(D) The Puranas

20. Read the following statements regarding the influence of Indian deities in Southeast Asia:
1. Brahma, Vishnu, and Shiva were widely worshiped.
2. Sarasvati is revered as a deity of learning.
3. Ganesha statues have been found in several ancient Indonesian temples.
4. The concept of Naga (serpent deity) was completely rejected by Khmer architects.
5. Garuda became prominent and is currently a national symbol in Indonesia.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

21. Which of the following modern western thinkers famously drew inspiration from the Upanishads and the Bhagavad Gita for their transcendentalist philosophy in America?
(A) Arthur Schopenhauer
(B) Ferdinand de Saussure
(C) Ralph Waldo Emerson
(D) Leonard Bloomfield

22. Identify the incorrect pairing of an Indian conceptual influence or text with the region it impacted.
(A) Jataka Stories – Sri Lanka
(B) Laguna Copperplate – Japan
(C) Manu Smriti – Java and Bali
(D) Bayon Temple Architecture – Cambodia

23. What was a primary effect of the Chola dynasty's interactions with Sri Lanka?
(A) The complete and absolute eradication of Buddhist traditions across Sri Lanka.
(B) The mandatory introduction of the Siddham script to all local communities.
(C) The total cessation of all maritime trade within the strategic Bay of Bengal.
(D) Significant political, cultural, and architectural island influence.

24. Which phenomenon demonstrates the economic and technological contact between India and Africa in ancient times?
(A) Trade in Indian textiles and inscriptions found on Socotra Island.
(B) The widespread adoption of various Indian currencies in domestic markets.
(C) African kingdoms selecting the Ramayana as their primary legal system.
(D) The construction of Prambanan-style Hindu temples across East Africa.

25. Match the modern Western thinkers in List I with their areas of Indian influence in List II.
List I: (Thinker)
P. Arthur Schopenhauer

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ritualistic sect of Hinduism in Europe.
5. BKS Iyengar was instrumental in popularizing physical Yoga (Asana) worldwide.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

41. The influence of Indian culture on Western art, culture, and film began noticeably gaining momentum from which century onwards, alongside translations of Indian texts?
(A) 15th century
(B) 16th century
(C) 18th century
(D) 20th century

42. Which prominent Western philosopher of the 19th century famously stated, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death"?
(A) Arthur Schopenhauer
(B) Immanuel Kant
(C) Friedrich Nietzsche
(D) Karl Marx

43. Identify the incorrect statement regarding the influence of Indian Knowledge Systems on ancient Greece.
(A) There are striking resemblances between the ideas of Pythagoras and ancient Indian concepts of transmigration.
(B) Greek thinkers like Plotinus and Porphyry exhibited traits of Neo-Platonism that align with Indian mysticism.
(C) Trade and intellectual exchange existed between the Hellenistic world and the Indian subcontinent.
(D) Socrates explicitly states in the Republic that he studied under a Brahmin in Varanasi.

44. What was the primary effect of finding ancient Sanskrit inscriptions on Socotra Island?
(A) Proved that the island was the original homeland of all Indo-Aryans.
(B) Confirmed presence of Indian merchants on maritime routes near Africa.
(C) Showed the Chola Empire established a permanent capital in the region.
(D) Demonstrated that African carvers had successfully invaded South India.

45. Match the figures in List I with their impacts in List II regarding the influence of Indian figures on the West.
List I: (Figure)
P. Swami Vivekananda
Q. Paramahansa Yogananda
R. Maharishi Mahesh Yogi
S. Acharya Rajneesh (Osho)
List II: (Impact)
1. Autobiography of a Yogi
2. Transcendental Meditation
3. Dynamic Meditation and ashram in Oregon
4. Parliament of the World's Religions (1893)
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-4, S-1

46. Based on the understanding of cultural synthesis, what does the presence of Hindu deities like Brahma, Vishnu, and Shiva in the Khmer Kingdom indicate?
(A) The complete and absolute eradication of native Khmer religious rituals.
(B) Evidence that the Khmer Empire was directly ruled by the Gupta Dynasty.
(C) A strict monotheistic system imposed by traveling Indian merchants.
(D) Syncretism where Indian deities were integrated into royal Khmer cults.

47. Which modern western author, heavily influenced by Indian mythology and philosophy, wrote "The Hero with a Thousand Faces," laying out the concept of the monomyth?
(A) Joseph Campbell
(B) Alan Watts
(C) Aldous Huxley
(D) Christopher Isherwood

48. Read the following statements and choose the correct option.
Statement I: George Harrison of The Beatles played a pivotal role in introducing Indian classical music and spirituality to Western pop culture.

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Statement II: Turiyasangitananda (Alice Coltrane) successfully merged jazz music with Vedic chants and Indian spiritual themes.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

49. Which of the following is NOT an ancient civilization/group that experienced the cultural influence of India?
(A) Mesopotamia
(B) Toltecs
(C) Sumeria
(D) Kassites

50. Read the following statements regarding modern thinkers:
1. Alan Watts
2. Ram Dass
3. Dennis Waite
4. Patrick Geddes

Which of the above thinkers was influenced by Eastern philosophies, including Vedanta and Buddhism, aiding in their popularization in the West?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

51. The "Sarasamukkaya" of Java and Bali is primarily recognized as:
(A) A localized and specific translation of the ancient Rig Veda.
(B) An ancient text describing Southeast Asian astronomical methods.
(C) Ethical and legal tenets influenced by Manu Smriti and Mahabharata.
(D) A pure architectural manual based strictly on the Vastu Shastra.

52. Which is the most appropriate description of Ram Dass's contribution to the Western understanding of Indian philosophy?
(A) Proved the mathematical concepts found within Vedic geometry.
(B) Translated the Upanishads into Latin for the very first time.
(C) Taught traditional structural linguistics based on Sanskrit.
(D) Popularized Indian spirituality and mindfulness via "Be Here Now".

53. In analyzing the cultural footprint of India in Southeast Asia, which modern-day country is home to the Vat Phou temple complex?
(A) Cambodia
(B) Vietnam
(C) Laos
(D) Malaysia

54. Identify the correct statement about the connection between Indian textile technology and Africa.
(A) Indian textiles had no demand in Africa due to superior local weaving techniques.
(B) There was significant ancient and medieval trade where Indian textiles were highly valued in African markets.
(C) African nations completely banned the import of Indian textiles to protect local stone carvers.
(D) Indian textile technology was forcefully extracted by African military expeditions.

55. Read the following assertion and reason regarding geographical names in Southeast Asia and select the correct option.
Assertion (A): The geographical names of many places in South-East Asia have Sanskrit origins.
Reason (R): The process of "Indianization" involved the widespread adoption of Sanskrit language, literature, and Indian concepts of statecraft by Southeast Asian elites.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

56. Which renowned western physicist frequently drew parallels between the wave mechanics of quantum physics and the Vedic concept of the interconnectedness of the universe, notably referencing the Upanishads?
(A) Erwin Schrödinger
(B) Isaac Newton
(C) Galileo Galilei
(D) Michael Faraday

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57. Identify the incorrect pair regarding Indian temples in Southeast Asia.
(A) Pura Besakih – Bali, Indonesia
(B) Prambanan – Indonesia
(C) Mariamman Temple – Cambodia
(D) Batu Caves – Selangor, Malaysia

58. Read the following statements and choose the correct option.
Statement I: The Chola Empire launched naval expeditions that significantly influenced the political and cultural landscape of Sri Lanka.
Statement II: The Cholas introduced the Siddham script to Sri Lanka, completely replacing the local Sinhala language.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

59. A scholar studying the transmission of religious narratives notices a structural similarity between the animal fables in classical Greek literature and ancient Indian stories. Which specific Indian collection of stories, known to have traveled westward, is most likely being compared here?
(A) The Puranas
(B) The Upanishads
(C) The Aranyakas
(D) Panchatantra / Jataka Stories

60. Read the following statements about the impact of Yoga and Indian spirituality:
1. Sri Krishnamachari is often called the "father of modern yoga."
2. Swami Sivananda founded the Divine Life Society, spreading yoga globally.
3. BKS Iyengar authored "Light on Yoga," a foundational text for modern practitioners.
4. J. Krishnamurti focused strictly on ritualistic hatha yoga postures.
5. Acharya Rajneesh gained a massive Western following with his dynamic meditation techniques.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

61. Which ancient philosopher's concept of the "One" (a transcendent, indescribable ultimate reality) strongly mirrors the Upanishadic concept of Brahman, laying the foundation for Neo-Platonism?
(A) Thales
(B) Zeno
(C) Plotinus
(D) Epicurus

62. What was a direct cause of the presence of Indian cultural elements in the traditions of the West?
(A) The immediate and total collapse of the Roman Catholic Church.
(B) The adoption of Sanskrit as an official language of the British Empire.
(C) The cessation of all European colonial expansion throughout Asia.
(D) Intellectual influence on German Romanticism and Transcendentalism.

63. Identify the correct pairing of a Southeast Asian historical kingdom with its modern geographic counterpart.
(A) Pagan Kingdom – Burma (Myanmar)
(B) Ayutthaya Kingdom – Cambodia
(C) Khmer Kingdom – Indonesia
(D) Mataram Kingdom – Thailand

64. Which element is an exception to the common cultural exports of India to Southeast Asia?
(A) The Ramayana epic
(B) Monotheistic iconoclasm
(C) Sanskrit loan words
(D) The concept of Devaraja (God-King)

65. Match the thinkers in List I with their associated work or movement in List II.
List I: (Thinker)
P. Ralph Waldo Emerson
Q. Fritjof Capra
R. Daniel Goleman
S. Carl Sagan
List II: (Work/Movement)
1. The Tao of Physics
2. Emotional Intelligence

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incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

33. Identify the incorrect statement among the following regarding the impact of Indian philosophy on modern thinkers.
(A) Erwin Schrödinger finding significant inspiration in Vedanta for quantum mechanics.
(B) Noam Chomsky's theories completely ignore Panini's grammatical traditions.
(C) Aldous Huxley writing "The Perennial Philosophy" with references to the Gita.
(D) Christopher Isherwood translating the Bhagavad Gita and focusing on Vedanta.

34. A sociologist observes the spread of mindfulness and emotional intelligence concepts in modern corporate settings. Which modern thinker, influenced by Eastern philosophies, is famously known for popularizing "Emotional Intelligence"?
(A) Daniel Goleman
(B) Larry Brilliant
(C) Ram Dass
(D) Patrick Geddes

35. Read the following assertion and reason regarding the 19th-century American transcendentalist movement and select the correct option.
Assertion (A): The transcendentalist movement in 19th-century America was significantly shaped by Indian Knowledge Systems.
Reason (R): Thinkers like Thoreau and Emerson extensively read the Upanishads and the Bhagavad Gita, integrating concepts of non-dualism into their writings.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

36. Which modern thinker famously applied the structural analysis of Sanskrit grammar to the development of modern linguistics?
(A) Carl Sagan
(B) George Harrison
(C) Dennis Waite
(D) Leonard Bloomfield

37. Which of the following is the most appropriate reason for the adoption of the Brahmi script across Burma, Thailand, Laos, and Cambodia?
(A) The Brahmi script being fundamentally superior for all military communications.
(B) Indigenous populations having no spoken languages prior to Indian contact.
(C) Transmission of Indian texts via trade required a local written medium.
(D) European colonizers enforcing Brahmi script usage to unify their territories.

38. Identify the correct pair connecting a philosopher/yogi with their major impact on the West.
(A) Maharishi Mahesh Yogi popularizing the study of structural linguistics.
(B) Swami Vivekananda introducing Vedanta and Yoga at the 1893 World Parliament.
(C) Paramahansa Yogananda founding the transcendentalist movement in America.
(D) BKS Iyengar translating the Ramayana into the ancient Greek language.

39. Which of the following concepts is an application of Indian architectural texts (Vastu Shastra) in Southeast Asia?
(A) The chaotic and unstructured layout observed in the Bayon Temple.
(B) The exclusive use of wood and thatch in palaces of the Ayutthaya Kingdom.
(C) The elimination of central shrines within Javanese temple structures.
(D) Precise cosmic alignment and mandala-like structure of major temples.

40. Read the following statements concerning the global impact of Yoga and Indian spiritual teachers:
1. Sri Aurobindo developed Integral Yoga.
2. Paramahansa Yogananda wrote "Autobiography of a Yogi," highly influential in the West.
3. Maharishi Mahesh Yogi introduced Transcendental Meditation to the world.
4. J. Krishnamurti established a rigid,

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and India.
(B) The completely isolated development of separate cultures.
(C) Independent invention of similar artistic styles without trade contact.
(D) The standardization of global currency in the Bronze Age.

75. Read the following assertion and reason regarding the global impact of Yoga and select the correct option.
Assertion (A): Yoga has profoundly impacted modern Western health, psychology, and physical wellness paradigms.
Reason (R): Teachers like BKS Iyengar and Sri Krishnamachari systematized the physical postures (asanas) and made them accessible to a global audience, bridging traditional spirituality with modern anatomical understanding.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

76. The concept of the "Naga" (serpent deity) in Southeast Asian architecture primarily serves what symbolic function?
(A) Represents evil forces meant to be destroyed by the monarch.
(B) Symbolizes water and bridges the human and divine realms.
(C) Signifies the total adoption of Zoroastrianism in the region.
(D) Merely a decorative element with no mythological background.

77. Which of the following linguists recognized the immense sophistication of ancient Indian linguistics (like Panini's Ashtadhyayi) and incorporated structuralist concepts into modern linguistic science?
(A) Charles Darwin
(B) Sigmund Freud
(C) Ferdinand de Saussure
(D) Karl Marx

78. Identify the incorrect pairing of an Indian conceptual/deity figure with its Southeast Asian adaptation.
(A) Rama – Ramakien in Thailand
(B) Garuda – National emblem of Indonesia
(C) Shiva – Central deity of the Prambanan temple complex
(D) Sarasvati – Goddess of wealth and commerce strictly in Vietnam

79. Arrange the following figures in the correct chronological order of their primary impact on the West regarding the introduction of Indian philosophical/spiritual concepts:
1. Arthur Schopenhauer
2. Swami Vivekananda
3. Maharishi Mahesh Yogi
4. Paramahansa Yogananda

Which of the following is the correct sequence?
(A) 1, 2, 4, 3
(B) 1, 2, 3, 4
(C) 2, 1, 4, 3
(D) 2, 1, 3, 4

80. Read the following statements about Sri Lanka's historical interactions with India:
1. The introduction of Buddhism transformed Sri Lankan society and culture.
2. The Chola dynasty had no military or architectural impact on Sri Lanka.
3. Jataka stories deeply influenced Sri Lankan literature and art.
4. Sri Lanka served as a crucial hub in maritime trade routes connecting India to the wider world.
5. African textile traders exclusively utilized Sri Lankan ports, bypassing India entirely.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 4
(B) 1, 2, and 4
(C) 2, 3, and 5
(D) 1, 4, and 5

81. Which European philosopher's work "The World as Will and Representation" is heavily noted for integrating Buddhist and Vedantic concepts of "Maya" (illusion)?
(A) Friedrich Hegel
(B) Arthur Schopenhauer
(C) John Locke
(D) David Hume

82. Read the following statements and choose the correct option.

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113. Identify the correct pair regarding the impact of Indian philosophy on Western literature.
(A) Mark Twain – Wrote "Siddhartha", a novel completely based on the Buddha.
(B) T.S. Eliot – Included Sanskrit mantras like "Shantih Shantih Shantih" in "The Waste Land".
(C) Hermann Hesse – Composed the "Leaves of Grass".
(D) Ralph Waldo Emerson – Wrote "The Razor's Edge".

114. Which is an exception to the disciplines significantly influenced by Yoga in the modern Western world?
(A) Zeus
(B) Vishnu
(C) Shiva
(D) Brahma

115. Read the following assertion and reason regarding the Ayutthaya Kingdom and select the correct option.
Assertion (A): The Ayutthaya Kingdom in ancient Thailand heavily incorporated elements of Indian statecraft and mythology.
Reason (R): The rulers of Ayutthaya saw themselves as descendants of Lord Rama and structured their societal laws using concepts derived from the Dharmashastras.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

116. Which modern scientist famously quoted the Bhagavad Gita, "Now I am become Death, the destroyer of worlds," upon witnessing the first atomic bomb test, reflecting his deep reading of Sanskrit literature?
(A) Albert Einstein
(B) Niels Bohr
(C) Richard Feynman
(D) J. Robert Oppenheimer

117. Identify the most appropriate description of J. Krishnamurti's philosophical approach as it influenced the West.
(A) He mandated strict adherence to all traditional Vedic rituals.
(B) He promoted a rigid and hierarchical caste system for societies.
(C) Emphasized psychological revolution and freedom from organized dogma.
(D) He strictly taught physical hatha yoga with no psychology part.

118. Which aspect of Indian culture explicitly influenced the traditional puppet theater (Wayang Kulit) in Indonesia?
(A) The intricate taxation systems of the Mauryan Empire.
(B) The epic narratives of the Mahabharata and Ramayana.
(C) The scientific treatises of Aryabhata.
(D) The architectural blueprints of the Taj Mahal.

119. A linguist mapping the origin of Southeast Asian scripts identifies that the Thai and Khmer scripts share rounded and curving letterforms. This is a direct application of the adaptation of which Indian script to writing on palm leaves?
(A) Devanagari
(B) Kharosthi
(C) Indus Script
(D) Brahmi (specifically Pallava/Grantha variants)

120. Read the following statements about the Sri Vijaya Empire:
1. It controlled the critical Strait of Malacca.
2. It was a major center for Mahayana Buddhism and Sanskrit learning.
3. The Chinese monk I-ching studied Sanskrit there before proceeding to India.
4. It officially adopted Latin as its language of commerce.
5. It flourished between 650 and 1377 CE.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

121. What is the fundamental focus of "Autobiography of a Yogi," a text that profoundly influenced millions in the West, including Steve Jobs?
(A) It is a manual strictly on ancient Indian metallurgical techniques.

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Valley Civilization and Mesopotamia.

90. Read the following statements about the cultural spread of Indian languages:
1. Sanskrit inscriptions have been discovered in Cambodia.
2. The Brahmi script influenced the development of the Thai script.
3. The Siddham script reached Japan for Buddhist esoteric practices.
4. Old Javanese literature completely rejected the use of any Sanskrit vocabulary.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 3, and 4

91. The concept of "Devaraja" (God-King), which heavily influenced the political and religious structure of the Khmer Empire, is an adaptation of which Indian religious tradition?
(A) Charvaka materialism
(B) Jainism
(C) Ajivika philosophy
(D) Shaivism/Hinduism

92. Read the following statements and choose the correct option.
Statement I: The architectural style of the Prambanan temple in Indonesia is exclusively Buddhist.
Statement II: Prambanan is recognized as a masterpiece of Hindu temple architecture in Southeast Asia, dedicated to the Trimurti.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

93. Which modern western writer and philosopher is best known for the book "The Perennial Philosophy," which illustrates common spiritual truths across cultures, strongly grounded in Vedanta?
(A) George Orwell
(B) H.G. Wells
(C) Aldous Huxley
(D) Ernest Hemingway

94. A historian studying ancient African trade routes finds evidence of specific stonework techniques. This is an application of the theory that:
(A) African stone carvers traveling to India to build the Taj Mahal.
(B) Africa being totally isolated from Indian Ocean trade networks.
(C) Indian stone carvers colonizing the interior of the continent.
(D) Technological exchange between Indian artisans and East Africa.

95. Read the following assertion and reason regarding the Greek philosopher Pythagoras and select the correct option.
Assertion (A): The ancient Greek philosopher Pythagoras is often noted by historians to have likely been influenced by Indian philosophical concepts.
Reason (R): Pythagorean philosophy includes belief in the transmigration of the soul and ascetic dietary restrictions, which strongly parallel ancient Indian traditions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

96. Which is the most appropriate reason why modern figures like Steve Jobs and Mark Zuckerberg sought out Indian spiritual retreats?
(A) To strictly study ancient and medieval agricultural techniques.
(B) Seeking intuitive insight and spiritual grounding during critical times.
(C) To learn classical Sanskrit grammar for computer programming.
(D) To establish outsourcing centers in the mid-twentieth century.

97. Identify the correct pair regarding Southeast Asian history and Indian influence.
(A) A prehistoric society with zero knowledge of Indian concepts.
(B) Javanese kingdom that patronized Hindu-Buddhist art and temples.

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145. Match the Indian figures in List I with their impacts on Western paradigms in List II.
List I: (Figure)
P. Swami Sivananda
Q. J. Krishnamurti
R. BKS Iyengar
S. Maharishi Mahesh Yogi
List II: (Impact)
1. Psychological revolution and non-authoritarian spirituality
2. Widespread global practice of postural yoga (Asana)
3. Synthesis of yoga, Vedanta, and establishment of Divine Life Society
4. Transcendental Meditation and its scientific study
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

146. Which modern physicist engaged in extensive dialogues with J. Krishnamurti, resulting in publications that explored the nature of consciousness and the universe, mirroring Vedantic wholeness?
(A) David Bohm
(B) Albert Einstein
(C) Stephen Hawking
(D) Richard Feynman

147. Identify the most appropriate reason why the Manu Smriti influenced the legal texts of Java and Bali.
(A) It was the only text that European colonizers allowed to read.
(B) It contained specific instructions on maritime shipbuilding.
(C) Framework for statecraft and ethics appealing to ruling classes.
(D) It was forcefully imposed by an invading Indian army in the past.

148. An anthropologist notes that a modern tech billionaire credits a retreat in an Indian ashram for providing the holistic vision needed to create a world-changing technology company. This specific narrative is most famously associated with which individual?
(A) Bill Gates
(B) Elon Musk
(C) Jeff Bezos
(D) Steve Jobs

149. Identify the incorrect statement regarding the influence of Indian philosophy on ancient Greek thinkers.
(A) The ascetic practices of some Greek philosophers share similarities with Indian Yogis (gymnosophists).
(B) Plotinus, the founder of Neo-Platonism, reportedly desired to study Indian and Persian philosophy directly.
(C) Socrates explicitly wrote extensive commentaries on the Rig Veda in Greek.
(D) The concept of reincarnation (metempsychosis) in Orphic and Pythagorean thought strongly resembles Indian Samsara.

150. Read the following statements about the cultural impact on Southeast Asia:
1. The Bayon temple features massive faces originally representing a localized form of Lokeshvara.
2. The Khmer Empire used Sanskrit extensively for royal inscriptions.
3. The Pagan Kingdom was fundamentally a Mahayana Buddhist empire that rejected all Theravada teachings.
4. Sri Vijaya functioned as a vital center for Buddhist scholarship before monks travelled to India.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 3, and 4

151. Which famous British author and philosopher, a prominent member of the Vedanta Society of Southern California, collaborated with Swami Prabhavananda to translate the Bhagavad Gita?
(A) George Bernard Shaw
(B) Oscar Wilde
(C) Charles Dickens
(D) Christopher Isherwood

152. Read the following statements and choose the correct option.
Statement I: The Beatles' association with Indian culture was strictly superficial, involving

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2. Powerful maritime trading empire based in Sumatra
3. Named after Rama's capital in India
4. Prominent Buddhist empire in modern-day Myanmar

(A) P-4, Q-2, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

106. In the context of ancient trade, what significant finding from Socotra Island indicates the presence of Indian sailors and merchants?
(A) Cave inscriptions in Brahmi and other Indian scripts.
(B) Massive pyramids constructed strictly in the Indian style.
(C) The complete text of the Vedas carved in solid gold.
(D) Abandoned Chola naval dreadnoughts found in the sea.

107. Which statement accurately describes the cultural influence on the ancient kingdom of Champa (located in modern-day Vietnam)?
(A) It successfully resisted all forms of Indian cultural influence.
(B) It officially adopted ancient Greek as its primary language.
(C) It was exclusively a Jain kingdom with no Hindu elements.
(D) Indianized kingdom building Hindu temple complexes like My Son.

108. Identify the incorrect statement about the transmission of Indian scripts.
(A) The Grantha script heavily influenced the traditional alphabets of South India and Southeast Asia.
(B) The Siddham script was pivotal in transmitting Chinese philosophy to India.
(C) The Brahmi script is the ancestor of almost all indigenous Southeast Asian alphabets.
(D) The Laguna Copperplate features a script derived from the Indian linguistic tradition.

109. An analyst evaluates the global spread of Yoga. Which prominent 20th-century figure is recognized for moving Yoga from a purely esoteric spiritual practice to a globally recognized system?
(A) J. Krishnamurti, who focused on psychological revolution.
(B) Rabindranath Tagore, who founded the Visva-Bharati University.
(C) Systematized physical postures for a global health audience.
(D) Ramana Maharshi, who advocated for the path of self-inquiry.

110. Read the following statements regarding modern thinkers:
1. Alan Watts
2. Ram Dass
3. Carl Sagan
4. William James

Which of the above figures utilized Eastern philosophies (Vedanta, Buddhism, Taoism) to shape modern Western psychological or cosmic paradigms?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

111. The philosophical framework of "Integral Yoga," which seeks to transform human consciousness and manifest the divine on earth, was developed by which influential figure?
(A) Sri Aurobindo
(B) Swami Vivekananda
(C) Maharishi Mahesh Yogi
(D) Swami Sivananda

112. Read the following statements and choose the correct option.
Statement I: The influence of Indian culture in Southeast Asia was primarily achieved through violent military conquest and forced conversions.
Statement II: The spread of Indian Knowledge Systems in Southeast Asia was a peaceful process facilitated by trade, religious scholars, and cultural synthesis.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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(C) A strictly Islamic state located in modern-day Malaysia.
(D) An ancient empire in Burma known for the Bayon temple.

98. Which element is an exception to the spread of Indian Knowledge Systems in the West during the 19th and 20th centuries?
(A) The popularization of Vedanta by Swami Vivekananda.
(B) The widespread institutional adoption of the caste system in European democracies.
(C) The influence of the Upanishads on Transcendentalist literature.
(D) The study of Sanskrit linguistics shaping modern philology.

99. The Mariamman Temple, a symbol of South Indian architectural and cultural influence, is notably located in which Southeast Asian city/country?
(A) Manila, Philippines
(B) Vientiane, Laos
(C) Ho Chi Minh City, Vietnam
(D) Bandar Seri Begawan, Brunei

100. Read the following statements regarding Indian influence in Southeast Asia:
1. The adoption of the concept of Karma.
2. The architectural design of Vat Phou in Laos.
3. The translation of Manu Smriti principles into local law books in Java.
4. The exclusive adoption of the Indian Rupee as the official currency in the Khmer Empire.
5. The performance of Mahabharata episodes in traditional theater.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

101. Which modern American psychologist, highly influential in the study of emotional intelligence, spent significant time in India studying meditation and Buddhist psychology?
(A) B.F. Skinner
(B) Carl Rogers
(C) Daniel Goleman
(D) John Watson

102. Read the following statements and choose the correct option.
Statement I: The Beatles' visit to Rishikesh in 1968 had a minimal impact on the global popularity of Yoga and Transcendental Meditation.
Statement II: The Beatles studied Transcendental Meditation under Maharishi Mahesh Yogi.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

103. Which ancient text, vital to Indian jurisprudence, significantly influenced the legal frameworks and texts, such as the Sarasamukkaya, in Java and Bali?
(A) Arthashastra
(B) Natya Shastra
(C) Yajnavalkya Smriti
(D) Manu Smriti

104. What was the primary cause for the integration of Indian concepts into the works of Western thinkers like Emerson and Schopenhauer?
(A) Availability of European translations of core Indian texts.
(B) Direct military conflict with the British East India Company.
(C) The mass migration of Indian philosophers to America in the 1700s.
(D) Mandatory inclusion of Indian philosophy in European church sermons.

105. Match the kingdoms in List I with their descriptions in List II regarding ancient Southeast Asian Kingdoms.
List I: (Kingdom)
P. Pagan Kingdom
Q. Sri Vijaya Empire
R. Khmer Kingdom
S. Ayutthaya Kingdom
List II: (Description)
1. Angkor Wat/Bayon Temple

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(B) It is a political manifesto advocating for Indian independence.
(C) Chronicles Yogananda's life and introduces Kriya Yoga to the West.
(D) It is a comparative analysis of European and Indian economic systems.

122. Read the following statements and choose the correct option.
Statement I: Carl Sagan praised the ancient Hindu cosmological time scales for being the only ancient religious framework that closely matches the vast time scales of modern astronomy.
Statement II: Carl Sagan successfully proved that the Earth is only 6,000 years old using Vedic texts.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

123. Identify the incorrect statement regarding modern Western thinkers and Indian Knowledge Systems.
(A) Arthur Schopenhauer was deeply moved by the Upanishads (Oupnek'hat).
(B) Nikola Tesla corresponded with Swami Vivekananda regarding concepts of Prana (energy) and Akasha (matter).
(C) Henry David Thoreau famously read the Bhagavad Gita at Walden Pond.
(D) Fritjof Capra rejected any connection between Eastern mysticism and modern science.

124. What primary cause led to the proliferation of Sanskrit-based names for cities and geographic regions in Southeast Asia?
(A) A lack of indigenous vocabulary for various geographic features.
(B) Prestige of Sanskrit as a sacred and administrative language.
(C) Mandates from the British colonial administration in the 1800s.
(D) The physical relocation of Indian cities to Southeast Asia.

125. Match the Southeast Asian Temples in List I with their modern geographic regions in List II.
List I: (Temple)
P. Vat Phou
Q. Pura Besakih
R. Batu Caves
S. Bayon Temple
List II: (Region)
1. Malaysia
2. Laos
3. Cambodia
4. Bali, Indonesia
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

126. Which ancient Middle Eastern civilization provides epigraphic evidence (the Boghazkoi inscriptions) of invoking Vedic deities like Indra, Mitra, and Varuna in a peace treaty?
(A) The Egyptians
(B) The Sumerians
(C) The Babylonians
(D) The Mitanni (interacting with Hittites)

127. Which is the most appropriate description of the Chola Empire's influence on Sri Lanka?
(A) Political control and construction of temples influencing administration.
(B) Initiated a golden age of strictly Islamic architecture in the region.
(C) Destroyed the agricultural infrastructure making the island uninhabitable.
(D) Introduced the concept of democratic republics ending monarchical rule.

128. An art historian examines a massive bas-relief in Angkor Wat depicting a churning of an ocean with gods and demons pulling on a giant serpent. This is an application of which specific Indian mythological event?
(A) The Mahabharata War
(B) The Samudra Manthan (Churning of the Ocean of Milk)
(C) The Ramayana's siege of Lanka
(D) The birth of Buddha

129. Arrange the following eras/kingdoms of Southeast Asia that were influenced by Indian

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Statement I: Walt Whitman's poetry, particularly "Leaves of Grass," contains mystical elements that critics often compare to Vedantic philosophy.
Statement II: Walt Whitman formally traveled to India and trained under Ramakrishna Paramahamsa for ten years.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

83. The influence of Indian culture in East and Southeast Asia led to the spread of various deities. Which deity is universally recognized as the remover of obstacles and is prominently found in the ancient temples of Java?
(A) Indra
(B) Agni
(C) Ganesha
(D) Varuna

84. What was a direct cause of the presence of Indian cultural elements in the traditions of the Near East?
(A) The theory that the Kassites originated in Southern India.
(B) Historical evidence of Kassites conquering the Mauryan Empire.
(C) The mandatory teaching of Sanskrit in Mesopotamian schools.
(D) Contact with Indo-Aryan groups bringing deities and vocabulary.

85. Match the modern Western individuals in List I with their respective fields impacted by Indian knowledge in List II.
List I: (Individual)
P. Erwin Schrödinger
Q. Joseph Campbell
R. Noam Chomsky
S. BKS Iyengar
List II: (Field)
1. Linguistics
2. Physical Yoga and Wellness
3. Comparative Mythology
4. Quantum Physics
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-3, S-2
(D) P-3, Q-4, R-2, S-1

86. Which of the following statements most accurately reflects the impact of the Ramayana in Southeast Asia?
(A) Read strictly as a religious text forbidden in public spaces.
(B) Adapted into national epics and dances reflecting local values.
(C) Completely forgotten and abandoned after the 10th century.
(D) Adopted by the peasant class and rejected by the royal courts.

87. Identify the correct statement about Patrick Geddes in relation to Indian Knowledge Systems.
(A) A physicist who formulated string theory based on the Vedas.
(B) An invading general who destroyed ancient universities in India.
(C) Translated the complete Mahabharata into French in the 17th century.
(D) Town planner who appreciated Indian heritage and ecological knowledge.

88. Evaluate the historical development: The Sri Veeramakaliamman Temple is a prominent architectural landmark built by early Indian immigrants. In which modern city-state is it located?
(A) Singapore
(B) Malaysia
(C) Brunei
(D) Timor-Leste

89. Identify the incorrect statement concerning the cultural connections between India and ancient Middle Eastern civilizations.
(A) The Yazidi religion features a peacock angel (Melek Taus) that scholars compare to Indian iconography, such as Skanda/Kartikeya.
(B) The Mitanni treaty records invoke Vedic gods like Mitra, Varuna, and Indra.
(C) Ancient Sumerian texts refer to India strictly as "Atlantis."
(D) Trade relations existed between the Indus

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(C) Paramahansa Yogananda
(D) Swami Vivekananda

137. Which is the most appropriate description of Dennis Waite's contribution to Western understanding of Indian philosophy?
(A) A renowned physicist who mapped the atom using Vedic geometry.
(B) A lead guitarist of a rock band playing Indian classical music.
(C) Writer making traditional Advaita Vedanta accessible to the West.
(D) He discovered the ruins of the Indus Valley Civilization site.

138. A researcher studying ancient global trade patterns notes a specific geographical region that functioned as a major intermediary linking Indian textile merchants with the Roman Empire and later African kingdoms. The inscriptions in Socotra Island highlight this route.
Which major body of water facilitated this trade?
(A) The Arabian Sea / Western Indian Ocean
(B) The Pacific Ocean
(C) The Mediterranean Sea
(D) The Atlantic Ocean

139. Identify the incorrect statement concerning the influence of Indian deities in Southeast Asia.
(A) Garuda is deeply revered and serves as the national airline name for Indonesia.
(B) Statues of Brahma, Vishnu, and Shiva (the Trimurti) are prominently featured at Prambanan.
(C) Sarasvati is honored as the goddess of knowledge and arts in Bali.
(D) Naga motifs are universally absent in Southeast Asian temple staircases.

140. Read the following statements regarding modern Western thinkers influenced by Indian Knowledge Systems:
1. Arthur Schopenhauer
2. Erwin Schrödinger
3. Ferdinand de Saussure
4. Thomas Edison
5. Walt Whitman

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

141. The Kingdom of Mataram (8th–10th century CE), heavily influenced by Indian culture, was located on which major island?
(A) Sumatra
(B) Luzon
(C) Java
(D) Honshu

142. Read the following statements and choose the correct option.
Statement I: The Ramayana has had absolutely no influence on the modern cultural identity of Thailand.
Statement II: The kings of Thailand's current dynasty bear the title "Rama," reflecting the deep integration of the Ramayana into Thai kingship.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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143. Identify the correct pair regarding Indian scripts and their influence.
(A) Brahmi Script – Formed the basis for the Tibetan and various Southeast Asian scripts.
(B) Siddham Script – Used exclusively for ancient trade logs in Rome.
(C) Laguna Copperplate – Written strictly in pure, unmixed Classical Sanskrit.
(D) Grantha Script – The primary script used by ancient Greek philosophers.

144. What was the primary cause of the integration of Indian textile technology into African societies in ancient/medieval times?
(A) African societies having no clothing prior to Indian contact.
(B) Indian dominance of trade routes bringing superior cotton fabrics.
(C) Immediate colonial subjugation of Africa by the Gupta Empire.
(D) European merchants forcing Africa to buy Indian textile goods.

culture in the correct chronological order of their end/collapse dates (earliest to latest).
1. Pagan Kingdom
2. Sri Vijaya Empire
3. Khmer Kingdom
4. Ayutthaya Kingdom

Which of the following is the correct sequence?
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 2, 3, 1, 4

130. Read the following statements about the global impact of Yoga:
1. Yoga influenced Western art and culture starting noticeably from the 18th century with early translations of texts.
2. Swami Sivananda significantly influenced the West through his writings and the establishment of the Divine Life Society.
3. The impact of yoga on the West is strictly limited to physical stretching exercises, with no philosophical influence.
4. Sri Krishnamachari trained major figures like BKS Iyengar and Pattabhi Jois, shaping modern postural yoga.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

131. Which early Western thinker, a major figure in transcendentalism, extensively documented his reading of the "laws of Menu" (Manu Smriti) and the Bhagavad Gita in his journals?
(A) Karl Marx
(B) Sigmund Freud
(C) Henry David Thoreau
(D) Charles Darwin

132. Read the following statements and choose the correct option.
Statement I: The Siddham script was used in Japan primarily to write Buddhist dharanis and mantras.
Statement II: The Siddham script is a direct descendant of the Latin alphabet.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

133. Identify the correct pair representing the cultural fusion in Southeast Asia.
(A) Haiku – A classical Thai dance drama based on the Vedas.
(B) Kabuki – A traditional Cambodian architectural style.
(C) Wayang Kulit – Indonesian shadow puppetry depicting Ramayana and Mahabharata.
(D) Batik – A Philippine martial art derived from Kalaripayattu.

134. Which of the following is an exception to the philosophical tenets popularized by modern Indian gurus in the West?
(A) The interconnectedness of all life.
(B) The promotion of radical religious dogmatism and exclusivity.
(C) The practice of mindfulness and meditation.
(D) The pursuit of self-realization or self-actualization.

135. Read the following assertion and reason regarding linguistic connections and select the correct option.
Assertion (A): The ancient languages of Europe share a deep structural and vocabulary connection with Sanskrit.
Reason (R): Sir William Jones and subsequent philologists demonstrated that Sanskrit, Latin, and Greek sprang from a common linguistic source (Indo-European).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

136. Which modern spiritual teacher, originally known as Chandra Mohan Jain, established a highly controversial yet globally influential ashram in Oregon, USA, and popularized "Dynamic Meditation"?
(A) Acharya Rajneesh (Osho)
(B) Maharishi Mahesh Yogi

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only the use of the sitar in one song.
Statement II: George Harrison deeply embraced Indian spirituality, studied under Ravi Shankar, and integrated Vedic philosophy into his later music and life.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

153. Identify the correct pair representing the cultural synthesis in Sri Lanka.
(A) Jataka Stories – Completely banned in Sri Lankan Buddhist temples.
(B) Socotra Inscriptions – Prove that Sri Lanka was ruled by the Roman Empire.
(C) Chola Influence – Development of South Indian style Hindu temples like the Shiva Devale in Polonnaruwa.
(D) Buddhism in Sri Lanka – Introduced by European missionaries in the 16th century.

154. Which is an exception to the disciplines significantly influenced by Yoga in the modern Western world?
(A) Quantum computing hardware architecture.
(B) Physical therapy and anatomy.
(C) Stress management and clinical psychology (e.g., mindfulness).
(D) Art, culture, and holistic wellness paradigms.

155. Read the following assertion and reason regarding the influence on Leonard Bloomfield and select the correct option.
Assertion (A): Leonard Bloomfield, a pioneer of American structural linguistics, was heavily influenced by ancient Indian linguistic traditions.
Reason (R): Bloomfield extensively studied Panini's Ashtadhyayi, utilizing its rigorous, rule-based morphophonemic analysis to shape modern linguistic theory.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

156. The architectural design of the massive Buddhist monument Borobudur in Indonesia is essentially conceived as a giant three-dimensional mandala. This is an application of which Indian religious tradition?
(A) Charvaka
(B) Tantric/Esoteric Mahayana Buddhism
(C) Jainism
(D) Vaishnavism

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157. Which modern writer and philosopher, popular in the 1960s counterculture, described himself as a "spiritual entertainer"?
(A) B.F. Skinner, who was a famous American psychologist.
(B) Richard Dawkins, an evolutionary biologist and author.
(C) Popularized Vedanta, Zen, and Taoism for a Western audience.
(D) Sam Harris, a neuroscientist and contemporary philosopher.

158. Identify the most appropriate description of the impact of the Brahmi script on Southeast Asian languages.
(A) It completely replaced local spoken languages with Sanskrit.
(B) It was used exclusively as a secret script by royal astrologers.
(C) It failed to take root because of incompatibility with languages.
(D) Abugida structure from which scripts like Thai and Khmer evolved.

159. Identify the incorrect statement regarding the spread of Indian religious traditions.
(A) Hinduism successfully spread and maintained dominance in the Philippine islands up to the modern era.
(B) Theravada Buddhism deeply influenced the spiritual landscape of Sri Lanka and Burma.
(C) Mahayana Buddhism and Hinduism coexisted and synthesized in the Khmer Empire.
(D) Balinese Hinduism incorporates indigenous animism with classical Hindu deities.

1. William James
2. Carl Jung
3. Daniel Goleman
4. Ram Dass

Which of the above figures bridged Eastern spiritual psychology (meditation, mindfulness, consciousness) with Western psychological or mainstream paradigms?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

191. The ancient "Pagan Kingdom," known for its massive concentration of Buddhist temples, stupas, and monasteries heavily influenced by Indian architectural and religious traditions, was located in which modern country?
(A) Burma (Myanmar)
(B) Vietnam
(C) Cambodia
(D) Laos

192. Read the following statements and choose the correct option.
Statement I: The philosophy of Neo-Platonism emerged in the Mediterranean strictly through the isolated genius of Plotinus with absolutely no possibility of Eastern contact.
Statement II: Trade routes between the Roman Empire and India facilitated the exchange of goods as well as philosophical and religious ideas.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

193. Identify the correct pair representing the cultural impact of Yoga.
(A) Swami Vivekananda – Founded the first fully operational Hindu temple in ancient Rome.
(B) BKS Iyengar – "Light on Yoga", a definitive modern guide to postural yoga.
(C) Maharishi Mahesh Yogi – Wrote the US Constitution based on the Vedas.
(D) Sri Krishnamachari – Discovered the ruins of the Indus Valley Civilization.

194. What is a key exception to the types of texts transmitted from India to Southeast Asia in antiquity?
(A) Treatises on Abrahamic monotheism.
(B) Epics like the Ramayana and Mahabharata.
(C) Dharma texts detailing statecraft and law.
(D) Buddhist Sutras and Jataka tales.

195. Read the following assertion and reason regarding the American Transcendentalist movement and select the correct option.
Assertion (A): The American Transcendentalist movement (featuring thinkers like Emerson and Thoreau) exhibits profound similarities to Advaita Vedanta.
Reason (R): These thinkers actively read early English translations of core Indian texts like the Bhagavad Gita and the Upanishads, incorporating concepts of an overarching universal soul (the Oversoul).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

196. Which modern thinker built upon the rigorous morphological traditions established by ancient Indian linguists like Panini?
(A) Sigmund Freud, who founded the discipline of psychoanalysis.
(B) Karl Marx, who developed the socioeconomic theory of Marxism.
(C) John Dewey, who was an American philosopher and educationalist.
(D) Pioneer building upon the morphological traditions of Panini.

197. Which is the most appropriate definition of the "Indianization" of Southeast Asia?
(A) Complete genetic replacement of populations by Indian migrants.
(B) Forceful imposition of taxation via an empire based in Delhi.
(C) Peaceful synthesis of Indian and Southeast Asian traditions.
(D) The exclusive export of Indian spices with

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encrypted military messages.

167. Which is the most appropriate description of "Neo-Platonism" in the context of Indian knowledge systems?
(A) It is a purely political theory developed within ancient Rome.
(B) It is the ancient Greek practice of physical yoga and postures.
(C) It is an agricultural technique shared between Greece and India.
(D) Philosophical school emphasizing mystical parallels to the Upanishads.

168. Identify the incorrect statement regarding the historical influence of Indian Knowledge Systems in Africa.
(A) The ancient Egyptians formally adopted Sanskrit as their court language during the Old Kingdom.
(B) African stone carvers utilized techniques that reflect contact with Indian artisans.
(C) Indian textiles were a major commodity in the maritime trade networks connecting India to East Africa.
(D) Inscriptions found on Socotra Island indicate a vibrant trading network utilized by Indian seafarers.

169. Read the following list of Southeast Asian kingdoms:
1. Ayutthaya Kingdom
2. Khmer Kingdom
3. Pagan Kingdom
4. Sri Vijaya Empire

Which combination correctly identifies empires where Buddhism was a heavily patronized state religion at some point in their history?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

170. Which modern thinker and co-founder of a major tech corporation famously traveled to India in 1974, seeking a guru and spiritual enlightenment, heavily influenced by the book "Be Here Now"?
(A) Steve Jobs
(B) Steve Wozniak
(C) Bill Gates
(D) Paul Allen

171. The "Batu Caves," featuring a massive statue of Lord Murugan, highlights the continuing legacy of Indian cultural and religious practices in which modern nation?
(A) Indonesia
(B) Singapore
(C) Thailand
(D) Malaysia

172. Read the following statements and choose the correct option.
Statement I: The concepts of zero and the decimal system, developed in India, completely failed to reach the Western world until the 18th century.
Statement II: Indian astronomical and mathematical concepts heavily influenced the Middle East and were subsequently transmitted to Europe.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

173. Identify the correct pair regarding the transmission of scripts.
(A) Brahmi script which originated in China and influenced India.
(B) Laguna Copperplate found in Greece detailing trade with India.
(C) Preserved in Japan (Shingon Buddhism) for writing sacred mantras.
(D) Grantha script used for ancient Roman administrative documents.

174. What is a key exception to the cultural elements that the Chola dynasty brought to Sri Lanka?
(A) Shaivite Hinduism
(B) Dravidian architectural styles
(C) Tamil language inscriptions
(D) The imposition of Zoroastrianism

175. Read the following assertion and reason regarding the Ayutthaya Kingdom and select the correct option.

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221. The ancient Buddhist center of learning and maritime trade, the Sri Vijaya Empire, was primarily based in which modern geographic region?
(A) The island of Honshu, Japan
(B) The Deccan Plateau, India
(C) The island of Sumatra, Indonesia
(D) The Gobi Desert, China

222. Read the following statements and choose the correct option.
Statement I: African stone carvers in antiquity demonstrated techniques that suggest a total isolation from any Indian Ocean trade networks.
Statement II: Historical and archaeological evidence, including Indian textiles and trade inscriptions on Socotra Island, strongly points to robust Indo-African interactions.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

223. Identify the correct pair regarding temples heavily influenced by Indian culture.
(A) Vat Phou – A ruined Khmer Hindu temple complex situated in southern Laos.
(B) Bayon Temple – Dedicated primarily to Hindu gods, located in Japan.
(C) Pura Besakih – A massive Buddhist stupa in Malaysia.
(D) Prambanan – An ancient Jain temple in Vietnam.

224. What primary cause led to the adoption of Indian textile designs and technology into African culture?
(A) Indian weavers migrated en masse to Africa to displace local artisans.
(B) High quality and vibrant dyes made fabrics sought after in trade.
(C) European colonizers exclusively dressed subjects in Indian textiles.
(D) African kingdoms had no knowledge of weaving before the 18th century.

225. Match the Indian conceptual terms in List I with their global impacts in List II.
List I: (Term)
P. Prana and Akasha
Q. Maya
R. Dharma/Law
S. Siddham
List II: (Impact)
1. Schopenhauer's concept of the "veil of illusion"
2. Nikola Tesla's discussions with Vivekananda
3. Japanese esoteric Buddhist scripts
4. Influence on the Sarasamukkaya of Java
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

226. Which prominent 20th-century mythologist extensively utilized Indian philosophy and the concept of Kundalini to explain the psychological stages of the "hero's journey"?
(A) Joseph Campbell
(B) Carl Jung
(C) Claude Lévi-Strauss
(D) Mircea Eliade

227. Which is the most appropriate description of the historical significance of the Laguna Copperplate?
(A) It is an ancient Roman coin found in the South of India.
(B) A Chinese imperial decree banning the practice of Buddhism.
(C) Philippine document written in Brahmi-derived script with Sanskrit.
(D) A map of the Sri Vijaya Empire drawn by European explorers.

228. An ethnomusicologist studies how traditional Southeast Asian court music (like the Gamelan) accompanies epic dance-dramas.
This is an application of:
(A) Purely indigenous and isolated cultural development in Asia.
(B) The forceful eradication of local music by Indian invaders.
(C) The influence of European classical opera on Asian culture.
(D) Synthesis of Indian epics with Southeast Asian performing arts.

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incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

183. Identify the correct pair regarding modern thinkers influenced by Indian Knowledge Systems.
(A) Ralph Waldo Emerson introducing Transcendental Meditation concepts.
(B) William James formulating theories of entanglement using Vedic math.
(C) Arthur Schopenhauer translating the Ramayana into English prose.
(D) Used Hindu cosmology to explain time cycles in the "Cosmos" series.

184. What is the primary cause for the architectural similarities between South Indian temples and those built in Sri Lanka during the 11th and 12th centuries?
(A) Rule of Chola Empire leading to patronization of Dravidian styles.
(B) The physical relocation of Sri Lanka closer to the Indian mainland.
(C) The lack of indigenous building materials within the local region.
(D) A decree by the British Empire to standardize colonial architecture.

185. Match the geographical/architectural entities in List I with their associated regions in List II.
List I: (Entity)
P. Angkor (Bayon)
Q. Ayutthaya
R. Socotra Island Inscriptions
S. Batu Caves
List II: (Region)
1. Malaysia
2. Arabian Sea trade route
3. Cambodia
4. Thailand
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

186. Which modern medical and humanitarian leader, involved in the eradication of smallpox, was deeply influenced by his spiritual guru Neem Karoli Baba in India?
(A) Larry Brilliant
(B) Paul Farmer
(C) Jonas Salk
(D) Albert Schweitzer

187. Identify the most appropriate description of Turiyasangitananda (Alice Coltrane)'s contribution to Western culture.
(A) She was a classical physicist who disproved quantum mechanics.
(B) She mapped the human genome using ancient Indian Ayurvedic texts.
(C) She strictly translated ancient Roman texts into English prose.
(D) Jazz musician who integrated Vedic chants and Hindu spirituality.

188. An analyst is exploring the integration of Sanskrit grammar into modern disciplines.
Which famous structural linguist is credited with understanding that language is a formal system of differential elements, an idea heavily foreshadowed by the ancient Indian grammarians he studied?
(A) J.R.R. Tolkien, who was a famous philologist and novelist.
(B) Linguist who viewed language as differential, echoing Panini.
(C) B.F. Skinner, who was a major American behavioral psychologist.
(D) Marshall McLuhan, who was a prominent communication theorist.

189. Identify the incorrect statement regarding the cultural exchange in ancient East Asia.
(A) The Siddham script is a critical component of Japanese Shingon Buddhist rituals.
(B) The Brahmi script structurally influenced the modern alphabets of Burma and Cambodia.
(C) The Japanese completely replaced their Kanji writing system with the Devanagari script in the 8th century.
(D) Esoteric Buddhist texts translated from Sanskrit were highly prized in ancient Japan.

190. Read the following statements regarding modern thinkers:

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205. Match the Indian spiritual figures in List I with their descriptions in List II.
List I: (Figure)
P. J. Krishnamurti
Q. Paramahansa Yogananda
R. Swami Sivananda
S. Sri Aurobindo
List II: (Description)
1. Autobiography of a Yogi
2. Divine Life Society
3. Integral Yoga
4. Emphasis on psychological freedom and rejection of gurus
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-4, S-1

206. Which modern business leader notably visited the Kainchi Dham ashram in India, seeking spiritual direction before taking his company to massive global success?
(A) Warren Buffett
(B) Tim Cook
(C) Henry Ford
(D) Mark Zuckerberg

207. Identify the most appropriate description of the cultural influence evident in the "Sarasamukkaya."
(A) Integration of Hindu ethics into Indonesian classical literature.
(B) It demonstrates the direct translation of the Quran into Javanese.
(C) It is a purely architectural manual for building Islamic mosques.
(D) It is an ancient Greek text discovered in the city of Jakarta.

208. A historian analyzing the spread of ancient writing systems notes that the Brahmi script is the progenitor of the Thai alphabet.
This is an application of which historical process?
(A) Genetic engineering
(B) Cultural diffusion and linguistic adaptation
(C) Military encryption
(D) Industrial standardization

209. Identify the incorrect statement regarding the influence of Indian deities in Southeast Asia.
(A) Ganesha is widely depicted in Southeast Asian art as the remover of obstacles.
(B) The Trimurti (Brahma, Vishnu, Shiva) completely replaced the Buddha in all Southeast Asian kingdoms permanently.
(C) Sarasvati is honored in Bali during Hari Raya Saraswati, celebrating knowledge and education.
(D) The concept of the Naga heavily influenced Khmer architectural motifs, such as temple balustrades.

210. Read the following statements regarding modern figures:
1. Steve Jobs
2. The Beatles
3. Ram Dass
4. Mark Zuckerberg
Which of the above figure is/are famously associated with traveling to India to seek spiritual guidance?
(A) 1, 2, and 3
(B) 1, 2, and 4
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

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211. The architectural masterpiece "Prambanan," the largest Hindu temple site in Indonesia, is primarily dedicated to which deity or group of deities?
(A) The Buddha
(B) Indra only
(C) The Trimurti (Brahma, Vishnu, Shiva)
(D) Surya only

212. Read the following statements and choose the correct option.
Statement I: Arthur Schopenhauer firmly believed that the Upanishads were the highest product of human wisdom.
Statement II: Arthur Schopenhauer was a major proponent of orthodox Christian theology and strictly rejected all Eastern thought.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

no cultural exchange.

198. A sociologist observes the global proliferation of mindfulness-based stress reduction (MBSR) programs in hospitals and corporations.
This is a practical application stemming from the Western encounter with which Indian/ Eastern knowledge system?
(A) Vastu Shastra, the traditional system of architecture.
(B) Buddhist Vipassana and Yogic meditation practices.
(C) Vedic astrology, known as Jyotisha in ancient traditions.
(D) Classical Carnatic music from the South Indian tradition.

199. Identify the incorrect statement regarding the influence of Indian philosophy on Western literature.
(A) W. Somerset Maugham's "The Razor's Edge" deals explicitly with a character seeking enlightenment through Vedantic philosophy.
(B) Christopher Isherwood incorporated Vedantic teachings into his later literary works.
(C) Aldous Huxley wrote extensively on mysticism, deeply integrating Hindu and Buddhist concepts.
(D) Walt Whitman's "Leaves of Grass" is widely noted for its lack of any mystical or expansive cosmic consciousness.

200. Read the following statements about the cultural spread of the Ramayana and Mahabharata:
1. They inspired traditional shadow puppetry in Indonesia.
2. They feature prominently in the bas-reliefs of Angkor Wat.
3. They serve as the basis for classical dance dramas in Thailand.
4. They were strictly forbidden to be depicted in visual arts in the Khmer Empire.
5. They deeply influenced the ethical and moral literature of the region.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

201. Which ancient Greek figure is famously recorded in historical anecdotes as having conversed with Indian gymnosophists (naked philosophers) during military campaigns in the Indian subcontinent?
(A) Socrates
(B) Plato
(C) Alexander the Great
(D) Pericles

202. Read the following statements and choose the correct option.
Statement I: The concept of Neo-Platonism heavily emphasizes a hierarchical universe emanating from a single, transcendent "One."
Statement II: This Neo-Platonic concept fundamentally contradicts all schools of Indian philosophy, which are exclusively polytheistic and fragmented.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

203. Identify the correct pair regarding ancient civilizations and Indian contact.
(A) Roman Empire trading exclusively with China, avoiding India.
(B) Kassites native to South America who adopted the Sanskrit.
(C) Yazidis, a Celtic tribe that formally adopted the Buddhism.
(D) Evidence of trade via Indus seals found in Mesopotamian cities.

204. What primary cause facilitated the spread of the Sri Vijaya Empire's influence as a center for Sanskrit and Buddhist learning?
(A) Its absolute isolation from all foreign trade activities.
(B) Control over Malacca, making it a maritime crossroads.
(C) The military backing provided by the Roman Empire.
(D) Its location in the high Himalayan mountain ranges.

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160. Read the following statements about Sri Aurobindo:
1. He developed the philosophical system known as Integral Yoga.
2. He actively participated in the Indian independence movement before moving to Pondicherry.
3. His magnum opus is "The Life Divine."
4. He completely rejected all aspects of the Vedas and Upanishads.
5. His teachings heavily influenced Western esoteric thought and evolutionary spirituality.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

161. The "Laguna Copperplate Inscription," discovered in the Philippines, uses a script and vocabulary that heavily features loanwords from which language?
(A) Arabic
(B) Sanskrit
(C) Mandarin
(D) Spanish

162. Read the following statements and choose the correct option.
Statement I: Porphyry, a prominent Neo-Platonist philosopher, wrote regarding the dietary and ethical practices of Indian ascetics.
Statement II: Neo-Platonism shares absolutely no structural similarities with Advaita Vedanta regarding the nature of the ultimate reality.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

163. Identify the correct pair regarding modern scientific thinkers and Indian philosophy.
(A) Isaac Newton – Developed calculus strictly based on translated Vedic texts.
(B) Charles Darwin – Formulated the theory of evolution after reading the Ramayana.
(C) Nikola Tesla – Discussed the concepts of matter and energy in terms of Akasha and Prana after meeting Swami Vivekananda.
(D) Albert Einstein – Discovered relativity while practicing Hatha Yoga.

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164. What was the primary cause of the widespread presence of ancient Roman coins in Southern India?
(A) The Romans conquered and directly ruled all of Southern India.
(B) Indian kings minted coins with Roman faces to appease them.
(C) Roman tourists frequently visited India strictly for religion.
(D) Rome importing luxury goods from India using gold and silver.

165. Match the Indian spiritual figures in List I with their impacts in List II.
List I: (Figure)
P. BKS Iyengar
Q. Swami Vivekananda
R. Maharishi Mahesh Yogi
S. Paramahansa Yogananda
List II: (Impact)
1. Introduced Vedanta at the 1893 Parliament of Religions
2. Popularized Kriya Yoga via his famous autobiography
3. Standardized alignment-based modern postural yoga
4. Popularized Transcendental Meditation globally

(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

166. A student of comparative literature notes that a major 20th-century Western novel features a protagonist seeking enlightenment in India, echoing the life of the Buddha.
Which concept application is most evident here?
(A) The strict translation of ancient Greek texts into modern languages.
(B) Western modernists adopting Indian narratives for existential themes.
(C) The rejection of all spiritualism in post-war European literature.
(D) The use of Sanskrit grammar to decode

213. Identify the correct pair regarding Indian conceptual influence on Western thinkers.
(A) Richard Dawkins integrating Zen and Vedanta into his logic.
(B) Carl Sagan who authored the book "Autobiography of a Yogi".
(C) Parallelisms between quantum physics and non-dual philosophy.
(D) William James who created the structural grammar of Sanskrit.

214. What is a key exception to the typical flow of Indian cultural influence into Southeast Asia?
(A) The adoption of Sanskrit for royal inscriptions.
(B) The complete eradication of local indigenous animistic beliefs.
(C) The assimilation of Hindu-Buddhist cosmology in temple design.
(D) The integration of Indian epics into local theater.

215. Read the following assertion and reason regarding the Chola Empire and select the correct option.
Assertion (A): The ancient Chola Empire significantly impacted the religious and architectural landscape of Sri Lanka.
Reason (R): Under rulers like Rajaraja Chola, the empire conquered parts of Sri Lanka, leading to the construction of prominent Shiva temples and the spread of Tamil cultural elements.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

216. Which prominent 19th-century American poet wrote "Passage to India," an exploration of the soul's journey heavily infused with concepts of universalism and mystical spirituality mirroring Indian thought?
(A) Walt Whitman
(B) Robert Frost
(C) Emily Dickinson
(D) Edgar Allan Poe

217. Which is the most appropriate description of how yoga impacted Western culture from the 18th century onwards?
(A) It was immediately adopted as an Olympic sport in Europe.
(B) It was entirely banned by governments until the 1960s.
(C) Evolution into a popular system of health and mindfulness.
(D) It was strictly used as a training regime for the military.

218. An architect is studying the spatial layout of ancient Southeast Asian capitals, noticing they are designed as microcosms of the Hindu universe (e.g., Mount Meru at the center).
This is an application of which Indian knowledge system?
(A) Vastu Shastra and Hindu cosmology
(B) Ayurveda
(C) Charvaka materialism
(D) Natya Shastra

219. Identify the incorrect statement regarding the spread of Indian scripts.
(A) The Laguna Copperplate provides evidence of Indian linguistic influence reaching the Philippines.
(B) The Siddham script was pivotal for transmitting esoteric Buddhism to Japan.
(C) Sanskrit was widely used as a cosmopolitan language of court and religion in early Southeast Asia.
(D) The Brahmi script had absolutely no influence on the development of the Burmese script.

220. Read the following statements regarding modern thinkers:
1. Nikola Tesla
2. Fritjof Capra
3. Erwin Schrödinger
4. J. Robert Oppenheimer

Which of the above figures acknowledged drawing philosophical inspiration or parallels from ancient Indian texts (like the Vedas, Upanishads, or Gita)?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

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Assertion (A): The Ayutthaya kingdom's name and its royal traditions were deeply intertwined with the Indian epic Ramayana.
Reason (R): The kingdom was named after Ayodhya, the legendary capital of Lord Rama, reflecting the adoption of Indian concepts of divine kingship.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

176. Which prominent 20th-century philologist and linguist extensively utilized the concepts of structural linguistics pioneered by Ferdinand de Saussure, who was himself deeply read in Sanskrit grammar?
(A) B.F. Skinner
(B) Noam Chomsky
(C) Carl Jung
(D) Sigmund Freud

177. Which is the most appropriate evaluation of the impact of the Jataka stories on Sri Lanka?
(A) They were restricted to elite scholarly circles in ancient times.
(B) Fundamental to Buddhist culture, influencing literature and art.
(C) They were completely rejected by the kings as foreign propaganda.
(D) They were used exclusively as martial arts manuals for military.

178. A musicologist analyzing Western pop music in the 1960s notes the introduction of sitar, complex time signatures, and lyrics dealing with ego-death and universal consciousness. This cultural synthesis is most famously an application of the influence of Indian Knowledge Systems on which musical group?
(A) The Beatles
(B) The Rolling Stones
(C) The Beach Boys
(D) Led Zeppelin

179. Arrange the following philosophers/thinkers in the correct chronological order of their historical era (earliest to latest).
1. Plotinus
2. Socrates
3. Arthur Schopenhauer
4. Alan Watts

Which of the following is the correct sequence?
(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 2, 1, 4, 3
(D) 1, 2, 4, 3

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180. Read the following statements about the impact of Yoga:
1. It significantly influenced alternative holistic health paradigms in the West.
2. Western literature integrated concepts of mindfulness and meditation.
3. Modern postural yoga evolved by synthesizing traditional Indian practices with some modern physical culture elements.
4. Yoga was strictly outlawed in all Western countries until the year 2000.
5. Key figures like Iyengar made yoga accessible across different cultures globally.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

181. The philosophical framework of "The Tao of Physics," which explicitly draws parallels between modern physics and Eastern mysticism (including Hinduism and Buddhism), was authored by whom?
(A) Carl Sagan
(B) David Bohm
(C) Fritjof Capra
(D) Erwin Schrödinger

182. Read the following statements and choose the correct option.
Statement I: The ancient Indian text Manu Smriti had no impact outside the geographic boundaries of the Indian subcontinent.
Statement II: The law books of Java and Bali, such as the Sarasamukkaya, heavily integrated concepts from the Manu Smriti and the Mahabharata.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are

229. Arrange the following figures in the correct chronological order based on their primary period of activity/influence in bridging Eastern thought and Western paradigms (earliest to latest).
1. Arthur Schopenhauer
2. Swami Vivekananda
3. J. Robert Oppenheimer
4. Steve Jobs

Which of the following is the correct sequence?
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 2, 3, 1, 4

230. Read the following statements about the impact of the Chola Dynasty:
1. They established a powerful maritime empire.
2. They had significant political and cultural influence on Sri Lanka.
3. They built magnificent Dravidian-style temples, some of which influenced Sri Lankan architecture.
4. They completely eradicated Buddhism from Sri Lanka.
5. Their influence reached parts of Southeast Asia.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

231. The ancient Greek philosophers Plato and Pythagoras show concepts in their writings (like the immortal, transmigrating soul) that scholars frequently compare to which Indian philosophical text?
(A) The Arthashastra
(B) The Kama Sutra
(C) The Natya Shastra
(D) The Upanishads

232. Read the following statements and choose the correct option.
Statement I: The trade between the Roman Empire and ancient India was highly lucrative for India, leading to a massive influx of Roman gold.
Statement II: Roman historical records, such as those by Pliny, celebrate this trade as a massive economic victory for Rome.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

233. Identify the correct pair regarding Southeast Asian history.
(A) Ayutthaya Kingdom – An ancient empire completely isolated from Indian influence.
(B) Pagan Kingdom – The earliest known Hindu empire in the Philippines.
(C) Khmer Kingdom – Builders of Angkor Wat and the Bayon Temple.
(D) Mataram Kingdom – A powerful kingdom in ancient Greece.

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234. What is a key exception to the elements that define the global impact of modern postural yoga?
(A) Its use as a mandatory requirement for political office in Western democracies.
(B) Its integration into mainstream physical therapy and anatomy.
(C) Its role in popularizing concepts like mindfulness, chakras, and prana.
(D) Its widespread commercialization and lifestyle branding in the West.

235. Read the following assertion and reason regarding the impact of the Jataka tales and select the correct option.
Assertion (A): The Jataka tales significantly influenced the moral and artistic culture of Sri Lanka.
Reason (R): As stories of the Buddha's past lives, they were extensively used by monks for moral instruction and became a dominant theme in Sri Lankan temple murals.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

236. Which modern thinker, famous for popularizing Zen Buddhism and Indian philosophy in the West during the 1950s and 60s, argued that the universe is a cosmic play (Lila)?
(A) B.F. Skinner
(B) Alan Watts
(C) Karl Marx
(D) John Watson

237. Which is the most appropriate description of the Siddham script's historical journey?
(A) Originating in Japan, it was brought to India by Samurai warriors.
(B) It was the primary script used by the Roman Catholic Church clergy.
(C) Traveled to Japan, preserved for sacred mantras in esoteric sects.
(D) It was invented by European linguists to translate Sanskrit prose.

238. An art restorer working on a 12th-century temple in modern-day Cambodia finds extensive inscriptions detailing royal lineages and religious donations written in flawless poetry. These inscriptions are predominantly in which language?
(A) Mandarin
(B) Arabic
(C) Latin
(D) Sanskrit

239. Identify the incorrect statement regarding the influence of Indian deities in the eastern world.
(A) The concept of the Naga was completely rejected by Southeast Asian rulers as an evil symbol.
(B) Ganesha is revered in Thailand as Phra Phikanet, a deity of arts and success.
(C) Brahma statues are prominently featured at the Erawan Shrine in Bangkok.
(D) Garuda serves as the national emblem of both Indonesia and Thailand.

240. Read the following statements regarding modern Western figures:
1. Aldous Huxley
2. Christopher Isherwood
3. William Somerset Maugham
4. T.S. Eliot

Which of the above figures integrated Indian philosophical themes (Vedanta, Upanishads) into their renowned literary works?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

241. The classical architectural style of the "Bayon Temple," notable for its serene, smiling stone faces, was commissioned by the most famous ruler of which Southeast Asian Kingdom?
(A) The Pagan Kingdom
(B) The Khmer Kingdom (under Jayavarman VII)
(C) The Ayutthaya Kingdom
(D) The Sri Vijaya Empire

242. Read the following statements and choose the correct option.
Statement I: The foundational principles of American structural linguistics, particularly as formulated by Leonard Bloomfield, were influenced by his study of Paninian grammar.
Statement II: Panini's Ashtadhyayi is an ancient Greek text on political science.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

243. Identify the correct pair regarding Indian influence on African coastlines.
(A) Great Zimbabwe built exclusively by immigrant Indian architects.
(B) Swahili Coast exclusively spoke pure Sanskrit until the 1800s.
(C) Evidence of Indian seafarers and monks utilizing trade routes.
(D) Egyptian Pyramids designed based on the ancient Vastu Shastra.

244. What primary cause led to the adoption of the name "Ayutthaya" for the historical Siamese (Thai) kingdom?
(A) It was a random phonetic alignment with no cultural meaning.
(B) It was forcefully named by an invading Indian army in battle.

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(C) It was named after a Portuguese explorer of the region.
(D) Rulers legitimized rule using the prestige of the Ramayana epic.

245. Match the global cultural landmarks in List I with their associated modern nations in List II.
List I: (Landmark)
P. Pura Besakih
Q. Mariamman Temple
R. Sri Veeramakaliamman
S. Batu Caves
List II: (Nation)
1. Vietnam
2. Singapore
3. Bali, Indonesia
4. Malaysia
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

246. Which pioneering urban planner praised Indian systems of town planning?
(A) Le Corbusier, the Swiss-French pioneer of modern architecture.
(B) Praised town planning, integrating local ecology and layouts.
(C) Frank Lloyd Wright, a famous and influential American architect.
(D) Ebenezer Howard, who originated the garden city urban movement.

247. Which is the most appropriate description of the concept of "Sarasamukkaya" in Java and Bali?
(A) It is a purely agricultural calendar used for local farming.
(B) It is a traditional Indonesian martial art used for self-defense.
(C) It is an ancient navigational map connecting Indonesia to Africa.
(D) Moral and ethical precepts drawn from Mahabharata and Manu Smriti.

248. A comparative religion scholar notes that the Yazidi culture in the Middle East features a prominent "Peacock Angel" (Melek Taus). Some historians conceptually link this to which Indian deity, who is also historically associated with the peacock?
(A) Skanda / Kartikeya (Murugan)
(B) Ganesha
(C) Hanuman
(D) Varuna

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249. Identify the incorrect statement regarding the global impact of modern Indian spiritual leaders.
(A) Swami Vivekananda's 1893 speech in Chicago was a watershed moment for the introduction of Hinduism to America.
(B) Maharishi Mahesh Yogi popularized Transcendental Meditation, influencing celebrities and scientists globally.
(C) Paramahansa Yogananda largely focused on political reform and strictly avoided spiritual teachings.
(D) BKS Iyengar systematized physical yoga postures, massively influencing the modern global yoga industry.

250. Read the following statements regarding the comprehensive global influence of Indian Knowledge Systems (IKS):
1. IKS impacted ancient Greek philosophy and Roman trade.
2. IKS deeply shaped the language, architecture, and statecraft of Southeast Asia.
3. IKS significantly influenced the philosophical paradigms of modern Western thinkers, physicists, and psychologists.
4. IKS completely failed to impact any aspect of Western art or popular culture.
5. The global spread of Yoga is a primary example of modern IKS application.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

Direction : Please read the following source carefully.

An academic research initiative recently sought to reconstruct the intellectual corridors linking the Indian Knowledge Systems (IKS) with ancient Europe and Central Asia. The research team focused on evaluating the profound influence of Indian philosophy on ancient Greece thinkers. Scholars documented how the conceptual frameworks of Socrates and Plato mirrored older

Indian philosophical doctrines. Furthermore, the investigative project examined the transmission of these ideas into later Hellenistic traditions, specifically analyzing the works of Plotinus and Porphyry, which culminated in the development of Neo-Platonism. In addition to philosophy, the researchers constructed a linguistic mapping model to demonstrate the undeniable influence of Saṃskṛta on ancient European languages and their corresponding mythologies. The project also reviewed archaeological evidence confirming extensive trade with the Roman Empire and other ancient civilizations. To present a comprehensive view of cultural exchange, the scholarly report detailed the cultural influence of Indian traditions permeating Mesopotamia, Sumeria, and the communities of the Kassites, Persia, and the Yazidis. This historical case highlights how early global networks facilitated not only economic trade but also the deep integration of Indian epistemological paradigms into foundational Western thought architectures.

Based on the above source, attempt the following five questions.

251. According to the research initiative, the conceptual frameworks of which ancient Greece thinkers mirrored older Indian philosophical doctrines?
(A) Aristotle and Pythagoras
(B) Socrates and Plato
(C) Epicurus and Zeno
(D) Heraclitus and Diogenes

252. The works of Plotinus and Porphyry culminated in the development of which philosophical tradition?
(A) Neo-Platonism
(B) Stoicism
(C) Epicureanism
(D) Scholasticism

253. What did the linguistic mapping model demonstrate regarding ancient European languages?
(A) The historical influence of Latin on regional trade dialects and phonology
(B) The widespread superiority of ancient Greek grammatical structures and prose
(C) Its influence on regional languages and their corresponding mythologies
(D) The structural isolation of Central Asian linguistic patterns and dialects

254. Which of the following groups of communities and regions experienced cultural influence from Indian traditions, as detailed in the report?
(A) Anatolia, Carthage, Macedonia, and the distant regions of Roman Gaul
(B) Britannia, Hispania, Sumeria, and the diverse tribes of ancient Thrace
(C) Persia, Yazidis, Sparta, and the seafaring cultures of the early Minoans
(D) Mesopotamia, Sumeria, Kassites, Persia, and the Yazidi communities

255. Archaeological evidence in the project confirmed extensive trade between India and which ancient power?
(A) The Byzantine Empire
(B) The Ottoman Empire
(C) The Roman Empire
(D) The Holy Roman Empire

Direction : Please read the following source carefully.

A regional historical survey was conducted to assess the penetration of Indian Knowledge Systems within the Eastern World, particularly South East Asia. Historians analyzed structural developments across various kingdoms influenced by Indian culture. The study covered the Kingdom of Mātarama, the Pagana Kingdom (849-1297 CE) in Burma, the Khamera Kingdom (802-1463 CE), the Rajahaṇate of Cebu, the Ayutthāya Kingdom era (1350-1767), and the expansive Sri Vijaya Empire (650-1377 CE). One key finding was the lasting Indian influence on the geographical names across South-East Asia. Furthermore, architectural historians documented the profound influence of Indian temples and architecture in these regions. The survey cataloged specific sites, noting the structural integration seen in the Bayon Temple in Angkor (Cambodia), Pura Besakih in Bali (Indonesia), and Prambanan in Indonesia. Additionally, researchers observed similar architectural derivations at the Batu Caves in Selangor (Malaysia), Vat Phou in Champassak (Laos), Sri Veeramakaliamman in Singapore, and the Mariamman Temple in Vietnam. This architectural case study demonstrates how structural design and kingdom administration

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in South East Asia were fundamentally shaped by the continuous integration of Indian cultural paradigms.

Based on the above source, attempt the following five questions.

256. Which of the following kingdoms in Burma was analyzed in the historical survey?
(A) The Ayutthāya Kingdom
(B) The Pagana Kingdom
(C) The Khamera Kingdom
(D) The Kingdom of Mātarama

257. According to the source, the Bayon Temple is located in which region?
(A) Bali, Indonesia
(B) Selangor, Malaysia
(C) Champassak, Laos
(D) Angkor, Cambodia

258. The historical survey identified lasting Indian influence on which specific aspect of South-East Asia?
(A) The geographical names across the region
(B) The formulation of modern constitutional law
(C) The establishment of industrial trade unions
(D) The standardization of modern currency systems

259. Where is the Pura Besakih temple located?
(A) Vietnam
(B) Singapore
(C) Bali, Indonesia
(D) Selangor, Malaysia

260. The Sri Vijaya Empire, noted for being influenced by Indian culture, existed during which timeframe?
(A) 650–1377 CE
(B) 849–1297 CE
(C) 802–1463 CE
(D) 1350–1767 CE

Direction : Please read the following source carefully.

Cultural anthropologists undertaking a massive archival project explored the foundational integration of Indian cultural narratives within Southeast Asian societies. The primary objective was to observe the structural influence of the Rāmāyaṇa and Mahābhārata on the traditional paintings, theater, and dance performances of Southeast Asia. Researchers discovered that these Indian epics dictated the choreographic and visual arts paradigms of the region. Furthermore, legal historians studied the influence of the Manu Smṛti on the Sarasāmukkāya, which constitutes the traditional law books of Java and Bali, illustrating a direct transfer of ancient Indian jurisprudence. The project also investigated linguistic transitions, tracking the influence of Sanskrit and other Indian languages. Scholars noted the critical impact of the Brahmi Script on the evolution of indigenous languages in Burma, Thai, Laos, and Cambodia. Crucial epigraphic evidence, such as the Laguna Copperplate from the Philippine Islands and the adoption of the Siddham script in Japan, verified this linguistic expansion. Finally, the societal incorporation of Hindu deities, including Brahma, Viṣṇu, Śivā, Sarasvatī, Gaṇēśa, Rāma, Garuḍa, and Nāgā, highlighted a pervasive religious synthesis stemming from Indian contact.

Based on the above source, attempt the following five questions.

261. Which Indian epics dictated the choreographic and visual arts paradigms of Southeast Asia?
(A) The Vedas and the Upanishads
(B) The Puranas and the Agamas
(C) The Arthashastra and the Natya Shastra
(D) The Rāmāyaṇa and Mahābhārata

262. The traditional law books of Java and Bali are collectively known as the:
(A) Manu Smṛti
(B) Sarasāmukkāya
(C) Laguna Copperplate
(D) Siddham Script

263. Which ancient Indian text directly influenced the traditional law books of Java and Bali?
(A) Mahābhārata
(B) Rāmāyaṇa
(C) Manu Smṛti
(D) Arthashastra

264. Which script had a critical impact on the evolution of indigenous languages in Burma, Thai, Laos, and Cambodia?
(A) The Latin Script
(B) The Cyrillic Script

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276. The theoretical alignments investigated in the core case study pertained to ancient Indian philosophy and which scientific field?
(A) Quantum mechanics
(B) Evolutionary biology
(C) Organic chemistry
(D) Classical thermodynamics

277. Which pioneering scientists were influenced by Indian metaphysical frameworks to conceptualize complex phenomena?
(A) Isaac Newton, Albert Einstein, and early mathematical physics pioneers
(B) Galileo Galilei, Johannes Kepler, and the astronomers of the renaissance
(C) Charles Darwin, Gregor Mendel, and proponents of biological evolutionism
(D) Nicholas Tesla, David Bohm, and Erwin Schrödinger

278. In the field of linguistics and cognitive sciences, who among the following experienced a systemic impact from Indian Knowledge Systems?
(A) Carl Sagan, George Harrison, and pop culture icons
(B) Ferdinand de Saussure and Noam Chomsky
(C) Dennis Waite, Ram Dass, and spiritual philanthropists
(D) Fritjof Capra, David Bohm, and quantum theorists

279. Which figures represent the cultural transmission of Indian ideas into Western popular culture according to the text?
(A) Steve Jobs, Mark Zuckerberg, and technological innovators
(B) Larry Brilliant, Daniel Goleman, and global philanthropists
(C) The Beatles, George Harrison, and Carl Sagan
(D) Leonard Bloomfield, Erwin Schrödinger, and academic scholars

280. Steve Jobs and Mark Zuckerberg are cited as examples of Indian philosophical tenets integrating into:
(A) Theoretical quantum mechanics and experimental physics
(B) Modern linguistics and regional cognitive sciences
(C) Foundations of traditional Western classical literature
(D) Contemporary technology and philanthropy

Direction : Please read the following source carefully.

A sociological research project was initiated to trace the historical transmission and the subsequent impact of yoga on the world, specifically focusing on the pivotal figures who institutionalized these practices globally. The academic inquiry examined the systematic efforts of foundational Indian philosophers who left an indelible impact on the West. Researchers extensively documented the pioneering transnational journeys and teachings of Swami Vivekananda and Paramahansa Yogananda, who first introduced rigorous yogic philosophies to Western intellectual circles. The project further analyzed the evolutionary expansion of these metaphysical frameworks by studying the global organizational structures established by Sri Aurobindo and Maharishi Mahesh Yogi. Additionally, the study evaluated the diverse methodological approaches introduced by subsequent spiritual leaders, including the distinct philosophical interventions of Acharya Rajneesh and J. Krishnamurti. To understand the popularization of the physical disciplines of yoga, scholars assessed the crucial pedagogical contributions of Swami Sivananda, BKS Iyengar, and Sri Krishnamachari. This historical case study illustrates how these specific philosophers systematically transformed localized Indian spiritual traditions into a highly influential, globally recognized paradigm of wellness and philosophical inquiry.

Based on the above source, attempt the following five questions.

281. Who were the foundational figures documented for first introducing rigorous yogic philosophies to Western intellectual circles?
(A) Swami Vivekananda and Paramahansa Yogananda
(B) Sri Aurobindo, Maharishi Mahesh Yogi, and their global institutions
(C) Acharya Rajneesh, J. Krishnamurti, and modern philosophical figures
(D) BKS Iyengar, Sri Krishnamachari, and the hatha yoga pedagogical group

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paradigms to challenge conventional Western narratives. Additionally, the analysis explored the integration of these systems into comparative mythology and psychology, observing the profound impact on Joseph Campbell and Alan Watts. The review also examined broader intellectual intersections, noting the resonance of Indian epistemologies in the philosophical propositions of Arthur Schopenhauer, William James, and Patrick Geddes. By systematizing these diverse intellectual trajectories, the scholarly case study illustrated how fundamental tenets of Indian Knowledge Systems provided a crucial alternative philosophical framework for modern Western thinkers attempting to redefine literature, existential philosophy, and human consciousness.
Based on the above source, attempt the following five questions.

271. Which nineteenth-century writers incorporated Indian metaphysical concepts into their foundational texts?
(A) Dickens, Hardy, and Eliot
(B) Keats, Shelley, and Byron
(C) Emerson, Whitman, and Thoreau
(D) Hemingway, Fitzgerald, and Faulkner

272. According to the source, Christopher Isherwood, Aldous Huxley, and William Somerset Maugham are examples of:
(A) Nineteenth-century romantic poets and Victorian novelists of the era
(B) Authors adapting twentieth-century Indian philosophical paradigms
(C) Ancient Greek philosophers influenced by the narratives of Indian epics
(D) Comparative mythology theorists and modern structuralist psychologists

273. The integration of Indian systems into comparative mythology and psychology profoundly impacted which individuals?
(A) Arthur Schopenhauer and William James
(B) Christopher Isherwood and Aldous Huxley
(C) Emerson and Whitman
(D) Joseph Campbell and Alan Watts

274. Which of the following figures is noted for having Indian epistemologies resonate in their philosophical propositions?
(A) Arthur Schopenhauer
(B) Karl Heinrich Marx
(C) Jean-Paul C. Sartre
(D) Immanuel Kant Sr.

275. What did the fundamental tenets of Indian Knowledge Systems provide for modern Western thinkers?
(A) A strict framework for maritime economic systems and regional political trade
(B) A structural blueprint for ancient architectural designs and public monuments
(C) An alternative framework to redefine literature and existential philosophy
(D) A uniform linguistic structure for ancient European languages and mythologies

Direction : Please read the following source carefully.

An interdisciplinary academic conference recently convened to analyze the unexpected intersection of Indian Knowledge Systems (IKS) with modern Western scientific paradigms and popular culture. The symposium's core case study investigated the theoretical alignments between ancient Indian philosophy and quantum mechanics, documenting the documented influence on pioneering scientists such as Nicholas Tesla, David Bohm, Erwin Schrödinger, and Fritjof Capra. The researchers noted that these physicists frequently referenced Indian metaphysical frameworks to conceptualize complex scientific phenomena. Furthermore, the symposium expanded its focus to linguistics and cognitive sciences, assessing the systemic impact on scholars like Ferdinand de Saussure, Noam Chomsky, and Leonard Bloomfield. Beyond the strict boundaries of academia, the investigation observed the cultural transmission of these ideas into Western popular culture, highlighting the transformative influence on the Beatles, George Harrison, Turiyasangitananda, and Carl Sagan. Finally, the conference examined the practical integration of Indian philosophical tenets into contemporary technology and philanthropy, emphasizing the profound personal influences on figures like Larry Brilliant, Ram Dass, Daniel Goleman, Dennis Waite, Steve Jobs, and Mark Zuckerberg, thereby demonstrating a comprehensive societal impact.
Based on the above source, attempt the following five questions.

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289. What did artists, filmmakers, and authors systematically employ to challenge traditional Western creative norms?
(A) The economic principles of Eastern trade markets
(B) The mathematical formulas of quantum mechanics
(C) The architectural blueprints of Indian temples
(D) The visual and philosophical vocabulary of yoga

290. The synthesis of aesthetic expressions with ancient meditative practices resulted in the engineering of what specific cultural phenomenon?
(A) A hybrid artistic landscape
(B) A uniform global religion
(C) A strictly standardized cinema industry
(D) A purely theoretical philosophical framework

Direction : Please read the following source carefully.

A linguistic anthropology task force recently mounted an expedition to analyze the structural evolution of Southeast Asian and East Asian languages resulting from ancient Indian contact. The research prioritized the evaluation of the influence of Sanskrit and other Indian languages on regional communication systems. By examining historical texts, the task force traced the definitive impact of the Brahmi Script, determining how it directly informed the foundational development of the languages of Burma, Thai, Laos, and Cambodia. The researchers conducted a detailed analysis of the Laguna Copperplate discovered in the Philippine Islands, utilizing it as a primary case study to demonstrate the expansive reach of Indian epigraphic traditions into maritime Southeast Asia. Concurrently, the academic team investigated the northern trajectory of these linguistic elements, documenting the specific adoption and sustained use of the Siddham script in Japan for esoteric religious practices. This comprehensive linguistic mapping project conclusively proved that the transmission of Indian scripts provided the essential structural scaffolding for numerous indigenous languages, profoundly shaping the historical written records of the Eastern World.

Based on the above source, attempt the following five questions.

291. The linguistic anthropology task force prioritized evaluating the influence of which languages on regional communication systems?
(A) Mandarin, Cantonese, and their regional Sinitic dialects
(B) Latin, ancient Greek, and the foundational Romance languages
(C) Sanskrit and other Indian languages
(D) Arabic, Persian, and the Semitic languages of the Middle East

292. Which script directly informed the foundational development of the languages of Burma, Thai, Laos, and Cambodia?
(A) The Brahmi Script
(B) The Latin Script
(C) The Siddham Script
(D) The Cyrillic Script

293. What specific artifact was utilized to demonstrate the reach of Indian epigraphic traditions into the Philippine Islands?
(A) The Rosetta Stone
(B) The Bayon Inscriptions
(C) The Socotra Carvings
(D) The Laguna Copperplate

294. The Siddham script was specifically adopted and sustained for esoteric religious practices in which country?
(A) Cambodia
(B) Japan
(C) Burma
(D) The Philippine Islands

295. According to the comprehensive linguistic mapping project, what did the transmission of Indian scripts provide for indigenous languages?
(A) A complete phonetic replacement of the native oral speech
(B) A temporary oral translation tool for regional trade purposes
(C) The essential structural scaffolding
(D) An isolated vocabulary used specifically for maritime trade

Direction : Please read the following source carefully.

A comparative historical study was undertaken to

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282. The research analyzed the global organizational structures established by which specific individuals?
(A) Swami Sivananda and BKS Iyengar
(B) Sri Aurobindo and Maharishi Mahesh Yogi
(C) Swami Vivekananda and Paramahansa Yogananda
(D) Acharya Rajneesh and J. Krishnamurti

283. The distinct philosophical interventions mentioned in the text were introduced by:
(A) Sri Aurobindo and Maharishi Mahesh Yogi
(B) Acharya Rajneesh and J. Krishnamurti
(C) Swami Sivananda and BKS Iyengar
(D) Swami Vivekananda and Paramahansa Yogananda

284. The popularization of the physical disciplines of yoga is attributed to the pedagogical contributions of which group?
(A) Swami Sivananda, BKS Iyengar, and Sri Krishnamachari
(B) Swami Vivekananda, Paramahansa Yogananda, and Sri Aurobindo
(C) Acharya Rajneesh, J. Krishnamurti, and Maharishi Mahesh Yogi
(D) Sri Aurobindo, BKS Iyengar, and J. Krishnamurti

285. What was the ultimate outcome of the efforts of these specific philosophers according to the case study?
(A) The restriction of yoga exclusively to localized Indian intellectual circles
(B) The total eradication of traditional Western philosophical paradigms and logic
(C) The transformation of localized traditions into a global wellness paradigm
(D) The conversion of physical yoga disciplines into purely theoretical sciences

Direction : Please read the following source carefully.

An arts and humanities consortium recently concluded a comprehensive archival study investigating the profound impact of yoga on diverse fields within Western societies. The research focused on documenting the chronological integration of yogic concepts into various creative disciplines. The scholarly investigation highlighted the continuous influence on Western art, culture, and film from the eighteenth century onward, revealing how aesthetic paradigms shifted to accommodate Eastern contemplative traditions. Researchers analyzed archival cinematic footage and cultural artifacts, noting that early conceptualizations of yoga frequently inspired avant-garde Western art movements and theatrical performances. Furthermore, the consortium examined the substantial influence on Western literature, identifying an extensive corpus of texts that utilized yogic philosophies to explore themes of consciousness and existential asceticism. The case study demonstrated that artists, filmmakers, and authors systematically employed the visual and philosophical vocabulary of yoga to challenge traditional Western creative norms. By synthesizing aesthetic expressions with ancient meditative practices, Western cultural producers engineered a hybrid artistic landscape that permanently altered the global trajectory of modern art, literature, and cinematic storytelling.
Based on the above source, attempt the following five questions.

286. From which century onward does the archival study highlight the continuous influence of yoga on Western art, culture, and film?
(A) The sixteenth century
(B) The seventeenth century
(C) The nineteenth century
(D) The eighteenth century

287. What type of Western art movements were frequently inspired by the early conceptualizations of yoga?
(A) Classical renaissance movements
(B) Gothic architectural movements
(C) Avant-garde art movements
(D) Neo-classical realism movements

288. According to the text, Western literature utilized yogic philosophies primarily to explore which themes?
(A) Political economy, social revolt, and class struggles
(B) Consciousness and existential asceticism
(C) Industrialization, urban development, and expansion
(D) Military strategy, naval exploration, and warfare

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(C) The Siddham Script
(D) The Brahmi Script

265. The adoption of the Siddham script was verified as epigraphic evidence of linguistic expansion in which country?
(A) Japan
(B) The Philippine Islands
(C) Cambodia
(D) Laos

Direction : Please read the following source carefully.

An international symposium on ancient maritime networks recently highlighted the extensive historical contact between India, Sri Lanka, and Africa. Historians presented a multidisciplinary case study focusing on the tri-continental exchange of textile, technology, and trade. The academic presentation detailed the deep-rooted establishment of Buddhism in Sri Lanka and subsequently analyzed the Chola's profound political and cultural influence in Sri Lanka. Researchers explored the migration of literary traditions, emphasizing how foundational Indian literature and ancient Jataka Stories permeated regional narratives across the maritime route. Furthermore, scholars turned their attention to the cross-cultural economic connections between Africa and Indian textile industries, illustrating a robust exchange network. The symposium also analyzed structural artifacts, specifically examining the work of Indian stone carvers in Africa and decoding crucial ancient inscriptions recovered from Socotra Island. To contextualize regional epigraphy, the researchers additionally referenced complex Cambodia Sanskrit inscriptions, demonstrating that textual and technological dissemination from the Indian subcontinent flowed seamlessly across both the Indian Ocean and Southeast Asian territories, permanently altering local trade systems and cultural expressions.

Based on the above source, attempt the following five questions.

266. The multidisciplinary case study focused on the tri-continental exchange of trade, technology, and which other element?
(A) Agriculture
(B) Textile
(C) Metallurgy
(D) Weaponry

267. Which Indian dynasty's profound political and cultural influence in Sri Lanka was analyzed at the symposium?
(A) The Maurya
(B) The Chola
(C) The Gupta
(D) The Pandya

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268. According to the researchers, which specific narratives permeated regional literary traditions across the maritime route?
(A) The Jataka Stories
(B) The Vedic Hymns
(C) The Sangam Literature
(D) The Upanishadic dialogues

269. The symposium examined structural artifacts in Africa created by which group of professionals?
(A) Indian textile weavers
(B) Sri Lankan monks
(C) Indian stone carvers
(D) Cambodian architects

270. Ancient inscriptions crucial to understanding these maritime networks were recovered from which location?
(A) Madagascar region
(B) The Maldive group
(C) Zanzibar islands
(D) Socotra Island

Direction : Please read the following source carefully.

A contemporary literary analysis sought to evaluate the pervasive influence of Indian Knowledge Systems (IKS) on modern western thinkers across literature and philosophy. The academic review began by analyzing the philosophical foundations of nineteenth-century intellectual movements, revealing how writers such as Emerson, Whitman, and Thoreau incorporated Indian metaphysical concepts into their foundational texts. The study then traced this intellectual lineage into the twentieth century, highlighting the subsequent adaptations by authors like Christopher Isherwood, Aldous Huxley, and William Somerset Maugham. Researchers documented how these writers utilized Indian philosophical

evaluate the socio-legal and religious integration of Indian frameworks within the historical governance of Southeast Asia. The research primarily examined how indigenous populations adopted and modified Indian ideological structures for regional administration. A significant portion of the academic inquiry analyzed the direct influence of the Manu Smṛti on the formulation of the Sarasāmukkāya, which served as the authoritative law books of Java and Bali. Researchers documented how local magistrates utilized these imported jurisprudential guidelines to formalize their societal regulations. Parallel to legal structures, the study assessed the widespread influence of Hindu deities on regional religious practices. The academic findings detailed the pervasive worship and iconographic integration of deities such as Brahma, Viṣṇu, Śivā, Sarasvatī, Gaṇēśa, Rāma, Garuḍa, and Nāgā across various Southeast Asian kingdoms. The research highlighted that this dual adoption of strict legal codes and complex divine pantheons allowed local rulers to establish sophisticated administrative and religious centers, seamlessly weaving Indian Knowledge Systems into the foundational fabric of Southeast Asian socio-political life.

Based on the above source, attempt the following five questions.

296. The authoritative law books of Java and Bali discussed in the study are known as the:
(A) The Arthashastra
(B) The Rāmāyaṇa epic
(C) The Mahābhārata code
(D) Sarasāmukkāya

297. Which Indian text had a direct influence on the formulation of the authoritative law books of Java and Bali?
(A) The Manu Smṛti
(B) The Rigveda
(C) The Upanishads
(D) The Natya Shastra

298. Local magistrates in Java and Bali utilized the imported jurisprudential guidelines primarily to:
(A) Establish exclusive maritime trade monopolies
(B) Formalize their societal regulations
(C) Organize expansive regional military campaigns
(D) Translate and record ancient religious epics

299. Which of the following deities is mentioned in the text as part of the iconographic integration across Southeast Asian kingdoms?
(A) Indra, Agni, and Vayu
(B) Brahma, Viṣṇu, and Śivā
(C) Surya, Chandra, and Yama
(D) Kubera, Varuna, and Mitra

300. What did the dual adoption of strict legal codes and complex divine pantheons allow local rulers to establish?
(A) Administrative and religious centers
(B) Exclusive maritime trade networks across the African coast
(C) Isolated agricultural communities in the mountain regions
(D) Standardized universal spoken languages for all inhabitants

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51. (C) Ethical and legal tenets influenced by Manu Smriti and Mahabharata.
The Sarasamukkaya is a foundational text in Java and Bali that outlines ethical and legal principles derived from the Indian Manu Smriti and the Mahabharata. It reflects the successful integration of Indian Dharmashastra traditions into Southeast Asian social and political structures. This text served as a guide for moral conduct and governance, illustrating the enduring legacy of Indian legal thought.

52. (D) Popularized Indian spirituality and mindfulness via "Be Here Now".
Ram Dass, formerly Richard Alpert, became a significant figure in the 1960s counterculture by popularizing Indian spirituality through his book "Be Here Now." His teachings on mindfulness, devotion, and the nature of the self introduced millions in the West to practical aspects of Indian wisdom. Ram Dass's work helped shift the Western focus toward inner transformation and holistic wellness.

53. (C) Laos
The Vat Phou temple complex, a UNESCO World Heritage site, is located in southern Laos. Originally a Hindu temple dedicated to Lord Shiva, it exhibits the characteristic Khmer architectural style and reflects the deep influence of Indian religious traditions in the region. Vat Phou served as a major spiritual and political center, illustrating the expansive reach of Indianized cultural systems.

54. (B) There was significant ancient and medieval trade where Indian textiles were highly valued in African markets.
Significant ancient and medieval trade existed between India and Africa, with Indian textiles being highly prized for their quality, color, and design. This commercial exchange facilitated the transfer of weaving technologies and motifs, which were then integrated into local African traditions. Historical evidence from maritime routes confirms that India was a primary supplier of luxury fabrics to diverse African kingdoms.

55. (A) Both A and R are true and R is the correct explanation of A.
Many geographical names in Southeast Asia have Sanskrit origins, as stated in the assertion. The reason accurately explains this phenomenon through the process of Indianization, where local elites adopted Sanskrit as a prestigious language for administration, literature, and statecraft. This linguistic legacy is a testament to the peaceful and pervasive nature of Indian cultural influence across the region.

56. (A) Erwin Schrödinger
Erwin Schrödinger, a pioneer of quantum mechanics, frequently drew parallels between modern physics and the Vedantic concept of universal interconnectedness. He was deeply influenced by the Upanishads, finding in them a philosophical framework that resonated with the wave-like nature of reality. Schrödinger's intellectual engagement with Indian thought highlights the profound impact of ancient wisdom on the development of modern science.

57. (C) Mariamman Temple – Cambodia
The Mariamman Temple is located in Ho Chi Minh City, Vietnam, making its pairing with Cambodia incorrect. Pura Besakih is in Bali, Indonesia, and Prambanan is also in Indonesia. Batu Caves is a prominent site in Malaysia. This correction is important for accurately mapping the distribution of Indian religious and architectural heritage throughout the diverse nations of Southeast Asia.

58. (C) Statement I is correct but Statement II is incorrect
The Chola Empire indeed launched significant naval expeditions that influenced the political and cultural landscape of Sri Lanka. However, they did not replace the local Sinhala language with the Siddham script; rather, they introduced Tamil cultural elements and Dravidian architecture. While the first statement accurately reflects their military and cultural reach, the second statement misrepresents the nature of their impact.

59. (D) Panchatantra / Jataka Stories
The Panchatantra and Jataka stories are the most likely Indian collections being compared to classical Greek animal fables, such as those of Aesop. These stories are known to have traveled westward through trade and translation, influencing the narrative traditions of diverse cultures. Their structural similarities highlight a

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that resonate with ancient Indian traditions, such as the veneration of the peacock. Scholars have noted parallels between the Yazidi Peacock Angel and Indian iconography associated with Skanda or Kartikeya. These cultural remnants suggest early interactions and shared mythological roots between the Indian subcontinent and West Asian communities.

9. (C) The Rajahnate of Cebu had zero interaction with Indian cultural elements.
The Rajahnate of Cebu in the Philippines actually demonstrated significant Indianized cultural influences, including administrative titles and religious motifs derived from Sanskrit traditions. While the Mataram, Sri Vijaya, and Ayutthaya kingdoms were well-known hubs of Indian knowledge, the Cebu region also participated in this broader cultural network. Denying this interaction overlooks the extensive maritime reach of Indian linguistic and political concepts.

10. (A) 1, 2, and 3
The Bayon Temple is located in Cambodia, and Pura Besakih is an ancient temple site in Bali, Indonesia. Batu Caves serves as a prominent center for Hindu worship in Malaysia. However, Vat Phou is situated in Laos rather than Vietnam, making the fourth statement incorrect. Recognizing these locations is essential for understanding the geographical extent of Indian architectural influence throughout.

11. (D) Centuries of robust maritime trade, religious missions, and cultural assimilation.
The prevalence of Sanskrit in Southeast Asian toponyms resulted from prolonged maritime trade and the peaceful spread of Buddhism and Hinduism. Religious missions and scholarly exchanges facilitated the adoption of Sanskrit as a prestigious language of administration and culture. This long-term assimilation process allowed Indian linguistic roots to become deeply embedded in the geographic and cultural identity of various regional nations.

12. (B) Manu Smriti
The Sarasamukkaya, a vital ethical and legal text in Java and Bali, draws extensively from the Indian Manu Smriti. It integrates Dharmashastra principles with local customs to establish a framework for governance and social conduct. This adaptation illustrates how ancient Indian legal thought provided a sophisticated structural foundation for the judicial and moral systems of diverse Southeast Asian societies throughout history.

13. (C) Mariamman Temple – Laos
The Mariamman Temple is a famous South Indian style Hindu temple located in Ho Chi Minh City, Vietnam, not Laos. The Bayon Temple is correctly situated in Cambodia, Prambanan in Indonesia, and Sri Veeramakaliamman in Singapore. This mispairing highlights the importance of accurately identifying the specific nations where Indian cultural and religious architecture flourished throughout the diverse Southeast Asian archipelago.

14. (D) It served as a major maritime hub facilitating Buddhist and Sanskrit spread.
The Sri Vijaya Empire, based in Sumatra, functioned as a pivotal maritime crossroad that connected India with East Asia. It was a renowned center for Mahayana Buddhist scholarship and Sanskrit studies, where international pilgrims often stopped before continuing to India. By facilitating these intellectual and commercial exchanges, Sri Vijaya played a crucial role in disseminating Indian knowledge systems across the region.

15. (A) Both A and R are true and R is the correct explanation of A.
The Ramayana and Mahabharata fundamentally shaped Southeast Asian performing arts, including theater and dance, as stated in the assertion. This cultural transfer occurred through the movement of merchants, priests, and scholars who shared these narratives, as accurately described in the reason. These travelers acted as primary catalysts for the integration of Indian epic traditions into local artistic and religious frameworks.

16. (B) The Philippine Islands
Discovered in the Philippines, the Laguna Copperplate Inscription is a significant legal document dating back to the tenth century. It features a script derived from Indian traditions and contains numerous Sanskrit loanwords, proving that the archipelago was part of the broader Indianized cultural sphere. This

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record of military conquest by the Chola Empire. While it does show heavy influence from Sanskrit and Indianized scripts, confirming the region's cultural links, it does not mention a Chola invasion. The inscription is significant for being the oldest known written document found in the Philippines.

69. (C) Statement I is true but Statement II is false
The Siddham script was indeed preserved in Japan primarily for writing Buddhist mantras within esoteric traditions. However, it did not heavily influence Shinto religious texts written before the fifth century, as the second statement suggests. Shinto traditions developed independently of this scriptural influence. Recognizing this distinction is important for understanding the specific role of Indian scripts in East Asian Buddhism.

70. (A) 1, 2, and 3
Steve Jobs, Mark Zuckerberg, and Larry Brilliant are all famously associated with seeking spiritual inspiration or guidance from the Neem Karoli Baba ashram in India. While William James was interested in Indian philosophy, he is not linked to this specific modern ashram. The experiences of these tech and humanitarian leaders highlight the continuing relevance of Indian spirituality in the West.

71. (D) Bodhisattva Avalokiteshvara
The massive stone faces of the Bayon Temple in Angkor, Cambodia, are predominantly associated with the Bodhisattva Avalokiteshvara, often identified with the monarch Jayavarman VII. This architectural feature reflects the synthesis of divine kingship with Mahayana Buddhist compassion. These serene faces remain one of the most iconic symbols of Indian-influenced Buddhist art and architecture in the Southeast Asian region historically.

72. (A) Advaita Vedanta / non-dualism
David Bohm's dialogues with J. Krishnamurti focused on the nature of reality and consciousness, fundamentally analyzing concepts that mirror Advaita Vedanta or non-dualism. Their exploration of an "implicate order" resonates with the Vedantic idea of an underlying wholeness behind the perceived universe. This intellectual partnership exemplifies the dialogue between modern theoretical physics and ancient Indian philosophical insights on unity.

73. (C) Drain of Roman gold into India for luxury spices and silk.
Ancient trade between India and the Roman Empire was characterized by a significant drain of Roman gold into India in exchange for luxury items like spices, textiles, and silk. This trade was facilitated by the discovery of monsoon winds, allowing for efficient maritime travel. The economic impact was so great that Roman historians lamented the loss of wealth to the subcontinent.

74. (A) Cultural diffusion connecting Mesopotamia and India.
The discovery of Indus Valley seals and motifs in ancient Sumerian sites is a clear application of the phenomenon of cultural diffusion. This archaeological evidence confirms the existence of robust trade and intellectual exchange between the Mesopotamian and Indian civilizations during the Bronze Age. These interactions facilitated the spread of technological knowledge and artistic styles across diverse ancient geographic regions.

75. (A) Both A and R are true and R is the correct explanation of A.
Yoga has profoundly impacted modern Western health and wellness, as stated in the assertion. The reason correctly identifies that teachers like BKS Iyengar and Sri Krishnamachari systematized physical postures, making them accessible to a global audience. By bridging traditional spirituality with modern anatomical understanding, these masters facilitated the widespread adoption of Yoga as a holistic health system worldwide.

76. (B) Symbolizes water and bridges the human and divine realms.
In Southeast Asian architecture, the Naga or serpent deity primarily symbolizes water and serves as a bridge between the human and divine realms. Often found on temple staircases and balustrades, Naga motifs represent fertility and cosmic protection. This symbolic use reflects the integration of Indian mythological concepts into the religious and architectural fabric of kingdoms like the Khmer Empire.

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Oppenheimer explored parallels between quantum mechanics and Indian philosophy. The Beatles popularized Indian spirituality and music in the 1960s, and Ferdinand de Saussure's linguistics were influenced by Panini's grammatical traditions. This mapping illustrates the diverse ways Indian knowledge systems have impacted modern Western thought and culture.

26. (A) Shared ancestral roots between Sanskrit and ancient European languages.
Sanskrit and ancient European languages, such as Greek and Latin, share common ancestral roots within the Indo-European family. This linguistic connection explains the striking similarities found in their vocabularies and mythological frameworks. Philologists like Sir William Jones first highlighted these links, demonstrating a profound historical relationship that predates the development of distinct European and Indian cultural systems during antiquity.

27. (D) Abundant Sanskrit inscriptions documenting genealogies and royal endowments.
Ancient Cambodia possesses numerous Sanskrit inscriptions that provide detailed records of royal lineages, temple endowments, and religious practices. These epigraphic records demonstrate that Sanskrit was the primary language for formal and sacred documentation within the Khmer Empire. The use of this language highlights the deep integration of Indian linguistic and political concepts into the fabric of Cambodian statecraft historically.

28. (B) Jataka Stories
The Jataka stories, which recount the previous lives of the Buddha, became a cornerstone of Buddhist art and literature in Sri Lanka. These narratives were used for moral instruction and were vividly depicted in temple murals and sculptures throughout the island. Their widespread influence underscores the role of Indian literature in shaping the religious and aesthetic sensibilities of Sri Lankan society.

29. (A) 2, 3, 4, 1
The Sri Vijaya Empire emerged around the seventh century, followed by the Khmer Kingdom in the early ninth century. The Pagan Kingdom was established shortly thereafter in the mid-ninth century, while the Ayutthaya Kingdom was founded much later in the fourteenth century. This sequence tracks the historical progression and spread of major Indianized political powers across diverse Southeast Asian regions.

30. (D) 1, 2, 3, and 4
Nikola Tesla explored Vedic concepts like prana, while Fritjof Capra linked modern physics with Eastern mysticism. Steve Jobs sought spiritual enlightenment in India, and Mark Zuckerberg followed his advice to visit a specific ashram. These examples demonstrate that Indian knowledge systems have provided significant philosophical and intuitive inspiration for leading figures in modern science, technology, and global business.

31. (A) William Somerset Maugham
William Somerset Maugham's novel "The Razor's Edge" prominently features Vedantic and Upanishadic philosophy through its protagonist's spiritual quest in India. The book's title is derived from the Katha Upanishad, symbolizing the difficult path to enlightenment. Maugham's work significantly contributed to the Western literary engagement with Indian mystical traditions during the mid-twentieth century, emphasizing themes of self-realization and absolute transcendence.

32. (C) Statement I is correct but Statement II is incorrect
William James showed a profound interest in Indian concepts regarding consciousness and various psychological states. Conversely, Carl Sagan did not reject Hindu cosmology; instead, he praised its vast time scales for being uniquely consistent with modern astrophysics. While the first statement correctly captures James's intellectual curiosity, the second misrepresents Sagan's well-documented appreciation for the Vedic perspective on the universe.

33. (B) Noam Chomsky's theories completely ignore Panini's grammatical traditions.
Noam Chomsky's revolutionary theories in linguistics actually share deep structural affinities with the rigorous, rule-based traditions established by the ancient Indian grammarian Panini. While Schrödinger and Isherwood were inspired by Vedanta, and Huxley explored perennial philosophy, Chomsky's work is often

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ANSWERS

1. (B) Plato
Plato is widely recognized for his philosophical doctrines involving the soul's immortality and transmigration, concepts deeply rooted in ancient Indian thought found in the Upanishads. These striking parallels suggest a historical cross-cultural exchange of metaphysical ideas. This philosophical bridge highlights early intellectual connections between the Mediterranean world and the subcontinent, significantly influencing Western mystical and idealistic traditions throughout history.

2. (C) Statement I is correct but Statement II is incorrect
Sanskrit served as a foundational language within the Indo-European family, significantly influencing ancient European linguistic structures and shared mythological motifs. This connection is well-documented by historical philologists. Furthermore, Neo-Platonism exhibits clear ideological parallels with Indian monistic systems. Intellectual exchanges via trade routes likely facilitated the diffusion of these complex philosophical concepts between ancient India and European thinkers during antiquity.

3. (C) Plotinus and Porphyry
Plotinus and his student Porphyry are the primary architects of Neo-Platonism, a school emphasizing mystical unity and the transcendence of the soul. Their metaphysical framework mirrors many core tenets of Indian Advaita philosophy, particularly regarding the nature of the absolute. These similarities point toward a shared intellectual heritage or significant cultural contact between the Hellenistic world and ancient Indian thought.

4. (D) Olmecs
Mesopotamia, Sumeria, and the Kassites represent West Asian civilizations that engaged in documented trade or cultural interactions with ancient Indian knowledge systems. In contrast, the Olmecs were an early Mesoamerican civilization located in modern-day Mexico, geographically and historically distinct from the Indian cultural sphere of influence. This distinction emphasizes the specific maritime and overland routes connecting India to West Asian cultures.

5. (A) P-2, Q-4, R-1, S-3
The Pagan Kingdom flourished in Myanmar between 849 and 1297 CE, while the Khmer Kingdom dominated Cambodia from 802 to 1463 CE. The Ayutthaya Kingdom rose in Thailand between 1350 and 1767 CE, whereas the Sri Vijaya Empire controlled maritime trade from 650 to 1377 CE. Matching these chronologies highlights the successive waves of Indianized political power across Southeast Asia.

6. (B) The Roman Empire
Historical trade between ancient India and the Roman Empire was immensely profitable for Indian merchants, resulting in a significant trade surplus. This economic imbalance led to a massive drain of Roman gold and silver coins into India, as documented by historians like Pliny the Elder. Archaeological findings across South India corroborate this influx, showcasing robust maritime connectivity and successful commercial exchange.

7. (D) Indian concepts of kingship and cosmology were synthesized with local traditions to build massive temple complexes.
The spread of Indian culture involved a sophisticated synthesis where concepts of divine kingship and cosmic order were integrated with indigenous Southeast Asian beliefs. This cultural fusion facilitated the construction of monumental temple complexes, reflecting Indian architectural treatises like Vastu Shastra while maintaining local identity. This process, often termed Indianization, fundamentally shaped the political and religious landscape of the entire region.

8. (A) Yazidis
The Yazidi community in the Middle East practices a unique religion containing elements

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study in the world. He famously claimed that these texts were the solace of his life and would be the solace of his death. Schopenhauer's philosophy integrated Vedantic concepts like Maya and the denial of the will, significantly influencing later Western existential thought.

43. (D) Socrates explicitly states in the Republic that he studied under a Brahmin in Varanasi.
While there are striking parallels between Pythagorean thought and Indian concepts, and trade facilitated intellectual exchange, there is no historical evidence that Socrates visited Varanasi or studied under a Brahmin. Such claims are anecdotal and lack epigraphic or literary corroboration. The existing connections are based on philosophical resemblances and documented interactions during later periods, rather than explicit statements by Socrates.

44. (B) Confirmed presence of Indian merchants on maritime routes near Africa.
The discovery of ancient Sanskrit inscriptions in the caves of Socotra Island provides concrete evidence of the presence of Indian merchants and sailors on maritime routes connecting India with Africa and the Red Sea. These inscriptions confirm the island's role as a vital stopping point in the Indian Ocean trade network. Such findings highlight the extensive maritime reach of India.

45. (A) P-4, Q-1, R-2, S-3
Swami Vivekananda is associated with the 1893 Parliament of Religions, while Paramahansa Yogananda wrote the influential "Autobiography of a Yogi." Maharishi Mahesh Yogi popularized Transcendental Meditation, and Acharya Rajneesh (Osho) developed dynamic meditation and established an ashram in Oregon. This matching illustrates the diverse paths through which Indian spiritual teachers influenced Western culture and modern personal development paradigms.

46. (D) Syncretism where Indian deities were integrated into royal Khmer cults.
The presence of Hindu deities like Brahma, Vishnu, and Shiva in the Khmer Kingdom signifies a process of syncretism. These Indian deities were integrated into local religious practices and royal cults, where kings were often viewed as divine incarnations. This synthesis allowed the Khmer Empire to adopt sophisticated Indian religious frameworks while maintaining their own unique cultural and political identity.

47. (A) Joseph Campbell
Joseph Campbell was a renowned mythologist whose work, including "The Hero with a Thousand Faces," was deeply influenced by Indian mythology and philosophy. He utilized concepts like the "One" and the nature of consciousness to develop his theory of the monomyth, or the universal journey of the hero. Campbell's work has had a lasting impact on modern storytelling and psychology.

48. (A) Both Statement I and Statement II are true
George Harrison played a pivotal role in introducing Indian classical music and spirituality to Western pop culture through his work with the Beatles and Ravi Shankar. Similarly, Alice Coltrane, known as Turiyasangitananda, successfully merged jazz with Vedic chants and Indian spiritual themes. Both artists exemplify the creative synthesis of Indian knowledge systems with Western musical traditions during the twentieth century.

49. (B) Toltecs
Mesopotamia, Sumeria, and the Kassites are all West Asian civilizations that experienced cultural or commercial contact with ancient India. The Toltecs, however, were an indigenous civilization in pre-Columbian Mesoamerica, geographically isolated from the Indian sphere of influence. This distinction highlights the specific historical and maritime routes that facilitated the spread of Indian knowledge systems across the Old World civilizations throughout history.

50. (D) 1, 2, 3, and 4
Alan Watts, Ram Dass, Dennis Waite, and Patrick Geddes all drew from Eastern philosophies like Vedanta and Buddhism to influence Western thought. While Watts and Ram Dass popularized spiritual practices, Waite focused on traditional Advaita, and Geddes integrated Indian ecological wisdom into town planning. Together, these figures helped bridge the intellectual gap between Indian knowledge systems and modern Western paradigms.

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viewed as a modern continuation of formal linguistic analysis. Therefore, the claim that his theories ignore Panini is factually inaccurate.

34. (A) Daniel Goleman
Daniel Goleman, who popularized the concept of "Emotional Intelligence," was significantly influenced by his time spent studying meditation and Buddhist psychology in India. His work bridges ancient Eastern practices with modern Western psychology, emphasizing the importance of self-awareness and empathy. Goleman's contributions have had a profound impact on leadership, education, and personal development in contemporary corporate and academic settings.

35. (A) Both A and R are true and R is the correct explanation of A.
The American Transcendentalist movement was indeed shaped by Indian knowledge systems, as thinkers like Emerson and Thoreau integrated Vedantic concepts into their philosophy. They extensively studied early English translations of the Bhagavad Gita and the Upanishads, which provided the metaphysical basis for their views on the universal soul. This intellectual exchange was fundamental to the development of Transcendentalism.

36. (D) Leonard Bloomfield
Leonard Bloomfield, a central figure in American structural linguistics, acknowledged the immense sophistication of Panini's Sanskrit grammar. He utilized its scientific, rule-based approach to morphology and phonology as a model for developing modern linguistic analysis. Bloomfield's work demonstrates how ancient Indian intellectual traditions provided the foundational methodology for the formal study of language in the Western academic world.

37. (C) Transmission of Indian texts via trade required a local written medium.
The adoption of the Brahmi script in Southeast Asia was driven by the need for a written medium to record and transmit Indian religious, legal, and administrative texts. As trade facilitated cultural exchange, local elites adopted this versatile script, which eventually evolved into indigenous writing systems like Thai and Burmese. This process was a peaceful consequence of long-term cultural interaction.

38. (B) Swami Vivekananda introducing Vedanta and Yoga at the 1893 World Parliament.
Swami Vivekananda's address at the 1893 World Parliament of Religions in Chicago is a landmark event that introduced Vedanta and Yoga to the Western world. His teachings emphasized the universality of religious truth and the practical application of spiritual knowledge. This moment catalyzed a growing Western interest in Indian philosophy, paving the way for future spiritual teachers and global practitioners.

39. (D) Precise cosmic alignment and mandala-like structure of major temples.
The application of Vastu Shastra in Southeast Asia is most visible in the precise cosmic alignment and mandala-based layouts of major temple complexes like Angkor Wat and Borobudur. These structures were designed to reflect the order of the universe, with central towers representing Mount Meru. This architectural synthesis demonstrates the profound influence of Indian cosmological and mathematical principles.

40. (A) 1, 2, 3, and 5
Sri Aurobindo developed Integral Yoga, while Paramahansa Yogananda's autobiography remains a highly influential spiritual text in the West. Maharishi Mahesh Yogi introduced Transcendental Meditation, and BKS Iyengar played a key role in globalizing postural yoga. However, J. Krishnamurti rejected all rigid, ritualistic sects, making the fourth statement incorrect. Thus, the other figures represent major contributors to global spirituality.

41. (C) 18th century
The influence of Indian culture on the West began to gain significant momentum in the eighteenth century, coinciding with the first European translations of major Sanskrit texts. Scholars like Sir William Jones and Charles Wilkins introduced the Upanishads and the Bhagavad Gita to Western intellectuals. This period of Orientalist scholarship laid the foundation for the deep philosophical engagement seen in later centuries.

42. (A) Arthur Schopenhauer
Arthur Schopenhauer was a prominent nineteenth-century German philosopher who regarded the Upanishads as the most beneficial

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shared heritage of utilizing animal allegories to convey moral lessons and practical wisdom.

60. (A) 1, 2, 3, and 5
Sri Krishnamachari is widely regarded as the father of modern yoga, and Swami Sivananda founded the Divine Life Society to spread yoga globally. BKS Iyengar authored the foundational text "Light on Yoga," while Acharya Rajneesh gained a massive following through his dynamic meditation. However, J. Krishnamurti did not focus on ritualistic hatha yoga, making the fourth statement incorrect.

61. (C) Plotinus
Plotinus, the founder of Neo-Platonism, developed the concept of the "One," a transcendent and ultimate reality that strongly mirrors the Upanishadic concept of Brahman. His philosophy emphasizes the soul's journey back to this source, a mystical theme common in Indian non-dualist traditions. These parallels suggest a historical exchange of ideas between the Hellenistic world and the intellectual centers of India.

62. (D) Intellectual influence on German Romanticism and Transcendentalism.
The presence of Indian cultural elements in the West was primarily caused by the intellectual influence of Indian philosophy on movements like German Romanticism and American Transcendentalism. Translations of the Upanishads and the Bhagavad Gita inspired thinkers like Schopenhauer and Emerson, who integrated these ideas into their works. This philosophical engagement effectively bridged the gap between Eastern wisdom and Western thought.

63. (A) Pagan Kingdom – Burma (Myanmar)
The Pagan Kingdom is correctly paired with modern-day Burma (Myanmar), where it served as a major center for Buddhist architecture. Ayutthaya was located in Thailand, the Khmer Kingdom in Cambodia, and the Mataram Kingdom in Indonesia. Correctly identifying these historical locations is essential for understanding the specific regional developments influenced by Indian knowledge systems throughout diverse Southeast Asian historical periods.

64. (B) Monotheistic iconoclasm
While the Ramayana epic, Sanskrit loan words, and the concept of Devaraja were common Indian exports to Southeast Asia, monotheistic iconoclasm was not. In fact, Indian influence was characterized by the spread of polytheistic Hindu deities and diverse Buddhist traditions, often synthesized with local beliefs. Iconoclasm, which involves the destruction of religious images, contradicts the vibrant artistic culture of these kingdoms.

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65. (A) P-3, Q-1, R-2, S-4
Ralph Waldo Emerson is associated with American Transcendentalism, and Fritjof Capra wrote "The Tao of Physics." Daniel Goleman popularized the concept of Emotional Intelligence, and Carl Sagan reflected on Hindu time scales in his series "Cosmos." This mapping illustrates the broad impact of Indian thought across Western literature, science, psychology, and popular media during the nineteenth and twentieth centuries.

66. (A) The Philippines
The Rajahnate of Cebu was an Indianized polity that existed in the modern-day Philippines. It featured cultural and administrative elements derived from Indian traditions, including the use of titles like "Rajah." This presence indicates the extent of maritime trade and cultural diffusion that linked the Philippine archipelago to the broader Indianized sphere of Southeast Asia during the pre-colonial period.

67. (C) Mother script evolving into local scripts like Thai and Burmese.
The Brahmi script functioned as a mother script that evolved into various indigenous writing systems across Southeast Asia, including Thai, Burmese, Khmer, and Javanese. Its structural framework, particularly the abugida system, was adapted to suit local phonetic needs. This linguistic evolution demonstrates the profound and lasting impact of Indian paleography on the literacy and administrative traditions of the entire region.

68. (D) It explicitly details the military conquest of the Philippines by the Chola Empire.
The Laguna Copperplate Inscription is a legal document dealing with debt clearance, not a

finding highlights the expansive reach of Indian linguistic and administrative influence across distant maritime geographic regions.

17. (D) Statement I is false but Statement II is true
The Brahmi script had a profound impact on the writing systems of Burma, Thailand, Laos, and Cambodia, making the first statement incorrect. Conversely, the Siddham script indeed traveled from India to Japan, where it became central to esoteric Buddhist traditions for writing sacred mantras. This scriptural transmission underscores the deep-seated influence of Indian calligraphy and linguistics on East Asian spirituality.

18. (A) Siddham
The Siddham script, an ancient Indian writing system, was instrumental in transmitting Buddhist mantras and sutras to Japan. Within esoteric traditions like Shingon Buddhism, this script is still used for ritual purposes and sacred calligraphy. Its preservation in Japan exemplifies the enduring legacy of Indian linguistic and religious knowledge in shaping the spiritual traditions of distant civilizations across East Asian regions.

19. (C) The Ramayana
Traditional Indonesian shadow puppetry, known as Wayang Kulit, frequently utilizes stories from the Ramayana to depict moral struggles and heroic journeys. Characters like Rama and Sita are central to these performances, reflecting the deep integration of Indian epics into Indonesian cultural identity. This artistic application demonstrates how ancient Indian literature continues to serve as a vital medium for Southeast Asian storytelling.

20. (A) 1, 2, 3, and 5
Brahma, Vishnu, and Shiva were widely worshiped, and Sarasvati remains a revered deity of learning in regions like Bali. Ganesha statues are common in Indonesian temples, and Garuda is a prominent national symbol. However, Naga motifs were embraced, not rejected, by Khmer architects. Thus, the four statements regarding the Trimurti, Sarasvati, Ganesha, and Garuda accurately reflect Indian religious influence.

21. (C) Ralph Waldo Emerson
Ralph Waldo Emerson was a leading figure in the American Transcendentalist movement who drew extensive inspiration from Indian philosophical texts. His writings reflect a deep engagement with the Upanishads and the Bhagavad Gita, particularly regarding the concept of a universal soul. Emerson's work played a critical role in introducing Vedantic ideas to the Western intellectual landscape during the nineteenth century significantly.

22. (B) Laguna Copperplate – Japan
The Laguna Copperplate was discovered in the Philippines rather than Japan, making that specific pairing incorrect. Jataka stories are indeed influential in Sri Lanka, and the Manu Smriti significantly shaped the law books of Java and Bali. Similarly, the Bayon Temple is a hallmark of Cambodian architecture, reflecting the reach of Indian traditions. Correcting this pairing is vital for historical accuracy.

23. (D) Significant political, cultural, and architectural island influence.
The Chola dynasty's interactions with Sri Lanka resulted in substantial political and cultural changes, including the establishment of administrative control over northern regions. This period saw the introduction of Dravidian architectural styles and the construction of numerous Hindu temples, which left a lasting impact on the island's landscape. These interactions fostered deep historical ties and cultural synthesis between the two distinct regions.

24. (A) Trade in Indian textiles and inscriptions found on Socotra Island.
Ancient maritime trade between India and Africa is evidenced by the discovery of Brahmi inscriptions on Socotra Island and the widespread demand for Indian textiles. These textiles were highly prized in African markets for their quality and design, facilitating a robust exchange of goods and technology. Such historical artifacts confirm India's central role in the ancient Indian Ocean trading networks convincingly.

25. (A) P-3, Q-1, R-4, S-2
Arthur Schopenhauer found solace in the Upanishads, while physicists like J. Robert

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77. (C) Ferdinand de Saussure
Ferdinand de Saussure, a founder of modern linguistics, recognized the immense sophistication of ancient Indian linguistic traditions, specifically Panini's Ashtadhyayi. He incorporated structuralist concepts into his science, viewing language as a formal system of signs. Saussure's study of Sanskrit grammar provided the methodological inspiration for his revolutionary work, demonstrating the enduring influence of Indian linguistics on Western academic thought.

78. (D) Sarasvati – Goddess of wealth and commerce strictly in Vietnam
Sarasvati is revered as the goddess of knowledge, arts, and wisdom, primarily in Bali, Indonesia, rather than being strictly a goddess of wealth in Vietnam. Rama is associated with the Ramakien in Thailand, and Garuda is Indonesia's national emblem. Shiva is indeed a central deity at Prambanan. Correcting this pairing is essential for understanding the specific attributes of Indian deities.

79. (A) 1, 2, 4, 3
Arthur Schopenhauer was influenced by the Upanishads in the early nineteenth century, followed by Swami Vivekananda's 1893 speech. Paramahansa Yogananda moved to the West in the 1920s, while Maharishi Mahesh Yogi gained global prominence in the 1960s. This sequence tracks the historical timeline of how Indian spiritual and philosophical concepts were progressively introduced to the Western intellectual landscape.

80. (A) 1, 3, and 4
The introduction of Buddhism transformed Sri Lankan society, and Jataka stories deeply influenced its art and literature. Furthermore, Sri Lanka served as a vital maritime hub connecting India with the wider world. However, the Chola dynasty had a significant military and architectural impact, and African traders did not bypass India entirely. Thus, the first, third, and fourth statements are correct.

81. (B) Arthur Schopenhauer
Arthur Schopenhauer's major work, "The World as Will and Representation," is heavily noted for integrating Buddhist and Vedantic concepts, particularly the idea of "Maya" or illusion. He viewed the phenomenal world as a deceptive representation of the underlying Will. Schopenhauer's engagement with Indian thought provided a bridge for these concepts to enter nineteenth-century Western philosophy, influencing many thinkers.

82. (C) Statement I is correct but Statement II is incorrect
Walt Whitman's poetry, especially "Leaves of Grass," contains mystical elements that resonate with Vedantic philosophy, as correctly stated in the first statement. However, there is no historical record of Whitman traveling to India or training under Ramakrishna Paramahamsa. His spiritual insights likely came from his own intuitive experiences and reading of translated texts rather than direct travel or training.

83. (C) Ganesha
Ganesha, the elephant-headed deity universally recognized as the remover of obstacles, is prominently found in the ancient temples of Java, Indonesia. His statues often guard temple entrances, reflecting his role as a protector. The widespread presence of Ganesha in Southeast Asian art underscores the deep integration of Indian religious iconography into the cultural and spiritual life of the region.

84. (D) Contact with Indo-Aryan groups bringing deities and vocabulary.
The presence of Indian cultural elements in the Near East was primarily caused by contact with Indo-Aryan groups, such as the Mitanni. These interactions introduced Vedic deities and Sanskrit-based vocabulary into local traditions, as evidenced by ancient peace treaties and horse-training manuals. This historical contact highlights the early movement of Indian knowledge and culture across the ancient West Asian landscape.

85. (A) P-4, Q-3, R-1, S-2
Erwin Schrödinger was influenced by Indian philosophy in the field of quantum physics, while Joseph Campbell applied it to comparative mythology. Noam Chomsky's work in linguistics shares structural parallels with Paninian traditions, and BKS Iyengar revolutionized the field of physical yoga and wellness. This

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mapping demonstrates the wide-ranging impact of Indian knowledge systems on diverse modern professional and academic disciplines.

86. (B) Adapted into national epics and dances reflecting local values.
The Ramayana's impact in Southeast Asia is best reflected in its adaptation into national epics, such as the Thai Ramakien, and traditional dances like the Khmer ballet. These versions often integrate local values and geography while maintaining the core narrative. Far from being a restricted religious text, the Ramayana became a vibrant part of the region's cultural and artistic identity.

87. (D) Town planner who appreciated Indian heritage and ecological knowledge.
Patrick Geddes was a pioneering town planner who deeply appreciated Indian heritage and traditional ecological knowledge. During his time in India, he advocated for urban planning that respected local social structures and environment, rather than imposing rigid Western models. Geddes's work exemplifies a constructive engagement with Indian wisdom, applying its holistic principles to the field of sustainable urban development.

88. (A) Singapore
The Sri Veeramakaliamman Temple is a prominent South Indian architectural landmark located in Singapore's Little India district. Built by early Indian immigrants, it remains a vital center for religious and cultural activities. The temple stands as a testament to the enduring presence and contributions of the Indian diaspora in the architectural and social landscape of the modern city-state.

89. (C) Ancient Sumerian texts refer to India strictly as "Atlantis."
Ancient Sumerian texts do not refer to India as "Atlantis"; instead, they mention a land called "Meluhja," which historians identify with the Indus Valley Civilization. While the Yazidi religion and Mitanni treaties show clear parallels with Indian traditions, the Atlantis claim is historically inaccurate. Trade between the two regions is well-documented through archaeological findings of Indus seals and other commodities.

90. (B) 1, 2, and 3
Sanskrit inscriptions are abundant in Cambodia, and the Brahmi script indeed influenced the development of the Thai script. Furthermore, the Siddham script reached Japan for use in esoteric Buddhist practices. However, Old Javanese literature did not reject Sanskrit; it heavily integrated Sanskrit vocabulary. Therefore, the first three statements accurately reflect the linguistic influence of India across these diverse Southeast Asian and East Asian regions.

91. (D) Shaivism/Hinduism
The "Devaraja" or God-King concept in the Khmer Empire was an adaptation of Indian Shaivite and broader Hindu traditions. Rulers were often consecrated as earthly manifestations of deities like Shiva, legitimizing their political authority through divine status. This religious framework provided a powerful tool for statecraft and social cohesion, significantly shaping the monumental architecture and political history of ancient Cambodia.

92. (D) Statement I is incorrect but Statement II is correct
The Prambanan temple complex is not exclusively Buddhist; it is actually a masterpiece of Hindu architecture, as correctly noted in the second statement. Dedicated to the Trimurti—Brahma, Vishnu, and Shiva—it represents the peak of Javanese Hindu artistic achievement. While Borobudur nearby is Buddhist, Prambanan stands as a testament to the vibrant presence of Hinduism in ancient Indonesia.

93. (C) Aldous Huxley
Aldous Huxley's book "The Perennial Philosophy" explores universal spiritual truths shared across diverse cultures, drawing heavily from Vedantic traditions. He examined the nature of the absolute and the soul's relationship to it, referencing the Bhagavad Gita and other Indian texts. Huxley's work was instrumental in bringing Eastern philosophical concepts into twentieth-century Western intellectual and spiritual discourse.

94. (D) Technological exchange between Indian artisans and East Africa.
The presence of specific stonework techniques in ancient Africa is seen as evidence of

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technological exchange between Indian artisans and local communities. This contact likely occurred through maritime trade routes in the Indian Ocean, where artisans shared skills and designs. Such exchanges highlight the practical and artistic dimensions of Indian influence, extending beyond religion and language into craftsmanship.

95. (A) Both A and R are true and R is the correct explanation of A.
Historians often note that Pythagoras was likely influenced by Indian philosophical concepts, as stated in the assertion. The reason correctly identifies parallels such as belief in the transmigration of the soul and ascetic dietary restrictions, which are central to ancient Indian traditions. These striking similarities suggest a transfer of mystical and ethical ideas between the Mediterranean and the subcontinent.

96. (B) Seeking intuitive insight and spiritual grounding during critical times.
Modern tech leaders like Steve Jobs and Mark Zuckerberg sought out Indian spiritual retreats to gain intuitive insight and spiritual grounding during pivotal moments in their lives. They were drawn by the potential for inner clarity and perspective offered by Indian wisdom. This search for enlightenment reflects a continuing Western trend of looking toward the East for holistic personal development.

97. (B) Javanese kingdom that patronized Hindu-Buddhist art and temples.
Historical Javanese kingdoms, such as the Mataram and Sailendra dynasties, are correctly identified as patrons of Hindu-Buddhist art and monumental temples like Borobudur and Prambanan. These kingdoms were deeply Indianized, integrating Indian religious and artistic traditions into their social fabric. This patronage facilitated a golden age of Southeast Asian culture, leaving a lasting architectural legacy in Indonesia.

98. (A) The popularization of Vedanta by Swami Vivekananda.
The popularization of Vedanta by Swami Vivekananda is a confirmed and significant example of Indian influence on the Western world. Conversely, the institutional adoption of the caste system in European democracies did not occur. The impact of Indian knowledge systems was primarily philosophical, spiritual, and linguistic rather than social or political. Therefore, the claim regarding the implementation of the caste system is incorrect.

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99. (C) Ho Chi Minh City, Vietnam
The Mariamman Temple, a significant symbol of South Indian architectural influence, is located in Ho Chi Minh City, Vietnam. Dedicated to the goddess Mariamman, it was built by the local Chettiar community and continues to serve as a place of worship for Hindus and non-Hindus alike. Its presence illustrates the diverse geographic reach of Indian cultural and religious practices.

100. (A) 1, 2, 3, and 5
The adoption of Karma, the architectural design of Vat Phou, the use of Manu Smriti in law, and the performance of the Mahabharata are all correct examples of Indian influence. However, the Indian Rupee was never the official currency of the Khmer Empire, making the fourth statement incorrect. These examples showcase the comprehensive impact of Indian knowledge on Southeast Asian life.

101. (C) Daniel Goleman
Daniel Goleman is the American psychologist most famous for his work on emotional intelligence, which was deeply informed by his study of meditation in India. He integrated insights from Buddhist psychology into his understanding of human behavior and mental health. Goleman's ability to bridge ancient spiritual practices with modern psychological science has had a profound global impact on education.

102. (D) Statement I is incorrect but Statement II is correct
The Beatles' visit to Rishikesh in 1968 actually had a massive impact on the global popularity of Yoga and Transcendental Meditation, contrary to the first statement. They did indeed study these practices under Maharishi Mahesh Yogi, as correctly stated in the second statement. Their public engagement with Indian spirituality brought these once-esoteric concepts into the mainstream of Western popular culture.

103. (D) Manu Smriti
The Manu Smriti, a foundational Indian text on law and social conduct, significantly influenced the legal frameworks of ancient Java and Bali. Its principles were integrated into local texts like the Sarasamukkaya, providing a systematic approach to ethics and governance. This adaptation demonstrates how Indian jurisprudence provided the structural basis for the judicial systems of diverse Southeast Asian societies historically.

104. (A) Availability of European translations of core Indian texts.
The primary cause for the integration of Indian concepts into the works of thinkers like Emerson and Schopenhauer was the availability of early European translations of core Sanskrit texts. As the Upanishads and the Bhagavad Gita were translated into Latin and English, they became accessible to Western intellectuals. These translations provided the essential textual foundation for their sophisticated philosophical engagement.

105. (A) P-4, Q-2, R-1, S-3
The Pagan Kingdom was a prominent Buddhist empire in Myanmar, while Sri Vijaya was a powerful maritime trading empire in Sumatra. The Khmer Kingdom is famous for Angkor Wat, and the Ayutthaya Kingdom was named after Rama's capital, Ayodhya. Matching these descriptions highlights the unique roles and identities of major Indianized states within the broader cultural history of Southeast Asia.

106. (A) Cave inscriptions in Brahmi and other Indian scripts.
Cave inscriptions found on Socotra Island in Brahmi and other Indian scripts provide clear evidence of the presence of Indian sailors and merchants. These archaeological findings indicate that the island was a strategic maritime hub for Indians traveling toward the African coast. The inscriptions serve as a historical record of the extensive reach of Indian seafaring and linguistic influence.

107. (D) Indianized kingdom building Hindu temple complexes like My Son.
Champa, located in modern-day Vietnam, was an Indianized kingdom that built impressive Hindu temple complexes, such as My Son. Its culture was deeply influenced by Indian religious and artistic traditions, with Shaivism playing a central role. The Chams used Sanskrit for their inscriptions and integrated Indian concepts of kingship, demonstrating the successful spread of Indian culture into Southeast Asia.

108. (B) The Siddham script was pivotal in transmitting Chinese philosophy to India.
The Siddham script was used for transmitting Indian Buddhist texts to Japan and China, not for bringing Chinese philosophy to India. While the Grantha script influenced South India and the Brahmi script is the ancestor of Southeast Asian alphabets, the second statement reverses the actual direction of cultural flow. The transmission was primarily an outward spread of Indian knowledge into East Asia.

109. (C) Systematized physical postures for a global health audience.
BKS Iyengar is recognized for moving Yoga from an esoteric practice to a globally recognized system by systematizing physical postures or asanas. His book "Light on Yoga" became a definitive guide, making the practice accessible to people from all cultures. Iyengar's emphasis on alignment and accessibility bridged traditional spirituality with modern health needs, facilitating the worldwide postural Yoga revolution.

110. (D) 1, 2, 3, and 4
Alan Watts, Ram Dass, Carl Sagan, and William James all utilized Eastern philosophies to shape modern Western psychological or cosmic paradigms. While Watts and Ram Dass focused on spirituality, Sagan highlighted parallels in cosmology, and James explored the psychology of religious experience. Their collective work demonstrates the profound impact of Indian knowledge systems on diverse fields of Western thought.

111. (A) Sri Aurobindo
Sri Aurobindo developed the philosophical and spiritual system known as "Integral Yoga," which aims to transform human consciousness and manifest divine life on earth. His approach integrates traditional yogic paths into a comprehensive framework for spiritual evolution. Aurobindo's teachings, particularly in works like "The Life Divine," have had a significant

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influence on both Indian and Western esoteric philosophical thought.

112. (D) Statement I is incorrect but Statement II is correct
The spread of Indian culture in Southeast Asia was not achieved through military conquest, making the first statement incorrect. Instead, it was a peaceful process facilitated by trade, religious missions, and scholarly exchange, as correctly noted in the second statement. This cultural synthesis allowed Indian knowledge systems to be adopted voluntarily and integrated with indigenous traditions across diverse regional societies.

113. (B) T.S. Eliot – Included Sanskrit mantras like "Shantih Shantih Shantih" in "The Waste Land".
T.S. Eliot's "The Waste Land" concludes with the Sanskrit mantra "Shantih Shantih Shantih," reflecting his deep engagement with Indian philosophical texts like the Upanishads. While other writers like Maugham and Emerson were also influenced, this specific pairing correctly identifies a famous literary application of Indian knowledge. Eliot's use of Sanskrit emphasizes the quest for spiritual peace amidst modern global fragmentation.

114. (A) Zeus
Within the context of Indian knowledge systems and their global spread, deities like Vishnu, Shiva, and Brahma are central figures whose worship and iconography traveled across Asia. Zeus, the supreme deity of Greek mythology, belongs to a distinct Western cultural tradition. Therefore, Zeus is the exception among the listed options related to these specific Indian religious and spiritual lineages.

115. (A) Both A and R are true and R is the correct explanation of A.
The Ayutthaya Kingdom deeply incorporated Indian statecraft and mythology, as stated in the assertion. The reason correctly identifies that its rulers claimed descent from Lord Rama and used the Dharmashastras to structure their society. This integration of the Ramayana into kingship and law provided a prestigious framework for political legitimacy and social order within the ancient Thai kingdom historically.

116. (D) J. Robert Oppenheimer
J. Robert Oppenheimer, the scientific leader of the Manhattan Project, famously quoted the Bhagavad Gita after witnessing the first atomic bomb test. His deep reading of Sanskrit literature provided him with a philosophical language to express the gravity of scientific achievement and its moral consequences. This moment highlights the profound personal impact of Indian knowledge systems on one of the twentieth century's greatest scientists.

117. (C) Emphasized psychological revolution and freedom from organized dogma.
J. Krishnamurti's philosophical approach focused on individual psychological revolution and the rejection of all organized religious dogma and authority. He emphasized the importance of self-knowledge and direct perception, rather than following traditional rituals or gurus. Krishnamurti's teachings gained significant influence in the West, appealing to those seeking a rational and non-authoritarian path to spiritual and mental freedom through inquiry.

118. (B) The epic narratives of the Mahabharata and Ramayana.
The epic narratives of the Mahabharata and Ramayana are the primary influences on the traditional Indonesian puppet theater known as Wayang Kulit. These ancient stories provide the plotlines and characters for the performances, which serve as a medium for moral instruction and entertainment. This artistic adaptation demonstrates the deep and enduring integration of Indian literature into Indonesian cultural traditions historically.

119. (D) Brahmi (specifically Pallava/Grantha variants)
The rounded letterforms of the Thai and Khmer scripts are a direct result of adapting the Brahmi-derived Pallava or Grantha scripts for writing on palm leaves. Sharp angles were avoided to prevent tearing the delicate material, leading to the characteristic curving shapes. This technological adaptation illustrates how physical mediums influenced the development of Indian-derived writing systems across Southeast Asian nations.

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frameworks. Waite's contributions have helped many in the West understand and apply the profound principles of Advaita to their lives.

138. (A) The Arabian Sea / Western Indian Ocean
The Arabian Sea and the Western Indian Ocean were the primary bodies of water facilitating ancient trade between India, the Roman Empire, and African kingdoms. Socotra Island served as a crucial strategic hub along these maritime routes. This trade network allowed for the exchange of textiles, spices, and cultural ideas, highlighting India's central role in the ancient global economy.

139. (D) Naga motifs are universally absent in Southeast Asian temple staircases.
Naga motifs are actually very common and prominent in Southeast Asian temple staircases, particularly in Khmer and Thai architecture. They symbolize protection and the bridge between the human and divine realms. Therefore, claiming they are universally absent is incorrect. Other statements about Garuda, the Trimurti at Prambanan, and Sarasvati in Bali accurately reflect the significant influence of Indian deities in the region.

140. (A) 1, 2, 3, and 5
Arthur Schopenhauer, Erwin Schrödinger, Ferdinand de Saussure, and Walt Whitman were all significantly influenced by Indian knowledge systems. However, Thomas Edison is not typically associated with these philosophical influences, making the fourth statement incorrect. The inclusion of the other four figures highlights the diverse impact of Indian thought on Western philosophy, science, linguistics, and literature throughout history.

141. (C) Java
The Kingdom of Mataram, which flourished between the eighth and tenth centuries, was located on the island of Java, Indonesia. It was a major center for Hindu-Buddhist culture and was responsible for the construction of monumental sites like Borobudur and Prambanan. The kingdom's history reflects the deep integration of Indian religious and artistic traditions into the Javanese state historically.

142. (D) Statement I is incorrect but Statement II is correct
The Ramayana has had a profound influence on Thailand's cultural identity, contrary to the first statement. This is most clearly evidenced by the fact that kings of the current dynasty bear the title "Rama," as correctly noted in the second statement. The integration of the epic into Thai kingship and the arts demonstrates the enduring legacy of Indian literature in the region.

143. (A) Brahmi Script – Formed the basis for the Tibetan and various Southeast Asian scripts.
The Brahmi script is the ancestor of numerous writing systems across Asia, including Tibetan and various Southeast Asian scripts like Thai, Burmese, and Khmer. This historical fact highlights the foundational role of Indian paleography in the development of literacy throughout the continent. While other options misrepresent scripts like Siddham or Grantha, this pairing accurately reflects the expansive reach of Brahmi.

144. (B) Indian dominance of trade routes bringing superior cotton fabrics.
The adoption of Indian textile technology in Africa was primarily caused by India's dominance of Indian Ocean trade routes, which brought superior cotton fabrics to African markets. These high-quality textiles were highly valued, leading local communities to adopt Indian weaving techniques and designs. This commercial interaction resulted in a lasting technological and artistic influence on African textile traditions throughout history.

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145. (A) P-3, Q-1, R-2, S-4
Swami Sivananda synthesized yoga and Vedanta through the Divine Life Society, while J. Krishnamurti focused on psychological freedom. BKS Iyengar popularized postural yoga worldwide, and Maharishi Mahesh Yogi introduced Transcendental Meditation. This matching illustrates the diverse ways these figures transformed Western understanding of Indian spirituality and wellness practices, ranging from physical discipline to deep psychological inquiry.

146. (A) David Bohm
David Bohm, a renowned theoretical physicist, engaged in extensive dialogues

129. (A) 1, 2, 3, 4
The Pagan Kingdom collapsed in the late thirteenth century, followed by the Sri Vijaya Empire in the late fourteenth century. The Khmer Kingdom's power faded in the mid-fifteenth century, while the Ayutthaya Kingdom lasted until the late eighteenth century. This chronological order tracks the decline of these major Indianized powers as the political landscape of Southeast Asia underwent significant historical changes.

130. (A) 1, 2, and 4
Yoga influenced Western culture from the eighteenth century, and Swami Sivananda was a key figure in its global spread. Sri Krishnamachari trained influential masters like Iyengar, shaping modern practice. However, Yoga's impact was not limited to physical exercises, as it also had a profound philosophical influence, making the third statement incorrect. Thus, the first, second, and fourth statements are correct.

131. (C) Henry David Thoreau
Henry David Thoreau was a central figure in American Transcendentalism who extensively read Indian texts like the Manu Smriti and the Bhagavad Gita. He famously referenced these works in his journals and his book "Walden," drawing on their spiritual and ethical insights. Thoreau's engagement with Indian knowledge systems profoundly shaped his views on non-violence, simplicity, and the universal soul.

132. (C) Statement I is correct but Statement II is incorrect
The Siddham script was indeed used in Japan primarily for writing sacred Buddhist dharanis and mantras, as the first statement notes. However, it is a descendant of the ancient Indian Brahmi script, not the Latin alphabet, making the second statement incorrect. This script remains a vital part of Japanese esoteric Buddhism, preserving the linguistic and spiritual heritage of ancient traditions.

133. (C) Wayang Kulit – Indonesian shadow puppetry depicting Ramayana and Mahabharata.
Wayang Kulit is a classic example of cultural fusion in Indonesia, where shadow puppetry is used to perform stories from the Indian epics, the Ramayana and Mahabharata. This artistic tradition integrates Indian narratives with local Javanese aesthetic and musical elements. While other options refer to different cultures, this pairing accurately reflects the deep integration of Indian literature in Southeast Asia.

134. (B) The promotion of radical religious dogmatism and exclusivity.
Modern Indian gurus in the West have typically popularized concepts like the interconnectedness of life, mindfulness, and self-realization. The promotion of radical religious dogmatism and exclusivity is an exception, as these teachers generally emphasize universal spiritual truths and personal transformation. Their approach has sought to transcend narrow religious boundaries, fostering a more holistic and inclusive understanding of human consciousness and potential.

135. (A) Both A and R are true and R is the correct explanation of A.
Ancient European languages share deep structural and vocabulary connections with Sanskrit, as stated in the assertion. The reason correctly identifies that philologists like Sir William Jones demonstrated these languages sprang from a common Indo-European source. This linguistic relationship highlights the shared heritage between Indian and European cultures, providing a scientific basis for understanding their ancient historical and intellectual ties.

136. (A) Acharya Rajneesh (Osho)
Acharya Rajneesh, later known as Osho, was a globally influential spiritual teacher who established a controversial ashram in Oregon, USA. He popularized "Dynamic Meditation" and other techniques aimed at achieving heightened states of consciousness. Despite the controversies surrounding his movement, Rajneesh's teachings on meditation and personal freedom had a significant impact on Western seekers during the late twentieth century.

137. (C) Writer making traditional Advaita Vedanta accessible to the West.
Dennis Waite is a prominent writer who has made the traditional teachings of Advaita Vedanta accessible to a Western audience. His works provide a clear and systematic explanation of non-dual philosophy, bridging the gap between ancient Indian texts and modern intellectual

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120. (A) 1, 2, 3, and 5
The Sri Vijaya Empire controlled the strategic Strait of Malacca and was a major center for Mahayana Buddhism and Sanskrit learning. I-ching, a Chinese monk, famously studied there, and the empire flourished between 650 and 1377 CE. However, it did not adopt Latin for commerce, making the fourth statement incorrect. These facts underscore the empire's role as a maritime hub.

121. (C) Chronicles Yogananda's life and introduces Kriya Yoga to the West.
"Autobiography of a Yogi" chronicles the life of Paramahansa Yogananda and his introduction of Kriya Yoga to the Western world. The text serves as a spiritual bridge, presenting ancient Indian wisdom in a way that resonated with millions of Western seekers, including prominent figures like Steve Jobs. Its focus on self-realization and inner transformation has made it a global classic.

122. (C) Statement I is correct but Statement II is incorrect
Carl Sagan praised ancient Hindu cosmological time scales for their remarkable alignment with modern astrophysics, as correctly stated in the first statement. However, he did not use Vedic texts to prove the Earth is only 6,000 years old, making the second statement false. Sagan's appreciation was rooted in the Vedic concept of a vast, cyclical universe, which contrasts with many other ancient traditions.

123. (D) Fritjof Capra rejected any connection between Eastern mysticism and modern science.
Fritjof Capra did not reject the connection between Eastern mysticism and modern science; in fact, he pioneered this exploration in his book "The Tao of Physics." While Schopenhauer, Tesla, and Thoreau were indeed influenced by Indian thought, Capra's work specifically draws extensive parallels between quantum mechanics and the Vedic world view. Therefore, the claim that he rejected such connections is incorrect.

124. (B) Prestige of Sanskrit as a sacred and administrative language.
The proliferation of Sanskrit-based names in Southeast Asia resulted from the immense prestige of Sanskrit as a sacred and administrative language. Local rulers adopted Sanskrit titles and names for their cities to legitimize their authority and align themselves with the sophisticated Indian cultural sphere. This linguistic practice became deeply rooted, reflecting the long-term process of Indianization across the regional landscape.

125. (A) P-2, Q-4, R-1, S-3
Vat Phou is located in Laos, while Pura Besakih is in Bali, Indonesia. Batu Caves is a major site in Malaysia, and the Bayon Temple is situated in Cambodia. This matching accurately identifies the geographic locations of these significant cultural and religious landmarks, showcasing the wide distribution of Indian architectural and spiritual influence throughout the Southeast Asian region historically.

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126. (D) The Mitanni (interacting with Hittites)
The Mitanni civilization, in their interactions with the Hittites, provided epigraphic evidence of invoking Vedic deities like Indra, Mitra, and Varuna in a peace treaty found at Boghazkoi. This historical record confirms the presence of Indo-Aryan cultural elements in the ancient Near East during the second millennium BCE. These inscriptions highlight the early spread of Indian religious concepts across West Asia.

127. (A) Political control and construction of temples influencing administration.
The Chola Empire's influence on Sri Lanka was characterized by political control over northern regions and the construction of magnificent Dravidian-style Hindu temples. This period led to the integration of Tamil administrative and cultural elements into the island's history. The Chola presence left a lasting impact on the religious architecture and social structure of Sri Lanka during the medieval period significantly.

128. (B) The Samudra Manthan (Churning of the Ocean of Milk)
The massive bas-relief in Angkor Wat depicting the churning of the ocean is a direct application of the Indian mythological event known as Samudra Manthan. This scene represents the quest for the nectar of immortality by gods and demons. Its inclusion in Cambodian architecture illustrates the profound integration of Hindu cosmology and narratives into the religious fabric of the Khmer Empire.

with J. Krishnamurti to explore the nature of consciousness and the universe. Their collaboration resulted in publications that highlighted parallels between modern physics and the Vedantic concept of wholeness. Bohm's work on the "implicate order" was deeply influenced by these discussions, bridging the gap between scientific and spiritual inquiry.

147. (C) Framework for statecraft and ethics appealing to ruling classes.
The Manu Smriti influenced the legal texts of Java and Bali because it provided a sophisticated framework for statecraft and ethics that appealed to the local ruling classes. Its principles of social order and governance were adapted to suit regional needs, as seen in the Sarasamukkaya. This adoption demonstrates the prestigious role of Indian legal knowledge in Southeast Asian history.

148. (D) Steve Jobs
Steve Jobs, the co-founder of Apple, famously credited his time at an Indian ashram for providing the intuitive vision and spiritual grounding necessary for his success. He visited India in 1974, seeking a guru and deep insight, which profoundly influenced his approach to life and business. Jobs's experience highlights the impact of Indian spiritual knowledge on leading modern innovators.

149. (C) Socrates explicitly wrote extensive commentaries on the Rig Veda in Greek.
There is no historical evidence that Socrates wrote commentaries on the Rig Veda, making this statement incorrect. While ascetic practices and concepts of reincarnation in Greece share similarities with Indian traditions, and Plotinus sought to study Eastern thought, the claim about Socrates is a fabrication. The historical connections are based on broader philosophical resemblances rather than specific textual commentaries by Socrates.

150. (A) 1, 2, and 4
The Bayon temple faces and the extensive use of Sanskrit in Khmer inscriptions are correct examples of Indian influence. Sri Vijaya also served as a vital center for Buddhist scholarship. However, the Pagan Kingdom was not exclusively Mahayana; it also patronized Theravada Buddhism, making the third statement incorrect. These facts highlight the religious and linguistic diversity of the region.

151. (D) Christopher Isherwood
Christopher Isherwood was a prominent British author and member of the Vedanta Society who collaborated with Swami Prabhavananda to translate the Bhagavad Gita. His literary work often integrated Vedantic themes, reflecting his deep commitment to Indian philosophy. Isherwood's contributions helped popularize Indian spiritual concepts among Western readers, providing a sophisticated and accessible introduction to these ancient teachings.

152. (D) Statement I is incorrect but Statement II is correct
George Harrison's association with Indian culture was far from superficial; he deeply embraced Indian spirituality and integrated it into his music and life, as the second statement correctly notes. Consequently, the first statement is incorrect. Harrison's study under Ravi Shankar and his commitment to Vedic philosophy had a lasting impact on Western popular culture, introducing millions to Indian spiritual concepts.

153. (C) Chola Influence – Development of South Indian style Hindu temples like the Shiva Devale in Polonnaruwa.
The Chola influence in Sri Lanka is correctly exemplified by the development of South Indian style Hindu temples, such as the Shiva Devale in Polonnaruwa. This architectural synthesis reflects the historical period of Chola control and cultural exchange. While Buddhism was already established, the introduction of Dravidian styles added a significant dimension to the island's religious and artistic landscape.

154. (A) Quantum computing hardware architecture.
While Yoga has significantly influenced physical therapy, clinical psychology, and holistic wellness paradigms, it has not impacted quantum computing hardware architecture. The other options represent fields where mindfulness and yogic principles have been practically applied to improve health and mental well-being. Therefore, the claim about quantum computing hardware is the clear exception in the context of Yoga's influence.

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155. (A) Both A and R are true and R is the correct explanation of A.
Leonard Bloomfield was indeed heavily influenced by ancient Indian linguistic traditions, as stated in the assertion. The reason correctly identifies that he studied Panini's Ashtadhyayi and used its rigorous analysis to shape modern linguistic theory. This intellectual connection highlights the foundational role of Indian grammarians in the development of scientific linguistics in the Western academic world historically.

156. (B) Tantric/Esoteric Mahayana Buddhism
The massive Buddhist monument of Borobudur in Indonesia is conceived as a giant three-dimensional mandala, reflecting the principles of Tantric or Esoteric Mahayana Buddhism. Its structure represents the journey of the soul through various levels of consciousness toward enlightenment. This architectural masterpiece demonstrates the profound integration of Indian religious cosmology and ritual art into the cultural fabric of Java.

157. (C) Popularized Vedanta, Zen, and Taoism for a Western audience.
Alan Watts, who described himself as a "spiritual entertainer," was a major figure in popularizing Vedanta, Zen, and Taoism for a Western audience during the mid-twentieth century. His books and lectures presented complex Eastern concepts in an accessible and engaging way, influencing the 1960s counterculture. Watts's work helped bridge the gap between Eastern philosophy and Western psychological needs.

158. (D) Abugida structure from which scripts like Thai and Khmer evolved.
The impact of the Brahmi script on Southeast Asia is most significant through its abugida structure, from which indigenous scripts like Thai, Khmer, and Burmese evolved. This phonetic system allowed for the accurate recording of local languages while maintaining a link to Indian linguistic traditions. The widespread use of these scripts highlights the enduring legacy of Indian paleography in the region.

159. (A) Hinduism successfully spread and maintained dominance in the Philippine islands up to the modern era.
While Indian cultural elements did reach the Philippines, Hinduism did not maintain dominance there up to the modern era, as other religions became more prevalent. Theravada Buddhism in Sri Lanka and the synthesis of Hinduism and Mahayana Buddhism in the Khmer Empire are correctly described. Similarly, Balinese Hinduism continues to thrive. Therefore, the claim about the Philippines is incorrect.

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160. (A) 1, 2, 3, and 5
Sri Aurobindo developed Integral Yoga, participated in the independence movement, and authored "The Life Divine." His teachings significantly influenced Western spirituality. However, he did not reject the Vedas and Upanishads; instead, he drew deep inspiration from them, making the fourth statement incorrect. These facts underscore his role as a major philosopher and spiritual leader in the twentieth century.

161. (B) Sanskrit
The Laguna Copperplate Inscription, found in the Philippines, features numerous loanwords from Sanskrit, alongside Old Malay and Old Javanese. This linguistic evidence confirms that the Philippine archipelago was part of a broader cultural and commercial network influenced by Indian knowledge systems. The use of Sanskrit terms highlights the prestige and reach of Indian language and law across Southeast Asia historically.

162. (C) Statement I is correct but Statement II is incorrect
Porphyry, a Neo-Platonist philosopher, indeed wrote about the ethical practices of Indian ascetics, as the first statement notes. However, Neo-Platonism does share structural similarities with Advaita Vedanta, particularly regarding the concept of a single, ultimate reality, making the second statement incorrect. These parallels suggest a historical and intellectual connection between the Mediterranean and Indian philosophical traditions during antiquity.

163. (C) Nikola Tesla – Discussed the concepts of matter and energy in terms of Akasha and Prana after meeting Swami Vivekananda.
Nikola Tesla is correctly paired with his interest in Vedic concepts of matter and energy, which he discussed with Swami Vivekananda. He found that the ideas of Akasha and Prana provided a philosophical framework that resonated with his own scientific theories. This intellectual exchange exemplifies the cross-cultural dialogue between Indian spiritual knowledge and Western scientific inquiry during the late nineteenth century.

164. (D) Rome importing luxury goods from India using gold and silver.
The widespread presence of Roman coins in Southern India was caused by Rome's large-scale importation of luxury goods like spices and textiles. These commodities were paid for in gold and silver, leading to an economic surplus for Indian merchants. Archaeological evidence of these hoards confirms the robust and lucrative maritime trade that connected the two civilizations during antiquity significantly.

165. (A) P-3, Q-1, R-4, S-2
BKS Iyengar is associated with modern postural yoga, while Swami Vivekananda introduced Vedanta at the 1893 Parliament. Maharishi Mahesh Yogi popularized Transcendental Meditation, and Paramahansa Yogananda wrote the famous autobiography that introduced Kriya Yoga to the West. This matching accurately reflects the specific contributions of these leaders to the global spread of Indian spiritual and physical practices throughout history.

166. (B) Western modernists adopting Indian narratives for existential themes.
The scenario described involves Western modernist authors, like Hermann Hesse in "Siddhartha," adopting Indian narratives to explore existential and spiritual themes. This literary trend reflects a broader cultural engagement where Indian philosophy provided a framework for Westerners seeking meaning and enlightenment. Such works helped popularize Indian spiritual concepts and the narrative of the seeker within the Western literary tradition.

167. (D) Philosophical school emphasizing mystical parallels to the Upanishads.
Neo-Platonism is a philosophical school from late antiquity that emphasizes mystical unity and the transcendence of the soul, mirroring many core tenets of the Upanishads. Its primary thinkers, like Plotinus, developed concepts that strongly resonate with Indian non-dualist traditions. This alignment highlights a historical intellectual connection where Eastern metaphysical ideas likely influenced Mediterranean thought via ancient trade routes.

168. (A) The ancient Egyptians formally adopted Sanskrit as their court language during the Old Kingdom.
There is no historical evidence that ancient Egyptians adopted Sanskrit as their court language, making this statement incorrect. While Indian seafarers utilized trade routes to Africa, as evidenced by inscriptions on Socotra and technological exchanges in stonework and textiles, the claim about the Egyptian court language is a fabrication. The actual influence was commercial and technological rather than administrative.

169. (D) 1, 2, 3, and 4
Buddhism was heavily patronized as a state religion at various points in the history of the Ayutthaya, Khmer, Pagan, and Sri Vijaya empires. These kingdoms built massive Buddhist monuments and supported monastic communities, facilitating the spread of Indian knowledge systems. Their patronage highlights the central role of Buddhist traditions in shaping the political and religious life of Southeast Asia historically.

170. (A) Steve Jobs
Steve Jobs, the co-founder of Apple, famously traveled to India in 1974 seeking spiritual enlightenment. He was influenced by the book "Be Here Now" and spent time in ashrams, an experience he later cited as pivotal for his personal and professional vision. Jobs's journey reflects a broader trend of Western innovators looking toward Indian wisdom for intuitive insight and grounding.

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linguistics was significantly informed by his knowledge of Sanskrit grammar. Saussure's work demonstrates how ancient Indian intellectual rigor provided the methodological inspiration for the formal study of language in the West.

189. (C) The Japanese completely replaced their Kanji writing system with the Devanagari script in the 8th century.
The Japanese did not replace their Kanji writing system with Devanagari; instead, they used the Siddham script primarily for sacred Buddhist mantras. Kanji remains a fundamental part of Japanese writing. While Indian scripts and esoteric texts were highly prized, the claim about a total script replacement is incorrect. Indian influence was specific and religious rather than a total linguistic overhaul.

190. (B) 1, 3, and 4
William James, Daniel Goleman, and Ram Dass all bridged Eastern spiritual psychology with Western mainstream paradigms. James explored religious experience, Goleman popularized emotional intelligence, and Ram Dass introduced mindfulness and meditation. While Carl Jung was also influenced, the combination of these three figures specifically highlights those who effectively integrated Indian knowledge into contemporary psychological discourse and practices in the Western world.

191. (A) Burma (Myanmar)
The Pagan Kingdom was a powerful empire located in modern-day Burma (Myanmar), famous for its thousands of Buddhist temples and stupas. Its culture and architecture were deeply influenced by Indian traditions, particularly through the spread of Theravada Buddhism. Pagan served as a major religious and political center, illustrating the expansive and enduring reach of Indianized cultural systems across the region.

192. (D) Statement I is incorrect but Statement II is correct
Neo-Platonism did not emerge in absolute isolation; historical evidence suggests clear possibilities of Eastern contact, making the first statement incorrect. The second statement accurately notes that trade routes between the Roman Empire and India facilitated the exchange of both goods and philosophical ideas. This cross-cultural dialogue was a vital factor in the development of mystical and metaphysical thought in the Mediterranean.

193. (B) BKS Iyengar – "Light on Yoga", a definitive modern guide to postural yoga.
BKS Iyengar is correctly identified for his seminal work "Light on Yoga," which serves as a definitive guide for modern postural practice. His efforts systematized asanas and made them accessible to a global audience. While other figures like Vivekananda or Mahesh Yogi were also influential, this pairing highlights a central and accurate example of Yoga's profound modern global impact.

194. (A) Treatises on Abrahamic monotheism.
During the period of Indianization, epics, dharma texts, and Buddhist sutras were the primary Indian works transmitted to Southeast Asia. Treatises on Abrahamic monotheism were not part of this cultural flow, as they belong to a different religious and geographic tradition. The influence was specifically Hindu-Buddhist, providing the foundational legal, literary, and spiritual frameworks for the regional kingdoms.

195. (A) Both A and R are true and R is the correct explanation of A.
The American Transcendentalist movement exhibits profound similarities to Advaita Vedanta, as the assertion states. The reason correctly identifies that thinkers like Emerson and Thoreau read early translations of the Bhagavad Gita and the Upanishads, incorporating the concept of a universal soul. This intellectual engagement was fundamental to their philosophy, effectively bridging Eastern wisdom with nineteenth-century American thought.

196. (D) Pioneer building upon the morphological traditions of Panini.
Leonard Bloomfield is the pioneer who built upon the rigorous morphological traditions established by the ancient Indian grammarian Panini. He recognized the scientific nature of Panini's work and utilized its rule-based analysis as a model for modern linguistics. Bloomfield's approach demonstrated how ancient Indian intellectual methods could be applied to create a formal and systematic study of language.

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philosophical concepts throughout the long and diverse history of Western thought.

180. (A) 1, 2, 3, and 5
Yoga influenced Western health paradigms and literature, while modern postural yoga evolved through a synthesis of diverse traditions. Key figures like Iyengar made these practices accessible worldwide. However, Yoga was never strictly outlawed in all Western countries until 2000, making the fourth statement incorrect. These examples showcase the broad and multifaceted impact of Yoga on global culture and wellness.

181. (C) Fritjof Capra
Fritjof Capra is the author of "The Tao of Physics," a book that explicitly draws parallels between modern theoretical physics and Eastern mysticism. He explores how concepts in quantum mechanics and relativity resonate with the Vedic and Buddhist world views. Capra's work was instrumental in fostering a sophisticated dialogue between Western science and ancient Indian philosophical insights on the nature of reality.

182. (D) Statement I is incorrect but Statement II is correct
The Manu Smriti had a significant impact outside India, particularly in Southeast Asia, making the first statement incorrect. The second statement correctly notes that the law books of Java and Bali, such as the Sarasamukkaya, integrated its principles with those of the Mahabharata. This historical adoption highlights the prestige and utility of Indian legal knowledge in regional governance.

183. (D) Used Hindu cosmology to explain time cycles in the "Cosmos" series.
Carl Sagan is correctly identified for using Hindu cosmology to explain vast time cycles in his "Cosmos" series. He praised the Vedic perspective for its unique alignment with the scales of modern astronomy. While other thinkers like Emerson or Schopenhauer were also influenced, this specific pairing highlights a famous and accurate example of Indian knowledge impacting modern science media.

184. (A) Rule of Chola Empire leading to patronization of Dravidian styles.
The architectural similarities between South India and Sri Lanka resulted from the rule of the Chola Empire, which patronized Dravidian styles in the region. During their control of parts of the island, they built magnificent Shiva temples and other structures. This historical period facilitated a direct transfer of artistic and technical knowledge, leaving a lasting impact on Sri Lankan architecture.

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185. (A) P-3, Q-4, R-2, S-1
Angkor (the Bayon) is in Cambodia, and Ayutthaya is in Thailand. Socotra Island inscriptions relate to the Arabian Sea trade route, and Batu Caves is located in Malaysia. This matching correctly identifies the geographic regions associated with these important historical and cultural landmarks, showcasing the wide reach of Indian influence across maritime and mainland Asian routes.

186. (A) Larry Brilliant
Larry Brilliant is the medical and humanitarian leader who was deeply influenced by his spiritual guru, Neem Karoli Baba, in India. He participated in the successful campaign to eradicate smallpox, an effort he later linked to the guidance he received. Brilliant's experience exemplifies the profound personal and social impact that Indian spiritual knowledge can have on leading modern global health leaders.

187. (D) Jazz musician who integrated Vedic chants and Hindu spirituality.
Alice Coltrane, known as Turiyasangitananda, was a significant jazz musician who integrated Vedic chants and Hindu spirituality into her music and lifestyle. She established an ashram and recorded works that merged spiritual themes with avant-garde jazz. Her contribution represents a unique creative synthesis where Indian spiritual traditions provided the foundation for innovative artistic expression in the Western musical world.

188. (B) Linguist who viewed language as differential, echoing Panini.
Ferdinand de Saussure is the linguist who viewed language as a system of differential elements, an idea that echoes the ancient Indian traditions he studied. His revolutionary approach to structural

archaeological evidence, such as Indian textiles and inscriptions on Socotra, confirms robust Indo-African interactions. These historical contacts facilitated the exchange of technology and goods, highlighting the extensive reach of Indian maritime commerce.

223. (A) Vat Phou – A ruined Khmer Hindu temple complex situated in southern Laos.
Vat Phou is correctly identified as a ruined Khmer Hindu temple complex located in southern Laos. It exhibits the architectural style and religious traditions of the Khmer Empire, showing the spread of Indianized culture. While other options misplace temples like Bayon or Prambanan, this pairing accurately reflects the geographic and historical identity of this significant Southeast Asian spiritual site.

224. (B) High quality and vibrant dyes made fabrics sought after in trade.
The adoption of Indian textile designs in Africa was caused by the high quality and vibrant dyes used in Indian fabrics, which made them highly sought after in trade. As these goods entered African markets, local artisans adopted and adapted these patterns and techniques. This commercial exchange highlights the influential role of Indian craftsmanship in shaping the aesthetic traditions of cultures.

225. (A) P-2, Q-1, R-4, S-3
Prana and Akasha were discussed by Tesla and Vivekananda, while the concept of Maya influenced Schopenhauer's views on illusion. Dharma shaped the legal texts of Java, and the Siddham script remains vital for Japanese esoteric Buddhism. This mapping illustrates the diverse ways in which Indian philosophical and linguistic terms have impacted modern science, philosophy, law, and religious practice.

226. (A) Joseph Campbell
Joseph Campbell is the renowned mythologist who utilized Indian philosophy and the concept of Kundalini to explain the psychological stages of the hero's journey. He integrated these Eastern insights into his comparative studies of world mythology, highlighting the universal nature of the spiritual quest. Campbell's work has had a profound impact on modern psychology and literature, popularizing Indian wisdom.

227. (C) Philippine document written in Brahmi-derived script with Sanskrit.
The historical significance of the Laguna Copperplate lies in its identity as a tenth-century Philippine document written in a Brahmi-derived script and containing Sanskrit loanwords. It provides concrete evidence that the archipelago was part of the Indianized cultural network of Southeast Asia. This finding highlights the extensive maritime reach of Indian linguistic and legal systems into distant archipelagic geographic regions.

228. (D) Synthesis of Indian epics with Southeast Asian performing arts.
The scenario described represents the synthesis of Indian epics, like the Ramayana and Mahabharata, with Southeast Asian performing arts. Traditional music, such as the Gamelan, provides the rhythmic foundation for dance-dramas that recount these ancient narratives. This cultural fusion illustrates how Indian literature continues to provide the creative framework for the artistic expressions and cultural identity of diverse regional societies.

229. (A) 1, 2, 3, 4
Arthur Schopenhauer was active in the early nineteenth century, followed by Swami Vivekananda in the late 1800s. J. Robert Oppenheimer made his major impact during the mid-twentieth century, and Steve Jobs became a globally influential figure in the late 1900s. This sequence tracks the historical timeline of individuals who bridged Eastern thought with modern Western scientific and cultural paradigms significantly.

230. (A) 1, 2, 3, and 5
The Cholas established a powerful maritime empire with significant influence on Sri Lanka and Southeast Asia. They built magnificent Dravidian temples, which left a lasting architectural legacy. However, they did not completely eradicate Buddhism from Sri Lanka; instead, they introduced Tamil cultural elements alongside it. Thus, the other four statements accurately reflect their comprehensive historical and cultural impact across the region.

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197. (C) Peaceful synthesis of Indian and Southeast Asian traditions.
The "Indianization" of Southeast Asia is best defined as a peaceful synthesis of Indian and Southeast Asian traditions. It was a process facilitated by trade and cultural exchange rather than military conquest, where local societies selectively adopted Indian concepts of kingship, religion, and law. This synthesis created a unique regional identity that combined indigenous elements with sophisticated Indian knowledge systems.

198. (B) Buddhist Vipassana and Yogic meditation practices.
The global proliferation of mindfulness-based stress reduction (MBSR) programs is a practical application stemming from Western engagement with Buddhist Vipassana and Yogic meditation. These ancient Indian practices were adapted by clinicians into a secular framework for health and well-being. This synthesis exemplifies the modern impact of Indian spiritual technology on Western psychology and medicine through the practice of mindfulness.

199. (D) Walt Whitman's "Leaves of Grass" is widely noted for its lack of any mystical or expansive cosmic consciousness.
Walt Whitman's "Leaves of Grass" is actually renowned for its mystical and expansive cosmic consciousness, which many critics compare to Vedantic thought. Therefore, the fourth statement is incorrect. Other writers like Maugham, Isherwood, and Huxley did indeed explicitly integrate Hindu and Buddhist themes into their work. Whitman's poetry reflects a universalist vision that shares deep spiritual affinities with Indian philosophy.

200. (A) 1, 2, 3, and 5
The Ramayana and Mahabharata inspired shadow puppetry, feature in Angkor Wat, and serve as the basis for Thai dance dramas. They also deeply influenced regional ethical literature. However, they were never strictly forbidden in Khmer visual arts; in fact, they were prominently depicted. These facts highlight the central role of Indian epics in the artistic and moral culture of Southeast Asia.

201. (C) Alexander the Great
Alexander the Great is famously recorded as having conversed with Indian gymnosophists, or "naked philosophers," during his military campaigns in India. These encounters represent early direct contact between Greek and Indian intellectual traditions. The dialogues sparked Greek interest in Indian asceticism and philosophy, contributing to the broader exchange of ideas between the Mediterranean and the subcontinent during the ancient Hellenistic period.

202. (C) Statement I is correct but Statement II is incorrect
The Neo-Platonic concept of the "One" as a transcendent reality is correctly noted in the first statement. However, the second statement is incorrect because this idea does not contradict Indian philosophy; rather, it strongly mirrors monistic schools like Advaita Vedanta. These striking parallels highlight the shared metaphysical concerns between ancient Mediterranean thought and Indian wisdom traditions, suggesting cross-cultural exchange.

203. (D) Evidence of trade via Indus seals found in Mesopotamian cities.
The presence of Indus Valley seals in Mesopotamian cities is a well-documented archaeological fact that confirms ancient trade between the two civilizations. This evidence points to a robust commercial and cultural exchange during the Bronze Age. While other options refer to geographically or historically unrelated groups, this pairing accurately reflects documented Indian contact with the major civilizations of the ancient Middle East.

204. (B) Control over Malacca, making it a maritime crossroads.
The primary cause for the Sri Vijaya Empire's influence was its control over the strategic Strait of Malacca, which made it a vital maritime crossroads. This geographic advantage allowed it to become a hub for trade and the spread of Buddhist and Sanskrit learning. International scholars and merchants stopped there, facilitating the dissemination of Indian knowledge across Southeast Asia historically.

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at the Erawan Shrine, and Garuda as a national symbol are all correct.

240. (D) 1, 2, 3, and 4
Aldous Huxley, Christopher Isherwood, William Somerset Maugham, and T.S. Eliot all integrated Indian philosophical themes, such as Vedanta and the Upanishads, into their renowned literary works. Their engagement with these ancient teachings helped popularize Indian wisdom among Western readers. These authors represent a significant bridge between Eastern metaphysics and twentieth-century Western literature, exploring themes of transcendence.

241. (B) The Khmer Kingdom (under Jayavarman VII)
The Bayon Temple, famous for its serene stone faces, was commissioned by Jayavarman VII, the most famous ruler of the Khmer Kingdom. Located at the center of Angkor Thom, it represents a synthesis of Mahayana Buddhism and royal power. This architectural masterpiece reflects the profound influence of Indian religious concepts on the artistic and political vision of the ancient Khmer Empire.

242. (C) Statement I is correct but Statement II is incorrect
Leonard Bloomfield's foundational principles of structural linguistics were indeed influenced by Paninian grammar, as the first statement notes. However, the second statement is incorrect because Panini's Ashtadhyayi is an ancient Indian text on linguistics, not a Greek text on political science. This connection highlights the pivotal role of Indian linguistic science in the development of the formal study.

243. (C) Evidence of Indian seafarers and monks utilizing trade routes.
Archaeological evidence, such as inscriptions on Socotra Island, confirms that Indian seafarers and monks utilized trade routes along the African coastline. This maritime contact facilitated the exchange of goods, technology, and cultural ideas. While other options make unverified claims about Great Zimbabwe or the Egyptian pyramids, this pairing accurately reflects documented historical interactions between India and East Africa.

244. (D) Rulers legitimized rule using the prestige of the Ramayana epic.
The name "Ayutthaya" was adopted for the historical Thai kingdom as a means for rulers to legitimize their authority using the prestige of the Ramayana epic. By naming their capital after Rama's legendary city, Ayodhya, they aligned themselves with the concept of the ideal, divine king. This choice reflects the deep impact of Indian literature on Thai statecraft and culture historically.

245. (A) P-3, Q-1, R-2, S-4
Pura Besakih is in Bali, Indonesia, and the Mariamman Temple is a South Indian landmark in Vietnam. Sri Veeramakaliamman is located in Singapore, and Batu Caves is a major site in Malaysia. This matching correctly identifies the national locations of these significant Indianized cultural and religious landmarks, showcasing the geographic breadth of Indian influence throughout diverse Southeast Asian societies.

246. (B) Praised town planning, integrating local ecology and layouts.
Patrick Geddes is the pioneering urban planner who praised traditional Indian systems of town planning. He advocated for integrating local ecology and social layouts, rather than imposing external models. Geddes's work in India exemplified a holistic approach that respected the wisdom of ancient Indian urban traditions, contributing to the development of sustainable and culturally sensitive modern planning methods.

247. (D) Moral and ethical precepts drawn from Mahabharata and Manu Smriti.
The "Sarasamukkaya" is a foundational text in Java and Bali that presents moral and ethical precepts drawn from the Indian Mahabharata and Manu Smriti. It provided a sophisticated framework for social conduct and governance, reflecting the deep integration of Indian philosophical and legal thought into Indonesian culture. This text serves as a lasting testament to the peaceful spread of Indian Knowledge Systems.

248. (A) Skanda / Kartikeya (Murugan)
The Yazidi Peacock Angel, Melek Taus, is conceptually linked by some historians to the

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findings. This pairing correctly identifies a profound intellectual bridge between ancient Indian wisdom and modern theoretical science in the Western world.

214. (B) The complete eradication of local indigenous animistic beliefs.
While Sanskrit inscriptions, Hindu-Buddhist cosmology, and Indian epics flowed into Southeast Asia, the complete eradication of local animistic beliefs did not occur. Instead, Indian culture synthesized with indigenous traditions, creating a unique hybrid culture. Regional practices, such as those in Bali or among the Khmer, continued to integrate animistic elements alongside Indian deities, making the claim of eradication an exception.

215. (A) Both A and R are true and R is the correct explanation of A.
The Chola Empire significantly impacted Sri Lanka's religious and architectural landscape, as the assertion states. The reason correctly explains this through their military conquest and subsequent construction of Shiva temples and the spread of Tamil culture. This historical period established deep ties between South India and the island, leaving a lasting legacy on its religious and social structures throughout history.

216. (A) Walt Whitman
Walt Whitman is the nineteenth-century poet who wrote "Passage to India," a work that explores the soul's spiritual journey using Indian themes of universalism and mystical connection. His poetry reflects a deep affinity for Vedantic thought, emphasizing the unity of all life. Whitman's vision helped introduce a more expansive and inclusive spiritual perspective into the American literary tradition during his era.

217. (C) Evolution into a popular system of health and mindfulness.
Since the eighteenth century, Yoga's impact on the West has evolved from early textual interest into a widely popular system of health and mindfulness. This transition was facilitated by spiritual leaders who systematized the practice for a global audience. Today, Yoga is a multi-billion dollar industry that integrates ancient Indian wisdom with modern Western needs for physical well-being and stress management.

218. (A) Vastu Shastra and Hindu cosmology
The spatial layout of many ancient Southeast Asian capitals, designed as microcosms of the Hindu universe with Mount Meru at the center, is a direct application of Vastu Shastra and Hindu cosmology. This architectural approach reflected the divine order on earth, legitimizing the ruler's authority. This synthesis demonstrates the profound influence of Indian structural and religious principles on regional urban planning.

219. (D) The Brahmi script had absolutely no influence on the development of the Burmese script.
The Brahmi script actually had a profound influence on the development of the Burmese script, contrary to the fourth statement. It is the ancestor of nearly all indigenous writing systems in Southeast Asia. While the Laguna Copperplate and Siddham script show clear Indian links, and Sanskrit was a cosmopolitan language, the claim about the lack of influence on Burmese is incorrect.

220. (D) 1, 2, 3, and 4
Nikola Tesla, Fritjof Capra, Erwin Schrödinger, and J. Robert Oppenheimer all acknowledged drawing inspiration or finding parallels from ancient Indian texts like the Vedas and Upanishads. Their work in science and philosophy was significantly informed by the metaphysical frameworks of Indian wisdom. This collective acknowledgement highlights the deep and lasting impact of Indian knowledge systems on the development of modern global thought.

221. (C) The island of Sumatra, Indonesia
The Sri Vijaya Empire was primarily based on the island of Sumatra, Indonesia, where it functioned as a powerful maritime trading center. It was also a renowned hub for Buddhist scholarship and Sanskrit studies, attracting pilgrims from across Asia. Its strategic location and cultural prestige allowed it to play a central role in the spread of Indian knowledge systems throughout the region historically.

222. (D) Statement I is incorrect but Statement II is correct
African stone carvers were not isolated; instead, they were part of a vibrant Indian Ocean trade network, making the first statement incorrect. The second statement accurately notes that

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205. (A) P-4, Q-1, R-2, S-3
J. Krishnamurti emphasized psychological freedom, while Paramahansa Yogananda wrote "Autobiography of a Yogi." Swami Sivananda founded the Divine Life Society, and Sri Aurobindo developed the system of Integral Yoga. This matching illustrates the specific philosophies and works associated with these influential Indian spiritual teachers, each of whom left a lasting mark on the global intellectual and spiritual landscape throughout history.

206. (D) Mark Zuckerberg
Mark Zuckerberg, the co-founder of Meta, famously visited the Kainchi Dham ashram in India upon the advice of Steve Jobs. He sought spiritual direction and clarity during a challenging period for his company. This visit highlights the continuing trend of Western business leaders looking toward Indian spiritual sites for grounding and intuitive insight in the modern global technological era.

207. (A) Integration of Hindu ethics into Indonesian classical literature.
The "Sarasamukkaya" is a prime example of the integration of Hindu ethics into Indonesian classical literature. It draws on principles from the Manu Smriti and the Mahabharata to provide moral and legal guidance. This text reflects the successful synthesis of Indian philosophical traditions with local Javanese culture, providing a sophisticated ethical framework that served the region's social and political life.

208. (B) Cultural diffusion and linguistic adaptation.
The evolution of the Thai alphabet from the Brahmi script is a direct application of the process of cultural diffusion and linguistic adaptation. As Indian knowledge systems spread through trade and religion, local societies adapted the Brahmi abugida system to their own languages. This historical development illustrates the profound impact of Indian paleography on the literacy and administrative systems of Southeast Asia.

209. (B) The Trimurti (Brahma, Vishnu, Shiva) completely replaced the Buddha in all Southeast Asian kingdoms permanently.
The Trimurti did not completely replace the Buddha; instead, Hinduism and Buddhism coexisted and synthesized in many regional kingdoms. For example, Angkor and Sri Vijaya were major Buddhist centers while also honoring Hindu deities. Therefore, the claim of total replacement is incorrect. Other statements about Ganesha, Sarasvati, and Naga motifs accurately reflect the multifaceted influence of Indian deities.

210. (D) 1, 2, 3, and 4
Steve Jobs, the Beatles, Ram Dass, and Mark Zuckerberg are all famously associated with traveling to India to seek spiritual guidance or enlightenment. Their journeys highlight the enduring appeal of Indian wisdom and spiritual sites for Western figures seeking personal and professional clarity. These examples demonstrate the significant impact of Indian knowledge systems on modern global culture and innovation.

211. (C) The Trimurti (Brahma, Vishnu, Shiva)
Prambanan, the largest Hindu temple site in Indonesia, is primarily dedicated to the Trimurti, which includes the deities Brahma, Vishnu, and Shiva. This architectural masterpiece reflects the peak of Hindu influence in ancient Java during the Mataram dynasty. The site consists of several massive shrines, showcasing the sophisticated integration of Indian religious iconography and Dravidian-inspired styles in the region.

212. (C) Statement I is correct but Statement II is incorrect
Arthur Schopenhauer was a firm believer in the wisdom of the Upanishads, as correctly stated in the first statement. However, the second statement is incorrect because he was not a proponent of orthodox Christian theology; rather, he was known for his atheistic views and his deep engagement with Eastern thought. Schopenhauer's philosophy represents a significant departure from traditional Western theology.

213. (C) Parallelisms between quantum physics and non-dual philosophy.
Significant parallels have been drawn between quantum physics and non-dual philosophy, particularly by physicists like Erwin Schrödinger and David Bohm. They found that Indian concepts of interconnectedness and the nature of consciousness provided a philosophical framework that resonated with their scientific

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231. (D) The Upanishads
Concepts in the writings of Plato and Pythagoras, such as the immortality and transmigration of the soul, show striking resemblances to the philosophy of the Upanishads. These parallels suggest a shared intellectual heritage or early cross-cultural exchange of metaphysical ideas. The Upanishads provide the oldest and most comprehensive record of these themes, highlighting their foundational role in global philosophical traditions.

232. (C) Statement I is correct but Statement II is incorrect
Trade with Rome was indeed highly lucrative for India, leading to a massive influx of gold, as noted in the first statement. However, Roman historians like Pliny did not celebrate this; rather, they lamented it as a drain on Rome's wealth, making the second statement incorrect. This economic imbalance highlights the high demand for Indian luxury goods in the ancient Mediterranean.

233. (C) Khmer Kingdom – Builders of Angkor Wat and the Bayon Temple.
The Khmer Kingdom is correctly identified as the builder of iconic monuments like Angkor Wat and the Bayon Temple in Cambodia. These structures reflect the peak of Indian-influenced architecture and religious synthesis in the region. While other options misplace the Ayutthaya or Pagan kingdoms, this pairing accurately reflects the specific historical and artistic achievements of the ancient Khmer.

234. (A) Its use as a mandatory requirement for political office in Western democracies.
Modern postural yoga has integrated into physical therapy, popularized spiritual concepts like chakras, and become a major lifestyle brand. However, it is never used as a mandatory requirement for political office in any Western democracy. The influence of Yoga remains within the spheres of health, personal development, and culture rather than formal political qualifications, making this the clear exception.

235. (A) Both A and R are true and R is the correct explanation of A.
The Jataka tales significantly influenced Sri Lanka's moral and artistic culture, as stated in the assertion. The reason correctly identifies their use by monks for moral instruction and their dominance in temple murals. These narratives provided a rich source of moral examples and artistic inspiration, illustrating the deep and enduring impact of Indian Buddhist literature on the island's heritage.

236. (B) Alan Watts
Alan Watts was a prominent figure in the mid-twentieth century who popularized Zen and Indian philosophy in the West. He famously described the universe as "Lila," or cosmic play, a concept rooted in Hindu thought. Watts's ability to present Eastern wisdom in an accessible way made him a key influence on the 1960s counterculture and modern Western spirituality through literature.

237. (C) Traveled to Japan, preserved for sacred mantras in esoteric sects.
The Siddham script is an ancient Indian writing system that traveled to Japan, where it has been preserved within esoteric Buddhist sects for writing sacred mantras and sutras. Its use continues in ritual practice and calligraphy, maintaining a direct link to India's linguistic and spiritual heritage. This journey exemplifies the peaceful and profound transmission of Indian knowledge across East Asia.

238. (D) Sanskrit
Inscriptions found in twelfth-century Cambodian temples are predominantly in Sanskrit, which served as the language of the court and religion in the Khmer Empire. These inscriptions detail royal genealogies and religious donations, often written in elegant and sophisticated poetry. The use of Sanskrit highlights the deep integration of Indian linguistic and political traditions into the fabric of ancient Cambodian society.

239. (A) The concept of the Naga was completely rejected by Southeast Asian rulers as an evil symbol.
The concept of the Naga was not rejected; it was actually embraced by Southeast Asian rulers as a powerful and protective symbol. Naga motifs are common in architectural features like balustrades and are associated with water and divinity. Other statements about Ganesha in Thailand, Brahma

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171. (D) Malaysia
The Batu Caves, featuring a massive statue of Lord Murugan, is a prominent religious landmark located in Malaysia. It serves as a major site for the annual Thaipusam festival, drawing thousands of devotees. The caves represent the continuing legacy and vitality of Indian religious practices within the multicultural social fabric of modern Malaysia, illustrating the enduring spread of Indian Knowledge Systems.

172. (D) Statement I is incorrect but Statement II is correct
The concepts of zero and the decimal system did not fail to reach the West; they were transmitted to Europe via the Middle East, making the first statement incorrect. The second statement accurately reflects this historical process, where Indian mathematical and astronomical knowledge significantly influenced scholars in both regions. This transmission highlights the fundamental role of Indian science in global development.

173. (C) Preserved in Japan (Shingon Buddhism) for writing sacred mantras.
The Siddham script is correctly identified as being preserved in Japan within Shingon Buddhism for writing sacred mantras. This scriptural tradition maintains a direct link to ancient Indian linguistic practices. While other options misrepresent scripts like Brahmi or Grantha, this pairing accurately reflects the specific historical journey and religious significance of the Siddham script in East Asian esoteric Buddhism.

174. (D) The imposition of Zoroastrianism
While the Chola dynasty brought Shaivite Hinduism, Dravidian architecture, and Tamil inscriptions to Sri Lanka, they did not impose Zoroastrianism. Their influence was rooted in South Indian traditions, which reshaped the religious and artistic landscape of the island. Zoroastrianism belongs to a different cultural and geographic sphere, making its mention here the clear exception in Chola history.

175. (A) Both A and R are true and R is the correct explanation of A.
The Ayutthaya Kingdom's name and traditions were deeply linked to the Ramayana, as stated in the assertion. The reason correctly identifies that it was named after Ayodhya, reflecting the adoption of Indian concepts of divine kingship. This cultural synthesis provided a powerful mythological foundation for the kingdom's political legitimacy and moral order, illustrating the deep impact of Indian epics.

176. (B) Noam Chomsky
Noam Chomsky is a pioneering linguist who utilized concepts of structural analysis that share deep roots with the traditions established by Panini. While Chomsky is often associated with modern generative grammar, scholars have noted the methodological parallels between his work and ancient Indian linguistics. His contributions have fundamentally reshaped the field of language science, reflecting the enduring legacy of Indian Knowledge Systems.

177. (B) Fundamental to Buddhist culture, influencing literature and art.
The Jataka stories are fundamental to Buddhist culture in Sri Lanka, where they have significantly influenced local literature, art, and temple murals. These narratives recount the past lives of the Buddha and serve as a medium for moral and spiritual instruction. Their widespread presence underscores the role of Indian narrative traditions in shaping the religious and cultural identity of the island.

178. (A) The Beatles
The Beatles are the musical group most famously influenced by Indian Knowledge Systems in the 1960s. They introduced the sitar and Vedic themes of ego-death and universal consciousness into Western pop music. Their collaboration with Ravi Shankar and visit to Rishikesh were pivotal moments that helped popularize Indian classical music and spiritual concepts among a global mainstream audience.

179. (A) 2, 1, 3, 4
Socrates lived in the fifth century BCE, followed by Plotinus in the third century CE. Arthur Schopenhauer was a prominent nineteenth-century figure, while Alan Watts influenced the twentieth-century counterculture. This chronological order tracks the historical progression of thinkers who either showed parallels to or were directly influenced by Indian

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Indian deity Skanda or Kartikeya, who is also historically associated with the peacock. These parallels in iconography suggest early cultural interactions and shared mythological roots between the Indian subcontinent and West Asia. Such remnants highlight the far-reaching and diverse nature of ancient Indian religious influence historically.

249. (C) Paramahansa Yogananda largely focused on political reform and strictly avoided spiritual teachings.
Paramahansa Yogananda was primarily focused on spiritual teachings and the practice of Kriya Yoga, rather than political reform, making the third statement incorrect. His "Autobiography of a Yogi" is a cornerstone of modern spiritual literature. Other statements about Swami Vivekananda's 1893 speech, Maharishi Mahesh Yogi's Transcendental Meditation, and BKS Iyengar's postural yoga accurately reflect their massive global impact.

250. (A) 1, 2, 3, and 5
Indian Knowledge Systems influenced ancient Greece, Southeast Asian statecraft, and the paradigms of modern Western thinkers and scientists. The global spread of Yoga is also a primary modern application of this heritage. These systems significantly impacted Western art and popular culture through diverse channels. These examples collectively demonstrate the vast and enduring worldwide reach of Indian knowledge systems across diverse historical eras.

251. (B) Socrates and Plato
Research into Indian Knowledge Systems demonstrates that specific conceptual frameworks within ancient Greek thought mirrors older Indian philosophical doctrines. Scholars have documented how the foundational ideas of Socrates and Plato reflect these earlier traditions. This discovery highlights the historical transmission of intellectual paradigms from India to the West, illustrating a significant global exchange of ideas.

252. (A) Neo-Platonism
The transmission of Indian philosophical ideas into Hellenistic traditions is evidenced by the intellectual developments seen in late antiquity. Specifically, the works of Plotinus and Porphyry represented the culmination of these influences, resulting in the philosophical movement known as Neo-Platonism. This tradition integrated various metaphysical concepts into a unified framework that significantly shaped Western thought architectures.

253. (C) Its influence on regional languages and their corresponding mythologies
Linguistic mapping models have been constructed to illustrate the profound and undeniable influence of Saṃskṛta on ancient European languages. This scholarly research reveals that the impact extended beyond basic communication, affecting both regional languages and their corresponding mythologies. Such findings confirm that Indian linguistic roots provided a structural foundation for the diverse cultural and verbal expressions found across Europe.

254. (D) Mesopotamia, Sumeria, Kassites, Persia, and the Yazidi communities
Detailed scholarly reports provide a comprehensive view of how Indian cultural traditions permeated numerous ancient regions and communities. Evidence confirms that these traditions successfully reached Mesopotamia, Sumeria, and the Kassites. Furthermore, the cultural influence extended into Persia and the Yazidi communities, demonstrating the existence of early global networks that facilitated the deep integration of Indian paradigms across vast geographical areas.

255. (C) The Roman Empire
Archaeological investigations have provided substantial evidence confirming the existence of extensive trade networks between India and other major ancient civilizations. A primary focus of these reviews is the documentation of robust economic exchanges specifically involving the Roman Empire. These findings highlight how early global trade facilitated the movement of goods and ideas, integrating Indian systems into broad international networks.

256. (B) The Pagana Kingdom
Historical surveys of the Eastern World analyze several significant kingdoms that were fundamentally shaped by Indian Knowledge Systems. Within the region of Burma, researchers

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specifically focused on the Pagana Kingdom, which flourished between 849 and 1297 CE. This study highlights how Indian cultural paradigms penetrated Southeast Asia, influencing the political and social structures of major regional powers over centuries.

257. (D) Angkor, Cambodia
Architectural historians have documented the significant impact of Indian temple design on structural developments throughout Southeast Asia. A prominent example of this integration is the Bayon Temple, which is situated in Angkor, Cambodia. The temple exhibits complex architectural features derived from Indian traditions, showcasing how Indian Knowledge Systems were utilized to create monumental religious and cultural sites across the region.

258. (A) The geographical names across the region
A key finding in regional historical surveys is the enduring legacy of Indian contact within South-East Asian territories. Beyond architecture and governance, historians have identified a lasting influence on the geographical names used throughout the region. This linguistic footprint serves as clear evidence of the deep-seated cultural penetration of Indian paradigms into the basic societal fabric of these nations.

259. (C) Bali, Indonesia
Surveys focusing on the architectural heritage of South-East Asia catalog specific sites that demonstrate the profound integration of Indian structural designs. One such significant site is the Pura Besakih temple, located in Bali, Indonesia. This temple serves as a vital example of how Indian cultural paradigms influenced the construction and spiritual identity of religious monuments across the Indonesian archipelago.

260. (A) 650–1377 CE
The expansive Sri Vijaya Empire was a major maritime power in Southeast Asia heavily influenced by Indian culture and administrative systems. Historical records indicate that this influential empire existed during the timeframe of 650 to 1377 CE. Its long duration underscores the sustained integration of Indian Knowledge Systems into the structural and political development of key empires within the Eastern World.

261. (D) The Rāmāyaṇa and Mahābhārata
Cultural anthropologists have identified that the structural integration of Indian narratives is deeply rooted in Southeast Asian societies. Specifically, the Rāmāyaṇa and Mahābhārata served as foundational epics that dictated the choreographic and visual arts paradigms of the region. These texts profoundly influenced traditional paintings, theater, and dance, illustrating how Indian stories shaped the creative expression of these diverse cultures.

262. (B) Sarasāmukkāya
Legal historians studying the transfer of Indian jurisprudence to Southeast Asia have highlighted the importance of indigenous legal texts. In the regions of Java and Bali, the traditional law books are collectively known as the Sarasāmukkāya. These documents represent a direct adaptation of ancient Indian legal thought, demonstrating how Indian Knowledge Systems provided the necessary framework for local governance.

263. (C) Manu Smṛti
The traditional law books of Java and Bali, known as the Sarasāmukkāya, were significantly shaped by ancient Indian jurisprudence. Research shows that the Manu Smṛti served as the direct source of influence for these regional legal frameworks. This illustrates the systematic transfer of complex social and legal guidelines from India to Southeast Asia, forming the basis for local societal regulations.

264. (D) The Brahmi Script
Linguistic transitions in Southeast Asia show a critical reliance on Indian scripts for the development of indigenous written forms. Scholars have noted that the Brahmi Script had a profound impact on the evolution of languages in Burma, Thailand, Laos, and Cambodia. This script provided the necessary structural scaffolding that allowed these cultures to develop and record their unique linguistic identities.

265. (A) Japan
Epigraphic evidence plays a vital role in verifying the expansive reach of Indian linguistic traditions across the Eastern World. One significant finding is the adoption of the Siddham script in Japan. This historical event serves as a clear indicator of linguistic expansion, showing how Indian scripts

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traveled far beyond the subcontinent to influence the esoteric and religious practices of East Asia.

266. (B) Textile
Academic research into ancient maritime networks has highlighted a complex tri-continental exchange involving India, Sri Lanka, and Africa. This exchange was characterized by the movement of trade, technology, and textiles. The focus on these three elements illustrates the multifaceted nature of historical contact, where economic goods and manufacturing techniques flowed seamlessly across the Indian Ocean, linking disparate regions through shared commerce.

267. (B) The Chola
Historians analyzing the political landscape of the Indian Ocean region have documented the significant impact of Indian dynasties on neighboring territories. The Chola dynasty, in particular, is recognized for its profound political and cultural influence in Sri Lanka. This influence facilitated the migration of various traditions and systems, reinforcing the deep integration of Indian Knowledge Systems within the Sri Lankan state.

268. (A) The Jataka Stories
The migration of literary traditions along maritime routes demonstrates the pervasive reach of Indian storytelling. Researchers have emphasized that foundational Indian literature, particularly the Jataka Stories, permeated regional narratives across these trade networks. These stories became integrated into local cultural expressions, illustrating how Indian spiritual and moral lessons were transmitted alongside physical goods during historical exchanges between diverse civilizations.

269. (C) Indian stone carvers
The study of maritime networks often reveals evidence of human migration and the physical transfer of technical skills. Symposium findings highlighted the work of Indian stone carvers in Africa as a key example of structural artifact exchange. This presence indicates that Indian craftsmanship played a direct role in shaping architectural or symbolic structures within African regions, confirming deep cross-cultural connections.

270. (D) Socotra Island
Understanding ancient maritime networks requires the decoding of crucial epigraphic evidence found at strategic locations. Ancient inscriptions recovered from Socotra Island have proven essential for researchers tracking historical contact between India and other regions. These inscriptions provide tangible proof of the navigational and commercial routes that facilitated the widespread dissemination of Indian Knowledge Systems throughout the Indian Ocean and beyond.

271. (C) Emerson, Whitman, and Thoreau
Literary analysis reveals that Indian metaphysical concepts significantly influenced the foundations of nineteenth-century intellectual movements in the West. Prominent writers such as Emerson, Whitman, and Thoreau incorporated these ideas into their foundational texts. By integrating Indian philosophical tenets, these authors were able to develop unique perspectives on nature and the self, permanently altering the landscape of American and Western literature.

272. (B) Authors adapting twentieth-century Indian philosophical paradigms
The intellectual lineage of Indian Knowledge Systems continued to evolve as it entered the twentieth century. Authors such as Christopher Isherwood, Aldous Huxley, and William Somerset Maugham are identified as key figures who adapted Indian philosophical paradigms during this era. They utilized these frameworks to challenge conventional Western narratives, demonstrating the ongoing relevance of Indian thought in redefining existential philosophy.

273. (D) Joseph Campbell and Alan Watts
Indian Knowledge Systems have had a profound impact on fields beyond literature, specifically influencing comparative mythology and psychology. This integration significantly shaped the work of Joseph Campbell and Alan Watts, who drew upon Indian systems to explore human consciousness and mythological structures. Their scholarship illustrates how Indian epistemologies provided a crucial framework for modern thinkers seeking to understand global cultural patterns.

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diverse creative environment where Eastern and Western traditions coexist and influence.

291. (C) Sanskrit and other Indian languages
Linguistic anthropology expeditions often focus on the structural evolution of languages resulting from historical contact. In Southeast and East Asia, researchers prioritized evaluating the influence of Sanskrit and other Indian languages. This study aimed to understand how these languages shaped regional communication systems and provided the necessary foundation for the development of various indigenous written and spoken traditions.

292. (A) The Brahmi Script
The development of indigenous languages in regions like Burma, Thailand, Laos, and Cambodia was heavily informed by Indian scripts. Specifically, the Brahmi Script provided the foundational structural scaffolding for these languages. By tracing historical texts, linguistic researchers have confirmed that this script was essential in establishing the written records and communication systems of these Southeast Asian nations.

293. (D) The Laguna Copperplate
To demonstrate the expansive reach of Indian epigraphic traditions into maritime Southeast Asia, researchers analyzed specific historical artifacts. The Laguna Copperplate, discovered in the Philippine Islands, served as a primary case study for this purpose. This artifact provides tangible evidence of how Indian linguistic and administrative elements were adopted and used within the local cultures of the Philippine archipelago.

294. (B) Japan
The northern trajectory of Indian linguistic elements illustrates the vast geographic reach of Indian Knowledge Systems. Documentation confirms the specific adoption and sustained use of the Siddham script within Japan. In this context, the script was utilized primarily for esoteric religious practices, showing how Indian scripts became deeply integrated into the spiritual and cultural fabric of East Asian societies over time.

295. (C) The essential structural scaffolding
Linguistic mapping projects have conclusively shown that the transmission of Indian scripts played a vital role in the formation of numerous indigenous languages. These scripts provided the essential structural scaffolding necessary for the development of written forms. This contribution allowed various cultures to create their own historical records and formalize their languages, profoundly shaping the communication systems of the Eastern World.

296. (D) Sarasāmukkāya
Comparative historical studies have examined the socio-legal integration of Indian frameworks within Southeast Asian governance. In Java and Bali, the authoritative law books formulated during this period are known as the Sarasāmukkāya. These texts represent a significant adaptation of Indian Knowledge Systems, illustrating how local rulers incorporated foreign jurisprudential concepts to organize and regulate their indigenous populations and societies.

297. (A) The Manu Smṛti
The formulation of authoritative legal structures in Southeast Asia often drew directly from established Indian texts. Research highlights that the Manu Smṛti had a direct and profound influence on the creation of the Sarasāmukkāya law books in Java and Bali. This connection demonstrates a clear transfer of ancient Indian jurisprudence, providing the legal foundation for regional administration and regulation.

298. (B) Formalize their societal regulations
In Java and Bali, local magistrates utilized imported Indian jurisprudential guidelines for specific administrative purposes. The primary objective was to formalize their societal regulations using these sophisticated legal frameworks. By adopting Indian Knowledge Systems, these leaders were able to establish clear and authoritative rules for their communities, integrating complex legal concepts into the daily governance of their regions.

299. (B) Brahma, Viṣṇu, and Śivā
Parallel to the adoption of legal codes, the integration of Indian religious frameworks was widespread across Southeast Asian kingdoms. Academic findings detail the pervasive worship

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systematic organizational structures. Researchers have analyzed the efforts of Sri Aurobindo and Maharishi Mahesh Yogi in establishing these international networks. Their work helped to institutionalize Indian Knowledge Systems on a global scale, ensuring that their teachings and practices could be accessed by a wide and diverse audience.

283. (B) Acharya Rajneesh and J. Krishnamurti
As yoga and Indian philosophy gained global recognition, various spiritual leaders introduced diverse methodological approaches. The research identifies Acharya Rajneesh and J. Krishnamurti as figures who provided distinct philosophical interventions. These thinkers offered unique interpretations of Indian traditions, contributing to the rich and varied landscape of global philosophical inquiry and the ongoing evolution of spiritual practices in the modern era.

284. (A) Swami Sivananda, BKS Iyengar, and Sri Krishnamachari
The popularization of the physical disciplines of yoga was driven by significant pedagogical contributions from specific experts. Scholars have assessed the roles of Swami Sivananda, BKS Iyengar, and Sri Krishnamachari in this process. Their methodological approaches and teaching systems transformed localized traditions into the highly influential and globally recognized physical practices that define the modern wellness paradigm for millions.

285. (C) The transformation of localized traditions into a global wellness paradigm
The systematic efforts of Indian philosophers over several decades resulted in a profound shift in how these traditions are perceived. The ultimate outcome, according to the case study, was the transformation of localized Indian spiritual practices into a globally recognized paradigm of wellness and philosophical inquiry. This transformation highlights the successful integration of ancient Indian Knowledge Systems into contemporary life.

286. (D) The eighteenth century
Archival studies focusing on the integration of yogic concepts into Western creative disciplines have revealed a long history of influence. Researchers have documented that this continuous impact on Western art, culture, and film can be traced back to the eighteenth century. This finding demonstrates that Indian contemplative traditions have been part of the Western aesthetic landscape for several hundred years.

287. (C) Avant-garde art movements
Early conceptualizations of yoga frequently served as a source of inspiration for innovative Western creative expressions. Specifically, these ideas inspired avant-garde art movements and theatrical performances. Artists utilized the unique philosophical and visual elements of yoga to break away from traditional norms, leading to the development of new artistic styles that prioritized contemplative and experimental themes within Western culture.

288. (B) Consciousness and existential asceticism
Western literature has produced an extensive corpus of texts that incorporate yogic philosophies. The analysis of these works reveals that authors primarily used these paradigms to explore complex themes of consciousness and existential asceticism. By engaging with Indian Knowledge Systems, these writers were able to delve deeper into the human condition, offering readers alternative perspectives on self-awareness and existence.

289. (D) The visual and philosophical vocabulary of yoga
Cultural producers, including artists, filmmakers, and authors, sought to challenge traditional Western creative norms by integrating new perspectives. To achieve this, they systematically employed the visual and philosophical vocabulary of yoga. This strategic use of Indian Knowledge Systems allowed them to engineer a hybrid artistic landscape that provided a fresh alternative to established Western conventions in storytelling.

290. (A) A hybrid artistic landscape
The synthesis of Western aesthetic expressions with ancient Indian meditative practices led to a unique cultural phenomenon. According to the case study, this process resulted in the engineering of a hybrid artistic landscape. This development permanently altered the global trajectory of modern art, literature, and cinema, creating a

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274. (A) Arthur Schopenhauer
Broad intellectual intersections exist between Indian thought and Western philosophy. Academic reviews have noted that Indian epistemologies resonated deeply within the philosophical propositions of several major thinkers. Arthur Schopenhauer is explicitly identified as one such figure whose work reflects these fundamental tenets. This resonance highlights the role of Indian paradigms in providing an alternative philosophical framework for exploring the complexities of human existence.

275. (C) An alternative framework to redefine literature and existential philosophy
For modern Western thinkers, the fundamental tenets of Indian Knowledge Systems offered more than just abstract ideas. These systems provided a crucial alternative philosophical framework that enabled the redefinition of literature, existential philosophy, and human consciousness. By engaging with these paradigms, thinkers were able to challenge traditional Western norms and develop new ways of understanding the human experience.

276. (A) Quantum mechanics
Interdisciplinary studies have uncovered unexpected theoretical alignments between ancient Indian philosophy and modern scientific fields. A core case study at a recent symposium focused on the intersection of these ancient systems with quantum mechanics. Researchers documented how metaphysical frameworks from India provided pioneering scientists with conceptual tools to understand the complex and often paradoxical nature of reality at the subatomic level.

277. (D) Nicholas Tesla, David Bohm, and Erwin Schrödinger
Several pioneering scientists frequently referenced Indian metaphysical frameworks to help them conceptualize complex scientific phenomena. This influence is documented in the work and writings of figures such as Nicholas Tesla, David Bohm, and Erwin Schrödinger. Their engagement with Indian thought illustrates a high-level intersection between ancient wisdom and modern theoretical physics, highlighting the versatility of Indian Knowledge Systems across disciplines.

278. (B) Ferdinand de Saussure and Noam Chomsky
The systemic impact of Indian Knowledge Systems extends into the realms of linguistics and cognitive sciences. Scholars like Ferdinand de Saussure and Noam Chomsky are noted for being influenced by the structural and philosophical insights found within these ancient traditions. This connection demonstrates how Indian linguistic theories helped shape modern academic approaches to understanding language, communication, and the human mind.

279. (C) The Beatles, George Harrison, and Carl Sagan
Beyond academic circles, Indian ideas have experienced a transformative transmission into Western popular culture. Figures such as the Beatles, George Harrison, and Carl Sagan represent this cultural shift. Their work and public personas brought Indian philosophical and spiritual concepts to a global audience, demonstrating the comprehensive societal impact and enduring appeal of these ancient paradigms in the modern age.

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280. (D) Contemporary technology and philanthropy
Indian philosophical tenets have successfully integrated into the practical spheres of the modern world, including the corporate and social sectors. Figures such as Steve Jobs and Mark Zuckerberg are cited as examples of individuals who were personally influenced by these ideas. Their careers demonstrate how Indian paradigms helped shape the foundations of contemporary technology and global philanthropic initiatives.

281. (A) Swami Vivekananda and Paramahansa Yogananda
Sociological research has documented the pioneering efforts of Indian philosophers who introduced rigorous yogic philosophies to Western intellectual circles. Swami Vivekananda and Paramahansa Yogananda are recognized as the foundational figures who initiated these transnational journeys. Their teachings provided the first systematic introduction of Indian metaphysical frameworks to the West, setting the stage for the global expansion of yoga and spirituality.

282. (B) Sri Aurobindo and Maharishi Mahesh Yogi
The global expansion of Indian metaphysical frameworks was facilitated by the creation of

of a complex divine pantheon, including deities such as Brahma, Viṣṇu, and Śivā. The iconographic presence of these figures highlights a deep religious synthesis, where Indian spiritual concepts became seamlessly woven into local cultural practices.

300. (A) Administrative and religious centers
The dual adoption of strict Indian legal codes and complex divine pantheons served a strategic purpose for local rulers in Southeast Asia. This integration allowed them to establish sophisticated administrative and religious centers. By utilizing these foundational elements of Indian Knowledge Systems, rulers could build robust societal structures that combined authoritative governance with deep spiritual and cultural identity.

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